Worship and Evangelization Outreach
Hospitality of Christ touches and transforms lives, page 8.

VATICAN CITY (CNS)—A synod calls on everyone to become experts in “the art of encounter” in a way that is uplifting and transformative, Pope Francis said, formally opening the process leading up to the assembly of the Synod of Bishops in 2023.

“Celebrating a synod means walking on the same road, together” just like Jesus did—encountering, listening and discerning with all who one meets, the pope said in his homily at the Mass in St. Peter’s Basilica on Oct. 10.

Are we prepared for the adventure of this journey? Or are we fearful of the unknown, preferring to take refuge in the usual excuses: ‘It’s useless’ or ‘We’ve always done it this way?’ “ he asked.

Some 3,000 people attended the Mass, including the 270 people—cardinals, bishops, priests, religious and laypeople—invited to a day of reflection in the Vatican Synod Hall on Oct. 9.

The weekend of events began the “synodal journey,” which will explore the theme, “For a synodal Church: communion, participation and mission.” Bishops around the world are to open the process in their dioceses on Oct. 17. The diocesan phase, which runs until April, will focus on listening to and consulting the people of God.

Catholics across central and southern Indiana are invited to take part in a 10 a.m. Mass on Oct. 17 at SS. Peter and Paul Cathedral, 1347 N. Meridian St., in Indianapolis, that will launch the archdiocese’s participation in the preparation for the 2023 meeting of the Synod of Bishops at the Vatican.

In capturing the beauty of 100 churches, young photographer draws closer to God

10th in an occasional series
(Editor’s note: In this series, The Criterion is featuring young adults who have found a home in the Church and strive to live their faith in their everyday life.)

By John Shaughnessy

While he continues to pursue his goal of visiting and photographing 100 churches, Max Schroeder always returns to one place when he needs to heal his heart and restore his soul.

At night, the 23-year-old Schroeder often comes to the Blessed Mother shrine in front of Our Lady of the Most Holy Rosary Church in Indianapolis to pray for the people who have died and their family and friends. (Photo by John Shaughnessy)

He seeks that connection with God and the Blessed Mother at the end of another night of capturing tragedies across central Indiana as a news photographer for an Indianapolis television station.

With the images of murders, fatal accidents and mourning families fresh in his thoughts, the 23-year-old Schroeder drives to Our Lady of the Most Holy Rosary Church in Indianapolis, knowing he will find a sense of peace and comfort there as he visits a shrine honoring the Blessed Mother in front of the church.

“Sometimes you can’t get the bodies out of your mind,” he said.

In capturing the beauty of 100 churches, young photographer draws closer to God

See PHOTOGRAPHER, page 10

Retiring Catholic radio station manager honored for decades of service

By Sean Gallagher

For 17 years, Jim Ganley and his co-workers at Catholic Radio Indy have been told by countless listeners how the faith-filled programming of its three FM radio stations have brought them to the Church, renewed their faith and assisted them to discern God’s vocation in their lives.

Ganley helped get Catholic Radio Indy on the air when it launched in 2004. Now, at 75, and close to retirement as its general manager and president, he reflected on his last job in his 55-year broadcasting career.

Jim Ganley, the retiring general manager and president of Catholic Radio Indy, stands on Sept. 21 in the station’s studio in Indianapolis that has now been named after him. He has helped lead the station since it went on the air in 2004. (Photo by Sean Gallagher)

See GANLEY, page 12
by asking ourselves—all of us, pope, bishops, priests, religious and laity—whether we, the Christian community, embody this ‘style’ of God, who travels the paths of history and shares in the life of humanity.”

The day’s Gospel reading ( Mk 10:17-30 ) of Jesus setting out on a journey and encountering a rich man offers just one example of how Jesus “walks alongside people and listens to the questions and concerns lurking in their hearts,” he said. “He shows us that God is not found in neat and orderly places, distant from reality, but walks ever at our side.”

Celebrating a synod, he said, means walking on the same road as others and living out the “three verbs” that characterize a synod to: encounter, listen and discern.

“We too are called to become experts in the art of encounter. Not so much by organizing events or theorizing about problems as in taking time to encounter the Lord and one another,” to devote time to prayer and adoration, and to listen to what the Holy Spirit wants to say to the Church, the pope said.

Jesus shows that an encounter has the power to change someone’s life—“the Gospel is full of such encounters with Christ, encounters that uplift and bring healing,” the pope said. In fact, Jesus was never in a hurry, and he would never have looked at a watch or signaled it was time to wrap things up. “He was always at the service of people he met in order to listen to them.”

Each encounter requires openness, courage and a willingness to let ourselves be challenged by the presence and the stories of others, the pope said. It means not hiding behind a facade or stiff formalities indicative of a spirit of clericalism or of hiding behind a facade or stiff formalities.

Discernment is what lights the way to the future, says USCCB president Archbishop Jose H. Gomez said in an Oct. 5 address to the Diocesan Fiscal Management Conference’s annual meeting.

“Discernment is about the ‘fitters’ of God, and we are all coming to the realization it’s all about Jesus Christ,” Archbishop Gomez, president of the USCCB, said in his livestreamed address to the meeting, held on Oct. 3-6 at the Gaylord Opryland Resort and Convention Center in Nashville.

“Discernment is the strength of the Church, the ability to discern between the challenges facing it, Los Angeles Archbishop Jose H. Gomez said in an Oct. 5 address to the Diocesan Fiscal Management Conference’s annual meeting.

“Discernment is about the ‘fitters’ of God, and we are all coming to the realization it’s all about Jesus Christ,” Archbishop Gomez, president of the USCCB, said in his livestreamed address to the meeting, held on Oct. 3-6 at the Gaylord Opryland Resort and Convention Center in Nashville.

United States and several other countries, attended the meeting, which was held in person after the 2020 meeting was virtual.

The Diocesan Fiscal Management Conference is an integrated auxiliary organization of the USCCB.

Archbishop Gomez noted that surveys in recent years have shown a growing number of U.S. Catholics who do not believe in the real presence of Christ in the Eucharist, which is among the most important teachings of the Catholic faith.

Other troubling trends include declining Mass attendance, fewer baptisms, marriages, first Communions and confirmations, Archbishop Gomez said.

To counter these trends, he said, “the bishops are centering everything on the reality of the Eucharist.”

The USCCB is developing a new document on the Eucharist that will serve as a foundation for a national eucharistic revival to reignite among the faithful a great love and understanding of the Eucharist, he added.

The three-year revival, he explained, will begin in July 2022, focusing on best practices for parish-based renewal first at the parish level, then the diocesan level, and finally at the national level in 2024, culminating with a National Eucharistic Congress.

ARCHDIOCESE OF INDIANAPOLIS

NEWS AND VITALS

October 16 – 11 a.m.
Confirmation Mass for the youths of St. Mary and Holy Family parishes, New Albany; Most Sacred Heart of Jesus and St. Augustine parishes, Jeffersonville; St. Francis Xavier Parish, Henryville; and St. Michael Parish, Charlestown, at St. Mary Church, New Albany.

