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Faith and Family

Don't just admire the saints, follow them, page 12.

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'It's changing families' Hispanic Family Camp offers 'a chance to encounter Jesus' and improve families

By Natalie Hoefler

BROWN COUNTY—When Nayeli Vasquez shared with her teenage daughter and her 9-year-old son that the three of them were going to a Catholic Hispanic Family Camp, the news did not go over well with her daughter.

Puedes leer este artículo en Español, página 9.

"She did not want to come," Vasquez admitted. "She cried all the way here."

But by midafternoon, her daughter was "having a lot of fun." Meanwhile, Vasquez was soaking in talks about spirituality and how to best communicate with her children.

The Vasquezes, members of St. Patrick Parish in Indianapolis, were among the more than 180 women, men, young adults and youths who enjoyed the Hispanic Family Camp at Catholic Youth Organization Camp Rancho Framasa in Brown County on Sept. 17-19.

The event, now in its third year, is organized by *Pastoral de Conjunto*, a group of Hispanic leaders from parishes around the archdiocese. The opportunity is co-sponsored by the archdiocese's Office of Hispanic Ministry and Franciscan Health. This year's theme was "St. Joseph, a Vocation of Love."

"The purpose of this camp is to provide the family a good time of prayer, sacraments, fun

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Photo: Teens take on a rock wall challenge during Hispanic Family Camp at Catholic Youth Organization Camp Rancho Framasa in Nashville on Sept. 18.

(Photo by Natalie Hoefler)



Supreme Court keeps Texas abortion law in place, says it will review it

WASHINGTON (CNS)—The U.S. Supreme Court said on Oct. 22 that the Texas abortion law banning abortions after six weeks of pregnancy will remain in effect but that the court will give an expedited review of the law on Nov. 1.

The brief order said the court will specifically examine the way the state's abortion law was crafted and how it is enforced. The law allows individuals to sue anyone involved in helping a woman obtain an abortion. It also said it would review if the Department of Justice can challenge this law in court.

Justice Sonia Sotomayor, the only justice to file a dissent, said she disagreed with the court for not blocking the Texas law for the second time, saying that the court was declining to protect women in the state seeking abortions "from grave and irreparable harm."

The court did not agree to a request from Texas officials to use this case as a means to possibly overturn the court's 1973 *Roe v. Wade* decision legalizing abortion nationwide.

Texas state officials had urged the Supreme Court on Oct. 21 to leave the state's current abortion law in place, and they also advised the court not to fast-track abortion providers' challenge to the law that bans abortions after six weeks of pregnancy.

Two briefs, 80 pages total, were requested by the Supreme Court following an emergency request filed on Oct. 18 by the Department of Justice asking the court to block enforcement of the Texas abortion law and the court's announcement the same day that it was considering taking up the abortion providers' challenge to the state's abortion law prior to a lower court ruling.

In papers submitted to the court, Texas officials defended the most recent order issued by a three-judge panel of the 5th U.S. Circuit Court of Appeals allowing the state's abortion law to go back into effect after a lower court judge had blocked it.

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Nov. 6-7 is the annual United Catholic Appeal intention weekend in archdiocesan parishes

By Natalie Hoefler

The weekend of Nov. 6-7 is the archdiocesan annual United Catholic Appeal (UCA) intention weekend in parishes across the archdiocese.

The goal for this year's appeal is \$6.3 million. The money will be distributed to various ministries and organizations throughout central and southern Indiana, providing help that no single parish or deanery could independently offer.

The theme of this year's appeal is "United in the Eucharist."

Archbishop Charles C. Thompson cites a prayer attributed to St. Teresa of Avila that captures what he says "we are called to do as Eucharist-centered people."

*Christ has no body now but yours
No hands, no feet on Earth but yours*

*Yours are the eyes through which he looks
compassion on this world*

*Yours are the feet with which he walks to do good
Yours are the hands with which he blesses all the world
Yours are the hands*

*Yours are the feet
Yours are the eyes
You are his body
Christ has no body now on Earth but
yours*

The archbishop notes how donations to the United Catholic Appeal have brought hope to people throughout central and southern Indiana in the last year, including:

• 867 veterans and 6,641 people with a disability received food, shelter and clothing from the Archdiocese's Catholic Charities agencies.