October 16 – 3 p.m.

October 17 – 10 a.m.
Mass to begin archdiocesan preparation for Synod of Bishops in 2023 at the Vatican, at SS. Peter and Paul Cathedral, Indianapolis.

October 18 – 8:15 a.m.

October 19 – noon
Lunch gathering with Archdiocese of Indianapolis priests, Indianapolis.

October 20 – 10 a.m.
Department Heads meeting at Archbishop T. O’Meara Catholic Center, Indianapolis.

October 21 – 12:30 p.m.
United Catholic Appeal Employee Lunch at Archbishop Edward T. O’Meara Catholic Center.

October 24 – 10:30 a.m.
Mass at St. Andrew the Apostle Church, Indianapolis, for 75th anniversary celebration of St. Andrew the Apostle Parish.

October 26 – 10 a.m.
Fall Clergy and Parish Life Coordinator business meeting at St. Joseph Parish, Jennings County.

October 26 – 2:15 p.m.
Council of Priests meeting at St. Joseph Parish, Jennings County.

Eucharistic revival is key to Church’s future, says USCCB president
Benedictine Father Justin DuVall was former Saint Meinrad archabbot

Benedictine Father Justin DuVall, who served as archabbot of Saint Meinrad Archabbey in St. Meinrad from 2004-16, died in the monastery’s infirmary on Oct. 5 after a short battle with cancer. He was 70.

His Memorial Mass was celebrated on Oct. 9 at the Archabbey Church of Our Lady of Einsiedeln. Burial followed in the Archabbey Cemetery.

Benedictine Archabbot Kurt Stasiak, who succeeded Father Justin in leadership of the monastery, reflected in an interview with The Criterion on the legacy of his friend and conferee of several decades who entered the monastic community the year before he did.

“He treasured words, so he did not waste many,” Archabbot Kurt said. “They were well-chosen, precise, appropriate and memorable.”

Archbishop Charles C. Thompson was a seminarian at Saint Meinrad in the 1980s when Father Justin was second in leadership in the monastery as its prior. After Father Justin’s ordination and professed temporary vows on Aug. 24, 1974, receiving his abbatial blessing from then-Archbishop Daniel A. Florek.

“Father Justin was a very faithful, humble and intelligent monk and priest,” Archbishop Thompson said. “He provided great support, stability and guidance for the monastery and School of Theology. He was a gifted homilist, teacher, spiritual director and formator. In a sense, he did all things well.”

Archbishop Thompson also appreciated the personal qualities that Father Justin brought to the many leadership roles he carried out through the years.

“Father Justin exuded a very quiet, gentle and unassuming manner,” Archbishop Thompson said. “He certainly did not seek the spotlight, but was ready and able to assume whatever leadership role that he was charged to carry out.”

“He was a great loss in the monastery as its leader,” Archabbot Kurt said. “Certainly, Justin’s work was an instrument of grace for us in many ways. He was a man of mercy and he was a man of peace. "For him, that was not just something to print on his stationery or to put on his coat of arms. It was a way of life.”

Archabbot Kurt also spoke about Father Justin’s memorable preaching.

“He was a very excellent listener.”

“Humble, quiet and strong, a faithful monk, good leader and excellent listener,” said Father Justin’s stepmother, Nancy Luttenberger.

“He was a good vice rector, appropriately discreet, stable, with lots of wisdom,” said Father Morarty. “I really valued his experience as a priest and leader, but particularly as a man who had worked in formation for so many years.”

Timothy Martin DuVall was born on July 7, 1951, in Toledo, Ohio, to Arnold and Mary Jane DuVall. When his mother died when he was 3, he was raised by his father and stepmother, Nancy Luttenberger.

After attending Holy Spirit High School Seminary in Toledo, he enrolled at Saint Meinrad College in 1969, graduating in 1973 with a bachelor’s degree in French.

Invested as a novice at Saint Meinrad Abbey in 1973, he professed temporary vows on Aug. 24, 1974, receiving the religious name of Justin at that time, and solemn vows on Aug. 24, 1977.

Father Justin earned a master of divinity degree at Saint Meinrad School of Theology in 1975 and was ordained a priest on April 30, 1978.

Following his ordination, Father Justin studied for six years at the School of Theology. The following year, he became its provost and vice rector, serving in these positions for the next eight years.

On Dec. 31, 2004, Father Justin was elected the ninth abbot and sixth archabbot of Saint Meinrad Archabbey. He received his abbatial blessing from then-Archbishop Daniel M. Buechlein, who had been a conferee of Father Justin in the monastery.

During his tenure as archabbot, Father Justin oversaw extensive renovations to the infrastructure of the monastery, which included an addition to the infirmary and the installation of a geothermal heating/cooling system. He also led the final 18 months of the archabbey’s largest-ever capital campaign, which raised nearly $43 million for renovations, endowments and operating expenses.

Following his resignation as archabbot in 2016, he served as vice rector of Bishop Simon Bruté College Seminary in Indianapolis until earlier this year. In May, he was appointed as the monastery’s novice and junior master.

His diagnosis of pancreatic and liver cancer in August cut short his ministry. Memorial gifts may be sent to Saint Meinrad Archabbey, 200 Hill Drive, St. Meinrad, IN 47577.

It’s ‘wrong’ to let Title X funds cover abortion, says USCCB’s pro-life chairman

WASHINGTON (CNS)—The Biden administration “is wrong” to allow Title X family planning funds to be used for abortion, said the chairman of the U.S. Conference of Catholic Bishops’ Committee on Pro-Life Activities.

It is “wrong to allow taxpayer dollars to fund abortion providers who participate in a pre-pregnancy program specifically designed to exclude abortion,” Archbishop Joseph F. Naumann of Kansas City, Kan., said in an Oct. 7 statement.

“Abortion is not family planning. Abortion takes the life of an already-conceived and growing child,” he said. “The violence of abortion wounds countless women physically, spiritually and emotionally.”

The administration announced late on Oct. 4 that it had officially reversed the Trump-era “Protect Life Rule” enforcing Title X’s ban on taxpayer funds from being used to promote or provide elective abortions.

“Title X was intended and authorized to be a program entirely separate from abortion,” Archbishop Naumann said, “and it plainly states that ‘the funds authorized under this legislation [shall be] used only to support preventive family planning services, population research, infertility services, and other related medical, informational and educational activities.’

Enacted by the Family Planning Services and Population Research Act of 1970, Title X covers reproductive health care services for low-income patients such as wellness exams, cervical and breast cancer screenings, contraceptives, and testing and treatment for sexually transmitted infections. Section 1008 of the law states that “none of the funds appropriated under this title shall be used in programs where abortion is a method of family planning.”

This is an excellent example of the USCCB's pro-life position on Title X funds. It is important to note that Title X was created as a way to provides comprehensive reproductive health care services to low-income individuals without promoting or facilitating abortion. The USCCB's position is that it is 'wrong' to allow Title X funds to be used in programs where abortion is a method of family planning. This is a significant issue in the ongoing debate around reproductive rights and access to healthcare.
A bold, visionary leader celebrates 20 years

Last month, Marian University in Indianapolis celebrated the 20th anniversary of the beginning of Elsener’s service as president. Anyone familiar with the history of Catholic higher education in Indiana and the United States can testify to the near-miraculous changes that have taken place on Cold Spring Road on the west side of Indianapolis since 2001.

From a small Catholic liberal arts college that was struggling financially to a major Catholic university with a medical school, a business school, a school of nursing, a graduate school of education, an engineering college and much more, Marian has grown significantly while maintaining its essential Franciscan and Catholic identity.

Elsener is the bold, visionary leader who has been the driving force behind Marian’s growth. A man dedicated to his large family, his Catholic faith and his adopted country of India, he refuses to settle for “good enough.”

After every accomplishment—from athletic championships to academic honors to nationally recognized programs in the formation of leaders for Church ministry, elementary and secondary education, business and the professions—Elsener immediately begins working on the next challenge with no sign of ever settling for the status quo.

Although Elsener has clearly been the catalyst for Marian University’s growth, many board members, faculty, administrators, alumni, students and the many people of diverse faith traditions who have been touched by our community and the many people whose generous support has made this possible stand with Marian in its ministries—the way the liturgy and sacraments are celebrated, the opportunities for social ministries that are available to students, and the way people of diverse faith traditions are welcomed and incorporated into the school’s community.

Elsener insists on the university’s Franciscan values. He also refuses to diminish Marian’s Catholic identity. But precisely because Marian is an educational institution, openess to differing points of view and life experiences take priority over a closed, insular approach to teaching and learning. As Pope Francis admonishes us: “Every moment of being closed leads to keep us at a distance from those who do not think like we do, and this—as we know—is the root of so many evils in history: the absolutism that has often generated dictatorships and so much violence toward those who are different.”

A truly Catholic university, like Marian, maintains a clear sense of mission and identity without ever using its Catholic identity as a club. All are welcome and respected. All have something valuable to contribute to the common good.

Twenty years of Elsener’s leadership have demonstrated the power of the Holy Spirit working with us to build up the Body of Christ in central Indiana. His unshakable faith in the success of Catholic higher education, combined with his ability to recruit outstanding leadership teams and his skill as a fundraiser, have made the Marian miracle a reality.

Elsener quotes the late Holy Cross Father Theodore Hesburgh, the legendary president of the University of Notre Dame in northern Indiana, as telling him, “You can raise a lot more money for one big idea than for many small ideas.” Taking this advice to heart, Elsener’s vision for Marian University continues to expand and grow—with no small ideas.

The “Marian miracle” is something all Catholics in Indiana and beyond should be proud of. Let’s congratulate Elsener and the entire Marian University community for its exceptional service to our Church and our society.

Daniel Elsener, president of Marian University in Indianapolis, greets a student attending the Marian University Academy for Teaching and Learning Leadership Ninth Cohort Orientation Dinner on Aug. 13, 2018. (Submitted photo)

Letter to the Editor

Be Our Guest/Gary Diehl

Despite vaccination status, we must seek truth and be united in Christ

I would like to offer a response to a letter in the Sept. 24 issue of The Criterion (“A Catholic scientist offers insight into morality of COVID-19 vaccines”). The writer of this letter was responding to a letter in the Sept. 10 issue (“Where COVID vaccines are concerned, someone must take a stand for aborted babies”).

If the Catholic scientist, I also have a background in pharmaceutical science. Although I do not hold a doctoral degree, I have 43 years of varied pharmacy experience prior to retiring in 2014, a span in which not only the industry has drastically changed but the perspective of the pharmaceutical industry has changed as well.

In spite of the headline used with the Sept. 10 letter, I did not construe that it was written specifically about the COVID vaccine but spoke as much to the immoral evolution of the pharmaceutical industry itself.

Even though the “cell lines” being used in the development of two COVID vaccines are derived from repeated replication of an “alleged” aborted fetal “cell line” dating back to the 1970s and not derived from current abortion, I would question the morality of this ongoing process and other research which may be using cells from current aborted babies.

In support of this concern, I would like to reference a teaching given in the Catechism of the Catholic Church which states: “It is immoral to produce human embryos intended for exploitation as disposable biological material (#2275).”

The aborted babies are not derived from a tissue bank, but instead from aborted babies, and/or replicating a “cell line” over and over that was taken from an abortion, and this research is not scientific, research and, ultimately for profit, is indeed exploitation.

Catholic teaching encourages vaccination, which in some instances may be considered a charitable act of the recipient, but it is not a moral obligation. Catholic teaching also states that we must follow our true moral consciences.

When I was active in pharmacy practice, I was occasionally confronted with differing restrictions between federal and state law, and I was always required to follow the more restrictive of the two. In like manner, when our true moral conscience is in effort to honor God, and, though it may seem “more restrictive” than our teaching may allow, it too must take precedence for the individual and it must be followed.

Vaccination is an individual decision which may be based on multiple circumstances.

Vaccinated or not, we must never judge one another. We should always be seeking truth and always be united in Christ.

(Gary Diehl is a member of St. Lawrence Parish in Lawrenceburg.)

Letters to the Editor

Letter to the Editor

Spirit of Christ calls us to be ‘everyday mystics,’ reader says

The circumstances of life can push us to the breaking point, but they can never push us beyond the reach of God’s power, God’s wisdom and God’s love.

God has not said: You shall not be storm-tossed, you shall not be afflicted, you shall not be travailed, diseased or persecuted. God said: You shall not be overcome. There is in this a superb combination of realism and hope that I find reassuring.

It gives me pause to reflect and read the words of Julian of Norwich: “All shall be well, and all shall be well and all manner of thing shall be well.” In our falling down and our getting up, and in our grief, we are always kept in God’s loving embrace.

The indwelling Spirit of Christ is calling, qualifying, edifying, evoking and empowering each one of us to grow in holiness and be “everyday mystics.” Being an “everyday mystic” does not necessarily mean seeing great visions, or being favored with locations, or experiencing levitation. It means simply to discern, to see with the eyes of faith what is hidden from agnostics and unbelievers, and discovering things only dead “folk” know.

It means to live, and move, and have our very “being” in the power of love. It is a practice of our devotion to Christ. As Teresa of Avila puts it, “holiness is a matter of bringing our wills into union with God’s will.” Holiness is hard, but it is attainable.

According to Teresa of Avila, the practice of mental prayer is requisite for reaching the goal of Christian perfection. Live love and pray.