United
in the Eucharist

UNITED CATHOLIC APPEAL

See UCA, page 7

Archbishop Lori: Bishops must teach truth, avoid partisan politics

VATICAN CITY (CNS)—The incoming chairman of the U.S. bishops' Committee on Pro-Life Activities hopes his brother bishops will approve a statement on the Eucharist that helps Catholics understand the gift that it is and that invites them back to active Church life.



Archbishop William E. Lori

"I think it would be a beautiful thing if, in November, we were to close ranks and say, 'We are pastors. We love our people. We want to make this an inviting Church and we want to gather people around the altar of the Lord,'" Archbishop William E. Lori of Baltimore told Catholic News Service during a recent visit to Rome.

In discussing and voting on a document on the Eucharist during their meeting on Nov. 15-18, he said, the tone should be pastoral, "not compromising our teaching, not denying that it is possible to exclude oneself from the table of the Lord," but laying the foundation for the bishops' multiyear project of helping Catholics better understand, appreciate and celebrate the sacrament.

Some bishops want the statement to specifically address the question of Catholic politicians, such as President Joe Biden, who support legalized abortion or other laws at odds with Church teaching. Biden was scheduled to meet the pope at the Vatican on Oct. 29.

Given their roles, "it would be surprising if the pope and the president didn't meet," the archbishop said on Oct. 23. "It's clear that the pope does not agree with the president about abortion. He's made that exceptionally clear.

"I don't think that this meeting signals any kind of weakness on the pope's part on the life issues," he said, "but I think there will also be some areas of agreement, and those areas of agreement are broadly shared by the American bishops. It doesn't mean we're in one camp or the other, it just means that these are issues that are guided by our social teaching."

As for bishops who want the conference's statement on the Eucharist to make a strong statement about politicians and worthiness to receive Communion,

Archbishop Lori said among the U.S. bishops there will always be "voices on either side of an issue, and that's fine. They contribute to the discussion. They sometimes call us to things we might be forgetting."

But he hopes the document ends up being more focused on what the Eucharist is.

"We have to be discerning," he said. "Sometimes you say, well, to be in the middle is kind of the position of weakness. [But] these days the position of strength and courage is often in the middle."

As pastors, the bishops must teach the truth and help all Catholics understand it, no matter what political office or position they may hold, he said.

At the same time, "the Church is called to be the great sacrament of salvation and the great sacrament of unity. And if ever there were a time we needed to live up to that deeply theological description of what the Church is, it's right now in our polarized culture," Archbishop Lori said. "And so we have to be careful of not allowing ourselves to go down no exit, partisan alleys where there is no life at the end of it, no evangelical life, no spiritual fruit."

He said he hopes the bishops and parishes across the U.S. will continue to support and expand the "Walking with Moms in Need" project to identify resources and services available in their local areas to women experiencing a difficult pregnancy, help women access those services and provide resources that may be lacking.

The committee, he said, will continue to educate, advocate and work on "all the issues that deal with the life and dignity of the human person," although abortion will remain the predominant issue because of the number of abortions performed in the U.S. each year and "because of the complete and utter helplessness of the unborn child, whose humanity we must defend."

At the same time, the Church must fight against the death penalty and euthanasia and reach out to assist immigrants and people struggling with poverty.

"We're not exempt from any of that," he said. "By showing compassion at every stage of life, we give credence to our ardent defense of the life and dignity of the unborn." †



Public Schedule of Archbishop Charles C. Thompson

October 29–November 6, 2021

October 29 – 6 p.m.

Marian University RISE Gala at JW Marriott, Indianapolis

October 31 – 2 p.m.

Confirmation Mass for the youths of St. Mary Parish, Lanesville; St. Joseph Parish, Corydon; St. Mary-of-the-Knobs Parish, Floyd County; and St. John Paul II Parish, Sellersburg, at St. Mary-of-the-Knobs Church

November 1 – Noon

Mass for the Solemnity of All Saints at SS. Peter and Paul Cathedral, Indianapolis

November 1 – 6 p.m.