Kirth N. Roach

Order of Carmelite Discalced Secular Indiansapolis

Letters from readers are published in The Criterion as part of the newspaper’s commitment to encourage an exchange of freely-held and expressed opinion among the People of God (“Communio et Propegnosio,” 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-argued and easy to read in tone. They must reflect a basic sense of courtesy and respect.

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Letters to the Editor, The Criterion, 1400 N. Meridian Street, Indianapolis, IN 46202-3267. Readers with access to e-mail may send letters to criterion@archindy.org.

Letters from readers are published in The Criterion as part of the newspaper’s commitment to encourage an exchange of freely-held and expressed opinion among the People of God (“Communio et Propegnosio,” 116)."
“Let nothing disturb you. Let nothing frighten you. All things are passing away: God never changes. Patience and perseverance. Whoever has God lacks nothing. God alone suffices.” (St. Teresa of Ávila) 

Today, Friday, Oct. 15, is the Feast of St. Teresa of Ávila, one of the greatest spiritual writers in the history of the Church. St. Teresa was the founder of the Order of Discalced Carmelites. She was also a theologian, a religious reformer and a woman who was close to God.

Pope Emeritus Benedict XVI called St. Teresa of Ávila (also known as St. Teresa of Jesus) “a saint who is one of the peaks of Christian spirituality of all time.” The depth of Teresa’s spirituality is summarized in one of her most famous writings: “Everything passes. God never changes.” For St. Teresa, calm acceptance of the fact that “whoever has God lacks nothing” is the result of a life grounded in prayer and dedicated to serving the needs of others.

We sometimes think of holiness or spirituality as a quality that is far beyond the reach of ordinary people like us. The witness of St. Teresa of Jesus tells us that the opposite is true. As she reminded us, saints like Teresa of Ávila are ordinary women and men who are close to God. Of course this immediately raises the question: How do we get close to God? Or, more accurately, how do we experience the presence of God who is already close to us than we are to ourselves.

“God alone suffices.” St. Teresa wrote, and with these simple words she told us everything we need to know if we want to be like all the women and men who are close to God (saints).

We must begin with the absolute conviction that God alone satisfies all that our hearts desire. The longing we feel in the depths of our hearts is nothing more, or less, than our desire to be close to God, to be united with him in mind, body and spirit. This is what “spirituality” means—a pathway to union with our triune God, Father, Son and Holy Spirit.

St. Teresa counseled her sisters, the Discalced Carmelites, to grow closer to God in prayer and in service to others. There’s nothing esoteric about this form of spirituality. It can, and should, be practiced by all of us. We really can’t expect to grow closer to God if we don’t do anything to grow closer to him.

And Jesus has told us that whatever we do to the least of his sisters and brothers, we do to him. When we serve others, we serve God. When we are truly close to our neighbor, we are close to God.

Saints like Teresa of Ávila show us in the diversity of their lives how to live the Gospel and, in so doing, grow closer to God. Their spirituality is not-complicated, but it is challenging. It demands that we let go of all anxiety and fear. It insists that we trust in the providence of God. And it requires us to reject totally the idea that we are the masters of our own destiny.

All Christian spirituality can be expressed simply as: “Let go. Let God.” Or as St. Teresa says, “Whoever has God lacks nothing.”

Let’s ask this great saint to help us recognize the truth of her words. St. Teresa, pray for us. Inspire us to grow closer to God by being faithful in prayer and steadfast in our service to our brothers and sisters in Christ.

Santa Teresa de Ávila, una mujer de oración cercana a Dios

“Nada te turbe, nada te espante. Todo se pasa, Dios no se muda. La paciencia todo lo alcanza. Sólo Dios tiene nada le falta. Sólo Dios paciencia todo lo alcanza, quien a Dios no se muda, Dios no se muda en el cielo.” (St. Teresa of Ávila)

Hoy, viernes 15 de octubre, es la fiesta de santa Teresa de Ávila, una de las escritoras espirituales más grandes de la historia de la Iglesia. Santa Teresa fue la fundadora de la Orden de las Carmelitas Descalzas. También fue teóloga, reformadora religiosa y una mujer cercana a Dios.

El papa emérito Benedicto XVI llamó a santa Teresa de Ávila (también llamada santa Teresa de Jesús) “una santidad que representa una forma de espiritualidad totalmente desinteresada. Para ser santos, debemos ser únicos en Dios y debemos ponernos a Dios y a nuestro prójimo en primer lugar, por encima de cualquier otra consideración.

Si nos preguntamos: “¿estoy lo cerca de Dios de que debería estar?” “¿O como me gustaría estar?” la respuesta es invariablemente “no.” Incluso los más grandes santos anhelaban acercarse a su Padre, Hijo y Espíritu Santo. La espiritualidad cristiana es un recorrido que tiene muchos giros y vueltas, éxitos y fracasos, mientras avanzamos hacia la meta de nuestra vida: la cercanía definitiva a Dios que es la unión con Él en el cielo.

Santa Teresa aconseja a sus hermanas, las Carmelitas Descalzas, que se acercaran a Dios en la oración y en el servicio a los demás. Esta forma de espiritualidad no tiene nada de esotérico ya que és algo que todos podemos y debemos practicar. No podemos esperar acercarnos a Dios si no le abrimos el corazón en la oración. Y Jesús nos dijo que todo lo que hagamos al más pequeño de sus hermanos, se lo hacemos a Él. Cuando servimos a los demás, servimos a Dios; cuando estamos verdaderamente cerca de nuestro prójimo, estamos cerca de Dios.

Santos como Teresa de Ávila nos muestran en la diversidad de sus vidas cómo vivir el Evangelio y, al hacerlo, nos acercamos a Dios. Su espiritualidad no es complicada, pero es un reto que exige que dejemos de lado toda la ansiedad y el miedo, que confiemos en la providencia divina y que rechacemos totalmente la idea de que somos los dueños de nuestro propio destino. Toda la espiritualidad cristiana puede resumirse sencillamente de la siguiente forma: “Entréguese a la voluntad Dios.” O como dice santa Teresa: “quien a Dios tiene nada le falta.”

Pidámosle a esta gran santa que nos ayude a reconocer la verdad de sus palabras. Santa Teresa, tegemos por nosotros. Inspiranos a acercarnos cada vez más a Dios al ser fieles en la oración y firmes en el servicio a nuestros hermanos y hermanas en Cristo.”
November 2  
Calvary Mansellon Chapel, 435 E. Troy Ave., Indianapolis.  
All Souls Mass noon.  
Information: 317-784-4439 or www.catholiccemeteries.cc.

November 3  
MCIC, Castleton, 9520 Castleton Corner Lane, Indianapolis.  
Solo Seniors 5:30 p.m., Catholic educational, charitable and social singles—separated, widowed or divorced—ages 50 and older, new members welcome, also call about regular Friday night dinner events. Information: 317-796-8605 or 317-243-0777.

November 5  
Women's Center, 490 W. 96th St., Indianapolis.  
First Friday Mass 5 p.m., optional tour of center to follow.  
Information: 317-829-6800, womenscenterindy.org.

Our Lady of the Greenwood, 335 S. Meridian St., Greenwood.  
First Friday  
bilingual celebration of the Most Sacred Heart of Jesus Mass.  
5:45 p.m., exposition of the Blessed Sacrament.  
following Mass until 9 p.m., sacrament of reconciliation available.  
Information: 317-750-7309, maureen2003@gmail.com.

November 5-6  
St. Agnes Parish, 1008 McLary Rd., Nashville.  
Christmas Bazaar 9 a.m. - 4:30 p.m., gifts, baked goods, decorated Christmas tree and gift basket silent auction, quilt raffle, game event, hot dog lunch available, free admission.  
Information: 812-848-2778, StAgnesNashville@gmail.com.

October 30  
Donna Grimes, speaking, free.  
Registration: zoom.by/VDIC.  
Information: Peaafette Springer, pepafette@archindy.org or 317-236-1474.

October 25  
The Villages of Indiana online, Foster Parenting Virtual Information Night.  
for those interested in becoming a foster parent, no fee.  
For more information or to register: 317-775-6500 or visit www.villagesindiana.org.

October 24, 31  
Benedictine Conversations via GroupMe, 4 p.m.  
Saturdays, Benedictine Sister Jill Marie Reuber, facilitator, sponsored by Sisters of St. Benedict, Ferdinand, Ind.  
(Dioecese of Evansville) Information: vocation@thedomy.org.

October 24  
Masses, Father Daniel Bedel, spiritual director of Bishop Simon Brue Church Seminary, will celebrate Mass and share how the seminary forms priests.  
Information: Ellen Sanders, 317-236-1501 or sannderm@archindy.org.

October 22  
Church of the Immaculate Conception, 1 Sisters of Providence, St. Mary-of-the-Woods.  
Sisters of Providence Founder's Day Mass 11 a.m., honoring St. Mother Theodore Guérin, masks required.  
Information: 812-533-2952 or jguerin@spw.org.

October 22  
Our lady of the Most Holy Rosary Catholic Church, 520 St. John the Baptist Parish in Starlight, will celebrate their 50th wedding anniversary.  
7 p.m. with Mass, at 5:45 p.m.  
Our Lady of Peace Cemetery and Mausoleum, 9001 Haverstick Road, Indianapolis.

O’Fallon Rosary Workout 6:30-7:15 p.m., prayer and exercise, free.  
Information: 317-727-1167, ofallon36003@yahoo.com or ofalloncore.com.

October 20  
Catholic Cemeteries.  
Our Lady of the Greenwood, 335 S. Meridian St., Greenwood.  
Show a photo of the couple also has 12 grandchildren and three great-grandchildren.  
†  
November 3  
MCIC, Castleton, 9520 Castleton Corner Lane, Indianapolis.  
Solo Seniors 5:30 p.m., Catholic educational, charitable and social singles—separated, widowed or divorced—ages 50 and older, new members welcome, also call about regular Friday night dinner events. Information: 317-796-8605 or 317-243-0777.

November 5  
Women’s Center, 490 W. 96th St., Indianapolis.  
First Friday Mass 5 p.m., optional tour of center to follow.  
Information: 317-829-6800, womenscenterindy.org.

October 15-30  
free. Information and library hours: 812-357-6401, 800-987-7311 or saintmeinrad.edu/library/library-hours.

October 18, 25, November 1  
St. Therese of the Child Jesus (Little Flower) Parish Center, St. Therese Room, 4720 E. 33rd St., Indianapolis.  

October 15  
St. Therese Church, 435 W. Troy Ave., Indianapolis.  
Monthly Mass 2 p.m.  
Information: 317-784-4399 or www.catholiccemeteries.cc.

Our Lady of the Greenwood, 335 S. Meridian St., Greenwood.  
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October 15  
Missionaries continue to spread love of Christ around the world

By Ken Ogorek

When Catholics are asked to support the missions with prayers, financial resources or direct, hands-on service, we might feel as if we’re the ones who are doing all the giving. Ask anyone who has consistently helped mission work unfold in mission lands, though, and you’ll likely hear statements like, “I thought I was the one who was giving, but it was me who received the most!”

In Ethiopia: Hunger satisfied, Christ’s body nourished

Centuries ago, missionaries introduced people in Ethiopia to Jesus. After a decline in missionary activity, a priest arrives. He is escorted by torchlight through dark paths to a hut serving as the chapel. All light is extinguished but for one candle. The people make the sign of the cross and sing a song to Jesus learned long ago. The priest falls to his knees and thinks, “How hungry are the people for the Father, Son and Holy Spirit!”

Elsewhere in Ethiopia, children walk four miles each way to a school run by missionaries. There each morning the children—hungry from their walk—are given two biscuits: one to eat at school, the other to take home. A girl offers the priest a piece of her biscuit, saying she wants to share in the name of Jesus. She is confident that Jesus will take care of her hunger and that of her family.

Missionaries—and those who support them—are helping to make spiritual and corporal works of mercy happen, including catechesis, evangelization and nurturing of vocations.

In Vietnam: Seminarian’s perseverance made possible by mission support, entire Church benefits

A Vietnamese seminarian spends 11 years preparing to be ordained, the first of his ethnic group to become a priest. Like a modern-day St. John Vianney, this young man works against strong odds, helped by those who support missions throughout the world.

In gratitude for missionaries, he maintains a singular focus on serving the Church. The body of Christ is served. Those who gave so that a young man in a mission land could hear confessions, anoint the sick and confer the Eucharist are themselves recipients of great blessings throughout this mystical body.

In Uganda and Nigeria: The served give back, ‘hugging the whole world’ in prayer

On the feast of the Body and Blood of Christ, women approach the convent with baskets on their heads—offerings of eggs, fruits and vegetables to express gratitude to the missionaries and those who help make their service feasible. Whenever a missionary returns to the United States, the words of farewell are: “Goodbye, May God and Our Lady keep you safe.”

A young girl’s baptismal name means light. She attends a school staffed by missionaries. Shortly before her first holy Communion, she locks herself in a room for a short while, to pray intensely that she will do good works in return for Jesus coming to her. She sees God as the great missionary to the world and calls her prayer an act of mission service. She centers her life on prayer in a desire to help the whole world. When she prays the mission rosary (multicolored beads representing Asia, Africa, the Americas, Oceania and Europe) she says, “I am hugging the whole world—especially America, home of our missionaries and those who support them.”

An orphan boy becomes a priest; his sister enters consecrated life. Given a choice, he becomes a missionary, serving in the U.S. “I am ready to pour out my blood in appreciation for the missionaries who served me.” Each day he offers his private Mass intention, along with personal prayers, for every American.