Our Lady of Fatima Retreat House Annual Fundraiser Dinner at The Willows, Indianapolis

November 2 – 8 a.m.

Mass for the students of Holy Name School, Beech Grove, at Holy Name of Jesus Church

November 2 – 11 a.m.

College of Deans meeting at Archbishop Edward T. O'Meara Catholic Center, Indianapolis

November 3 – 2 p.m.

Visit to Camp Atterbury, Edinburgh

November 4 – 10 a.m.

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

November 4 – 12:30 p.m.

Women's Care Center Board meeting at Archbishop Edward T. O'Meara Catholic Center

November 4 – 3:30 p.m.

Catholic Community Foundation Pre-Board Executive Committee meeting at Archbishop Edward T. O'Meara Catholic Center

November 5 – 5 p.m.

LIFE Runners Mass and Dinner at St. Michael the Archangel Parish, Indianapolis

November 6 – 10 a.m.

Archdiocesan Pastoral Council meeting at St. Bartholomew Parish, Columbus

Cardinal: Pope Francis expresses solidarity with Catholic Church in Sri Lanka

COLOMBO, Sri Lanka (CNS)—Pope Francis has expressed his support for the Catholic Church in Sri Lanka in its attempts to seek justice for the victims of the 2019 Easter bombings.

"His Holiness Pope Francis has sent me a letter in his own handwriting in Italian asking what action the Sri Lankan Catholic Church requires from the pope regarding the investigation into the Easter Sunday attack," Cardinal Malcolm Ranjith of Colombo said.

The cardinal described the contents of the letter during an Oct. 24 online briefing on the investigations organized by the Australian-based Sri Lankan Justice Forum, which advocates for victims of the attack, ucanews.com reported.

The pope promised to pay close attention to developments, to pray for the people of Sri Lanka and to extend support to all those who seek justice, the correspondence said.

"As you know, the Holy Father is aware of the situation and is very supportive of us," Cardinal Ranjith added.

The cardinal read excerpts from the letter in which the pope said the "situation makes me very sad."

"I promise to pray more and remain ready to do whatever you consider opportune. Tomorrow I will speak with the secretary of state about it," the letter said.

"I remember how in those days you were so courageous as to prevent any vengeance by the Christians and you went with the imam of the Islamic community to meet them so that they may witness the friendship among yourselves. I do not forget that example of a shepherd. ... Please count on me and indicate what would be best to be done from here," the pope wrote.

Cardinal Ranjith repeatedly has expressed unhappiness with the lack of progress of law enforcement investigations into the attack and attempts by the government to undermine them.

Sri Lankans abroad have organized demonstrations, including during recent state visits by Sri Lankan President Gotabaya Rajapaksa to attend the U.N. General Assembly in New York City and by Prime Minister Mahinda Rajapaksa to Italy. The protests have focused on the lack of justice for victims of the April 21, 2019, bombings of two Catholic churches, a Christian church and three hotels in which more than 300 died and hundreds more were injured.

Catholic officials in Sri Lanka have repeatedly sought transparency in the investigations and judicial process related to the attacks. Cardinal Ranjith earlier informed the Vatican about Church concerns and has been assured they will be taken up at the U.N. Human Rights Council in Geneva. †

Pope's prayer intentions for November



• **People Who Suffer from Depression**—We pray that people who suffer from depression or burn-out will find support and a light that opens them up to life.

See Pope Francis' monthly intentions at archindy.org/popesintentions.



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Msgr. Harold Knueven led parishes across central and southern Indiana

By Sean Gallagher

Msgr. Harold Knueven, a retired priest of the Archdiocese of Indianapolis, died on Oct. 17 at his home in Connersville. He was 89.

The Mass of Christian Burial was celebrated on Oct. 22 at St. Paul Church in New Alsace, which is on one of the campuses of All Saints Parish in Dearborn County. Archbishop Charles C. Thompson was the principal celebrant of the liturgy. Retired Father Francis Eckstein was the homilist.

Burial will follow at the convenience of Msgr. Knueven's family at St. Paul Cemetery in New Alsace.

Retired Father Francis Eckstein knew Msgr. Knueven for 75 years, from the time both were entering priestly formation as high school freshman just after World War II at Saint Meinrad Seminary and School of Theology in St. Meinrad.

Both were from southeastern Indiana and often rode together to Saint Meinrad. And they were ordained priests with several other men for the archdiocese in 1958.

Father Eckstein appreciated how his friend from the start valued fraternity among priests and their families.

"Right after we were ordained, he came up with the idea of having our families get together for a meal two or three times a year," Father Eckstein said. "Then he also had just the classmates almost monthly for a meal and a chance to sit and talk and share our experiences. He was great in coordinating things like that, keeping people in touch with one another."

That love for priestly fraternity remained strong in Msgr. Knueven. Some 30 years after he was ordained, he was serving as pastor of St. Augustine Parish in Jeffersonville when Father Gerald Renn, pastor of St. Michael Parish in nearby Charlestown, was dying of cancer.

"Father Renn had very little family, so Msgr. Knueven saw to it that the priests in the New Albany Deanery took turns sitting with him while he was dying," Father Eckstein recalled. "He was good

at having people be together. He was always working to keep the priests together."

Father Vincent Lampert, pastor of St. Michael Parish in Brookville and St. Peter Parish in Franklin County, served as an associate pastor under Msgr. Knueven from 1994-95 at Our Lady of the Greenwood Parish in Greenwood.

During that time, he saw that Msgr. Knueven didn't just value community among priests. It also extended to the parishioners that he served.

"He was a very kind and compassionate priest," Father Lampert said. "He always made time for people who came to him. And he was always willing to help anybody in need, even if it meant taking something out of his own pocket. He didn't hesitate to do that."

The care and concern shown by Msgr. Knueven wasn't limited to him giving of his time and possessions. He also showed people his heart.

"In dealing with other people, he wasn't afraid to weep and cry, to be emotional with people," Father Lampert said. "He'd have tears in his eyes just talking with people, whether it was in spending time with a priest or with parishioners. He would cry with the best of them."

While having a pastoral heart, Msgr. Knueven also had a mind for the practicalities of parish administration. He began the projects of building a new church for Our Lady of the Greenwood and of moving the campus of St. Mary Parish in Greensburg.

"[He] laid a lot of the groundwork for growth in parishes," Father Lampert said. "He may not have been the one to bring everything to fruition. But he was the one who helped to put the pieces of the puzzle in place, which helped those parishes to grow, move and build."

Prayer was at the heart of his entire priestly life and ministry, said Msgr. Knueven in a 2008 interview with *The Criterion* at the time of the 50th anniversary of his ordination.

"The important thing is to say Mass every day and say the Divine Office every day," said Msgr. Knueven, who started perpetual adoration chapels at Our Lady of the Greenwood and at St. Mary parishes. "I wouldn't survive if I didn't say my prayers."

Harold Leo Knueven was born in New Alsace on July 21, 1932, to the late John and Leona (Easley) Knueven

and grew up in the former St. Paul Parish there.

After graduating from the former St. Paul School, Msgr. Knueven became an archdiocesan seminarian and received his priestly formation at Saint Meinrad Seminary and School of Theology in St. Meinrad.

He earned a bachelor of sacred theology degree at Saint Meinrad and later a master's degree in history at Butler University in Indianapolis.

Archbishop Paul C. Schulte ordained Msgr. Knueven a priest on May 3, 1958, at the Archabbey Church of Our Lady of Einsiedeln in St. Meinrad. Msgr. Knueven celebrated his first Mass the following day at St. Paul Church in New Alsace.

His first pastoral assignment was as associate pastor of St. Pius X Parish in Indianapolis, where he served from 1958-62. At that time, he began ministry as associate pastor of the former St. Catherine of Siena Parish in Indianapolis while also serving as a full-time instructor at the former Latin School of Indianapolis, the archdiocese's high school seminary at the time.