In Iraq: Brutal persecution can’t quench faith, hope and love

Her father was beheaded. Her sisters taken as sex slaves. Her house was burned—in part because it is marked by a cross. She excludes to a missionary, “They can never take my faith!”

A tent is set up to serve as a chapel, including a cross as a sign of hope. An American cardinal visits, and she kisses his pectoral cross as a gesture of reverence and expression of the hope instilled in her by missionaries, supported in part by those who participate in World Mission Sunday.

The cardinal’s reaction to this loving act of faith and hope? “I was catechized!” he said.

Choosing Sunday for World Mission Day is no accident. On this day, which falls on Oct. 24 this year, we gather around the altar as a worldwide community to be fed by Jesus, to be blessed by our one Lord and built up for service to his people throughout the world.

Missionaries bring faith to places where a deep hunger for God is felt; they give hope by pointing out the cross of Jesus—and all its blessings. And missionaries show love to those who are ready to express gratitude by giving of themselves in return, all with Jesus at the center, always.

On this World Mission Sunday, please ask God to show you how he wants you to join in his ever-present missionary work. When you respond with loving generosity, you might be surprised at how your outreach fills you up with blessings.

(© Ken Ogorek, director of catechesis for the Archdiocese of Indianapolis, is available for retreats on a variety of topics based on his 20-plus years of diocesan evangelization and catechetical work. Information on his parish missions, days of reflection and related ministries can be found at www.kenogorek.com.)
At the heart of our mission statement at Our Lady of Fatima Retreat House in Indianapolis is the word “hospitality.” It is more than something that is offered in the way of food or a place for recreation or programs: it is an invitation to enter into the mystery of God, where the love of God is made known in a home in the hearts of those who visit here—at least for a time, a week, a day or a large or small event. 

At the “heart” of our retreat house is the chapel where Christ is present in the tabernacle. Guests from all walks of life and faith backgrounds find rest and feel at home with God in this beautiful and welcoming, but we can’t help but wonder what is lost when technology replaces even the smallest routines and rituals. The changes bring joy, but they are part of a significant shift that has a quite a bit to do with our faith. What Jesus said. “Do this in memory of me” (Lk 22:19) at the Last Supper, he was, of course, referring to the eucharistic ritual of eating bread and wine. But the material aspects in this context) is today allowed in Belgium, the Netherlands, Luxembourg and Spain—all countries with significant Catholic populations. The fact is that, for many years, laws against abortion as well as assisted suicide have been in effect in one way or another, but the Eucharist could not be consumed by someone who is disruptive. Regardless of our abilities or disabilities, none of us should feel that we have to die to have dignity, that we have to die to be relieved of pain, or that we must die to stop burdening our families or society.
The first reading for this weekend is from the Book of Isaiah, precisely from its third and last part:

Isaiah 53:10-11

What he suffered he bore in his body; his prayers were uppermost in his mind. In all the crises of his life he never deviated from God nor mistrusted God as outrageous insults and crushing calamities assailed him. He was also a devoted servant of the King of Kings, putting his trust in the Lord to give him these high places.

The most tremendous thing in the world is to take hold of one of those blind, shapeless, sickly, demoralized eyes and keep it there, believing it to be a prefiguring of the Kingdom, that there is a latch that only clicks and opens to man’s own touch. (Ron Lewis)

The Door

I stand by the door. The door is the most important door in the world. It is the door through which men walk when they find God. There’s no use going way inside and staying there. When so many are still outside and they, as much as I, crave to know where the door is, the most tremendous thing in the world is for men to find that door, to find the door to God. The most important thing any man can do is to hold to one of those blind, groaning hands, and put on it the latch—the latch that only clicks and opens to man’s own touch.

(Ron Lewis is a member of St. Charles Borromeo Parish in Bloomington. Photo: Pope Francis closes the Holy Door of St. Peter’s Basilica to mark the closing of the jubilee Year of Mercy at the Vatican on Nov. 20, 2016.)

The Katholikos

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My Journey to God

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he says. “I started going to Holy Rosary after a double murder. A man and a woman had been shot to death. “I feel safe there. I feel a presence—that God is watching over me, that Our Lady is watching over me. I pray for the people whose lives have been taken suddenly, for their family and friends.”

Beyond his visits to Holy Rosary, the need for balance—for something uplifting—has fueled his desire to capture the beauty and artistry of at least 100 churches across Indiana and Ohio.

“I do it as a way to honor God’ 

Schroeder’s spiritual quest began in the place where his love of his Catholic faith was born and nurtured, the Diocese of Toledo, Ohio. In 2019, as he was pursuing a double major in media production and film production at Bowling Green State University, his eyes focused more intently on the artistic details of the altars, chapels, grottos and steeples of the churches that are central to his life: the church where he received his first communion, the cathedral where he was confirmed, a church that has been part of his family’s heritage on his mother’s side for five generations.

He marveled at the intricacy of the artistic details and stood in awe of the Creator who had formed generations.

At the same time, Schroeder sees this effort as his way of building a closer relationship with God. Whenever he visits a new church to photograph it, he strives to line up the visit with a Mass at the church. “I want to go to Mass to receive the Eucharist as much as I can. When I was in college, I went to Mass almost every day. I come for the Eucharist, and then I take the photos. Not only does that help me spiritually, it helps me artistically.”

“A sense of home here

Schroeder has visited and photographed 98 churches so far. Fifty-five of them are in the Diocese of Toledo while 23 are in the Archdiocese of Indianapolis, where he moved in July of 2020 to start his present job at Fox59/CBS 4 in Indianapolis.

His quest has also taken him to churches in Carmel, Fort Wayne and South Bend, including the Basilica of the Sacred Heart at the University of Notre Dame.

Asking Schroeder to list a few of his favorite churches is painful for him. Still, he relents, starting with Our Lady, Queen of the Most Holy Rosary Cathedral in Toledo because “there’s so much artwork and so much detail in it.”

In the archdiocese, he turns his focus to four churches in Indianapolis, including the two parishes where he worships: Holy Rosary and St. John the Evangelist.

He names St. John, where he’s part of the young adult group, “because it feels like a sense of home.” And Holy Rosary—where he is an usher, a young adult leader and a member of the Knights of Columbus—“makes his list because of its Latin Mass and ‘its beautiful artwork.’”

He also mentioned St. Joan of Arc Church, because it reminds him of churches in Rome, and Sacred Heart of Jesus Church, because its German heritage reminds him of his father.

A higher aspiration

Schroeder’s church photographs can be viewed by anyone on his Facebook page, under his name. “I want people beyond my Facebook friends to see it,” he says. “There was one time when I posted a photo of St. Stephen Church in Toledo. It was during a time when churches were locked down because of the pandemic. A parishioner commented on it. She said that looking at that photo ‘makes me cry because I don’t like being away from my church for so long.’

“That was a big moment for me. That’s why I make them public.”

As important as his film and his photography work are to him, Schroeder aspires to something more in his life. “I want to work on my relationship with God. I want to get as close to him as I can. I want to go to heaven. I want to be a saint.”

Schroeder passes for a moment, making it clear that sainthood is the true goal of his life. He smiles at the thought of that goal. “I really want to be a saint. I want to lead people toward the faith and help them be stronger in their faith.”

(To view a selection of Schroeder’s photographs of churches in the archdiocese, visit the website: jcutt.ly/ChurchPhotos)

Former U.S. Sen. Donnelly is Vatican ambassador nominee

WASHINGTON (CNS)—President Joe Biden will nominate Catholic lawyer Joseph Donnelly of Indiana, a former member of the U.S. House and Senate, to be the next U.S. ambassador to the Vatican.

The White House announced Biden’s pick for the ambassador post on Oct. 8. The nomination must be confirmed by the Senate.

Donnelly, 66, served in the U.S. House of Representatives from 2007 to 2013, representing Indiana’s 2nd Congressional District, and was a U.S. senator from 2013 to 2019. He is currently a partner at Akin Gump, a Washington firm specializing in public law and policy law.

He was a member of the Afghanistan Study Group and has been a professor at his alma mater, the University of Notre Dame in northern Indiana, where he earned a bachelor’s degree in political science in 1977 and a law degree in 1981.

“Joe has been an exemplary public servant in Congress, an invaluable friend of Notre Dame and of me personally, and he is an ideal choice to represent the United States at the Vatican,” said Holy Cross Father John Jenkins, the university’s president.

“He will bring to this role a deep understanding of the issues currently facing our nation and the world, a genuine Catholic faith and an understanding of the role the Church can play in our world,” the priest said in a statement.

Donnelly is a pro-life Democrat, “committed to protecting the sanctity of life,” he has said, though he also believes exceptions should be made on abortion in cases of rape, incest or when the mother’s health could be at stake.

When Donnelly was running for re-election to the Senate in 2018, Democrats for Life of America said “Donnelly has been a consistent pro-life voice as well as advocate for women and families, co-sponsoring many important pieces of legislation.”

Donnelly met his wife, Jill, while attending Notre Dame, and they were married in 1979. They have a son and a daughter.†

Obituaries to return next week

Our publication of obituaries of members of parishes in the Archdiocese of Indianapolis will return with next week’s Oct. 22 issue.
ahead would be challenging, but as Kevin C. Rhoades of Fort Wayne-South Bend, Ind., the Vatican’s Congregation for the Doctrine of the Faith, urged the bishops in a letter to proceed with caution in developing a national policy “to address the situation of Catholics in public office who support legislation allowing abortion, euthanasia or other moral evils.”

During their spring meeting, 75% of U.S. bishops approved the drafting of a document, addressed to all Catholic faithful, on eucharistic coherence.

And during long discussions on the document before the vote, several bishops specifically pointed to President Joe Biden and House Speaker Nancy Pelosi, D-Calif., who are Catholic, for not actively seeking to end legal abortion, and they said such politicians should be denied Communion.

The basis for that stems from what the bishops consider to be eucharistic coherence, meaning that those who receive Communion, and particularly those in public office, need to be in communion with what the Church teaches and not facilitating or promoting what the Church views as grave moral issues.

With a lot of emphasis being put on what looks to be a litmus test about Catholics’ willingness to receive Communion, Susan Timoney, an associate professor of pastoral studies and a dean at The Catholic University of America, said Catholics should talk to their pastors about this.

She said they will likely come away with a sense that the bishops’ efforts to encourage a deepening appreciation for the Eucharist is an attempt to say, “Look, it means something to be a disciple.”

“You have a responsibility if you’re going to call yourself a Catholic, and if you’re going to present yourself for Communion, to be ready and to understand what that commitment entails,” she said.

Timoney also said the upcoming document I think is dealing with. It’s an invitation. It’s a re-invitation to cultivate a eucharistic imagination. As he sees it, the document will be a “vehicle for God’s mercy and God’s love,” and also to point out that the Church can and should address modern culture about the dignity of the human person and what it means to respect this from conception through death.

Notre Dame’s O’Malley, who also is academic director of its Center for Liturgy, said he doesn’t think the document itself will have much to do with Biden and Communion.

“If you pay attention to what the bishops are saying to recent revisions and outlines,” you don’t see it “being sort of political,” he told Catholic News Service in the summer.

As he sees it, the document will be a response to the COVID-19 pandemic—when Catholics were prevented from going to Mass in person—as well as a decrease in Catholics attending Mass overall.

“When we gather for Mass to celebrate the Eucharist, we’re not just celebrating one religious ritual that can be replaced by another,” he said.

This is the source and summit of our faith. It’s the source and summit of our commitment to the world and to each other. And so, departure from that is a major deal. And that’s what the document I think is dealing with. It’s an invitation. It’s a re-invitation to cultivate a eucharistic imagination.”

O’Malley also said the upcoming document and discussion around it should serve looking at the role Catholics have in the public square.

As far as denying Communion to Catholic political leaders who publicly support abortion, he said there are complications in it but he doesn’t buy those who say “We have to give every politician Communion no matter what, because we can’t deny them grace.”

“Grace is given in all sorts of ways,” he said, adding that for Catholics it is not given exclusively in the sacraments.

“The Eucharist isn’t magic. It’s not suddenly going to make someone who’s a totalitarian dictator into a eucharistic person,” he said.

When Catholics receive the Eucharist, he added, it means they “belong to the body,” which means they “uphold all dimensions of solidarity.”

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Bishops to continue discussion of Catholics, Eucharist in fall meeting

WASHINGTON (CNS)—When the U.S. bishops meet this fall for their annual assembly, they will revisit the discussion they began in mid-June about the Eucharist and will be presented with a drafted document on the “meaning of the Eucharist in the life of the Church.”

But in the time since their virtual spring assembly, the topic of the Eucharist, and particularly the debate it raised about denying Communion to Catholic politicians who support abortion, has prompted ongoing discussion.

It even came up on the pope’s flight back from Bratislava, Slovakia, on Sept. 15.

Pope Francis said he preferred not to comment directly on the issue of denying Communion in the United States, but he urged bishops to take a pastoral approach rather than wade into the political sphere.

And it’s a complicated issue, pointed out Timothy O’Malley, director of education at the Maloney Institute for Church Life at the University of Notre Dame and author of the recent book Real Presence: What Does It Mean and Why Does It Matter?

During a Zoom discussion on this topic sponsored by Georgetown University this past summer, Bishop Kevin C. Rhoades of Fort Wayne-South Bend, Ind., acknowledged the work ahead would be challenging, as well as chairman of the bishops’ Committee on Doctrine, he was prepared to address it.

That committee is charged with drafting the document on the Eucharist that will be presented to the bishops in November.

“The goal of the document is to contribute to the eucharistic revival,” he said.

Even before the bishops discussed and voted on proceeding with the document, Cardinal Luis Ladaria, prefect of the Vatican’s Congregation for the Doctrine of the Faith, urged the bishops in a letter to proceed with caution in developing a national policy “to address the situation of Catholics in public office who support legislation allowing abortion, euthanasia or other moral evils.”

As far as denying Communion to Catholics attending Mass overall.

father John C. Maria consecrates the Eucharist at the altar of the Cathedral of St. Catherine of Siena in Allentown, Pa., on March 9, 2020. (CNS photo/Chaz Muth)

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‘You have a responsibility if you’re going to call yourself a Catholic, and if you’re going to present yourself for Communion, to be ready and to understand what that commitment entails.’

—Susan Timoney, an associate professor of pastoral studies and a dean at The Catholic University of America

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Bishop Kevin C. Rhoades

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Affordable and compassionate care, what is at risk of being forgotten is that little heartbeat, trying to survive against some powerful forces that want it stopped.

(Richard Doerflinger worked for 36 years in the Secretariat of Pro-Life Activities of the U.S. Conference of Catholic Bishops. He retired from that position in 2015.)

Amid the false and disingenuous accusations, what is at risk of being forgotten is that little heartbeat, trying to survive against some powerful forces that want it stopped.

(Richard Doerflinger worked for 36 years in the Secretariat of Pro-Life Activities of the U.S. Conference of Catholic Bishops. He retired from that position in 2015.)

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DOERFLINGER continued from page 8

the game. The sound of the crowd. The silliness of a goat lassoing a leprechaun.

The more society goes cashless and now ticketless, the more we grow senseless. Not senseless as in lacking common sense, but senseless as in depriving our senses of the physical things and stuff that can contain so much meaning.

When we store our photos, our money and our mementos in the “cloud,” we lose touch with an underwater experience of our experience as embodied, material creatures.

The sacramental life of the Church offers us a theological vision for why matter matters. Things, stuff and bodies are all part of how we come to know reality.

God became man, in the flesh, so that he could enter into the full reality of the human experience. The sacraments provide physical signs like water, ash, oil, bread and wine to ground us in God’s creation, while also lifting us to the higher ground of communion with the Creator.

A paper football ticket may not bestow sacramental grace, but it can embody a memory or a relationship that reveals a deeper meaning. It is a reminder that being human is more than a virtual memory or a relationship that reveals God’s love, and not facilitating or promoting what the Church views as grave moral issues.

As he sees it, the document will be a “totalitarian dictator into a eucharistic person,” he said.

When Catholics receive the Eucharist, he added, it means they “belong to the body,” which means they “uphold all dimensions of solidarity.”

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affected” by even a modest limit or regulation of abortion.

The House-approved version adds suits against those who try to sue illegal abortionists in Texas. Should we call this Mr. Garland’s private army?

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St. John pastor receives Archbishop Fulton Sheen Evangelist of the Year Award

By Sean Gallagher

At its Aug. 24 fundraising dinner, Catholic Radio Indy awarded its second annual Archbishop Fulton Sheen Evangelist of the Year Award to Father Rick Nagel, pastor of St. John the Evangelist Parish in Indianapolis.

In introducing Father Nagel, Bob Teipen, Catholic Radio Indy’s founder, noted the many ways that Father Nagel has worked to proclaim the Gospel at St. John, including engaging in the young adult community of downtown Indianapolis and to the students of Indiana University-Purdue University Indianapolis.

Teipen spoke about how Father Nagel kept an all-night vigil on the night of May 30-31, 2020, during a time of severe unrest in the neighborhood near his parish.

“When riots severely devastated downtown Indianapolis, Church services were held that Sunday at St. John in order to minister to the local community,” Teipen said.

Teipen recalled how Father Nagel made sure that St. John’s doors were open wide to the thousands of visitors to downtown Indianapolis when the Super Bowl was played there in 2012.

“Tours were available for guests to the city to learn more about the church and the Catholic faith,” Teipen said.

He also cited St. John’s Christkindl Village, an annual event in the days leading up to Christmas.

“This brings the meaning of the season to the streets of Indianapolis with a live Nativity and other activities,” Teipen said. “Many would see this as a fundraising effort. They would be wrong. Instead, it’s part of the evangelizing mission of St. John.”

Humbled by the recognition, Father Nagel told Catholic Radio Indy’s board of directors that he would only receive the award “on behalf of our parish.”

“It takes a small army to be able to do any good work for God,” Father Nagel said. “Thankfully, I’m surrounded by great people, our parishioners, parish council and our ministry team.”

Speaking to the dinner’s attendees, Father Nagel encouraged them to go forth to proclaim the Gospel in the world in which we live today.”

If not, then we’d go do something else. But we always knew that it was going to work.

And it did work. During the past 17 years, Catholic Radio Indy has purchased its station, is now broadcasting on three frequencies in central Indiana (89.1, 90.9 and 98.3 FM), producing local programming, streaming live online and creating podcasts.

“I am awed by the plan that God had in store,” said Teipen. “There is no way that I could have pulled off the operation of the station without Jim Ganley’s support.”

‘We’ve become a real entity here’

As he eases into retirement while training Gordon Smith, Catholic Radio Indy’s new general manager, Ganley is hopeful about the future of Catholic broadcasting in central Indiana.

‘First of all, we have to stay loyal to the magisterium of the Church,’ he said.

“That’s the big thing. Then, stay broad enough to appeal to a wide audience. It’s a real challenge.”

But even with the expanding number of options for people to receive content, Ganley is confident that Catholic radio “will remain strong.”

‘Radio is most likely going to be there for the long run,’ he said.

“People like the one-on-one relationship. When you’re in your car listening to somebody, the person on the radio isn’t talking to everybody out there in radio land. They’re talking to you. It’s the relationship that keeps people with radio. That’s why we try to have so many local elements on here.”

The hard work that Ganley did to put Catholic Radio Indy on strong footing was recognized at the station’s annual fundraising dinner on Aug. 24 when it was announced that its studio would be named in his honor.

The Indiana Broadcasters Association (IBA), which represents almost 300 radio and TV broadcasters in the state, is giving its Tom Severino Leadership Award to Ganley at an award luncheon on Oct. 27.

Dave Arland, the IBA’s executive director, noted that the award is given annually to a person or a group of people who have given long service to broadcasting in Indiana.

Describing Ganley as “the ideal candidate” for the award because of his decades of work in broadcasting, Arland said that the honor is also a tribute to the place that Catholic Radio Indy has made for itself among the larger broadcasting community in the state.

“Catholic Radio Indy is a good example of innovation [in broadcasting],” he said. “It’s a salute, a tip of the hat to an outfit that is relatively new on the scene.”

“It’s nice to be recognized, although that’s not why you do the work,” Ganley told the award. “If I had been at Catholic Radio [Indy], I would probably not be getting the award. We’ve become a real entity here.”

(For more information about Catholic Radio Indy and to listen to its programming online, visit catholicradioindy.org)