From 1971-75, Msgr. Knueven served as co-pastor of the former St. Bernadette Parish in Indianapolis while continuing on the faculty of the Latin School.

After leaving the faculty of the high school seminary, Msgr. Knueven ministered as pastor of several parishes for the next 25 years: St. Gabriel Parish in Connersville from 1975-82; St. Simon the Apostle Parish in Indianapolis from 1982-88; St. Augustine Parish in Jeffersonville from 1988-93; and Our Lady of the Greenwood Parish in Greenwood from 1993-2003.

He received the title of monsignor as a prelate of honor in 1997 and served as dean of the Indianapolis South Deanery from 2002-03.

Msgr. Knueven retired from active ministry in 2003, but resumed ministry the following year as administrator of St. Mary Parish in Greensburg, which he led until his retirement for medical reasons in 2014.

Msgr. Knueven is survived by a sister, Charlene Rauch of Yorkville, and two brothers, Joe Knueven of Greensburg and Willard Knueven of Sunman.

Memorial contributions can be sent to St. Gabriel School, 224 W. Ninth St., Connersville, IN 47331, or to St. Paul Cemetery in care of All Saint Parish, 25743 State Road 1, Guilford, IN 47022. †

Ecumenical patriarch resumes U.S. apostolic visit after brief hospital stay

WASHINGTON (CNS)—Ecumenical Patriarch Bartholomew of Constantinople was released early on Oct. 25 from George Washington University Hospital where he stayed overnight on medical advice.

He immediately resumed his 12-day apostolic visit to the United States.

On the advice of doctors, the 81-year-old Church leader was admitted to the hospital on Oct. 24 before a scheduled service at the Cathedral of St. Sophia in Washington. He had arrived in the U.S. a day earlier.

But the patriarch "felt unwell due to the long flight and schedule of events

upon arrival," said a statement from the Greek Orthodox Archdiocese of America. "His doctor, out of an abundance of precaution, advised that he be taken to George Washington University Hospital for observation."

Daytime events on his schedule for Oct. 25 included a visit with President Joe Biden at the White House; a meeting with Secretary of State Antony Blinking at the State Department; and a visit to the Turkish Embassy at the invitation of Turkish Ambassador to the U.S. Hasan Murat Mercan. †

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Editorial



Pope Francis leads the *Angelus* from the window of his studio overlooking St. Peter's Square at the Vatican on Oct. 24. (CNS photo/Vatican Media)

Like Bartimaeus, be courageous, open your mind and heart to God

“They came to Jericho. And as he was leaving Jericho with his disciples and a sizable crowd, Bartimaeus, a blind man, the son of Timaus, sat by the roadside begging. On hearing that it was Jesus of Nazareth, he began to cry out and say, ‘Jesus, Son of David, have pity on me’ ” (Mk 10:46-47).

The story in the Gospel reading for the weekend of Oct. 23-24 presents us Bartimaeus, a blind man in Jericho, and the courage he had to call out to Jesus to heal him.

As Pope Francis tells us in his reflection on the reading before reciting the *Angelus* on Oct. 24 at the Vatican, “Bartimaeus had lost his sight, but not his voice!”

And his voice is all the stronger when Christ asks him what he wants him to do for him: “Master, I want to see,” Bartimaeus replies (Mk 10:51).

We see Jesus’ loving response to his request quickly. “‘Go your way; your faith has saved you.’ Immediately, he received his sight and followed him on the way” (Mk 10:52).

Despite the pleas of many in the crowd to not bother Jesus, Bartimaeus ignores their words and is not afraid to approach Jesus because he believes he is the Messiah.

And as Pope Francis tells us, “God always listens to the cry of the poor and is not at all disturbed by Bartimaeus’ voice; rather, he realizes it is full of faith, a faith that is not afraid to insist, to knock on the door of God’s heart, despite not being understood and being reproached. And here lies the root of the miracle.

Indeed, Jesus says to him: ‘Your faith has made you well’ ” (Mk 10:52).

Bartimaeus’ faith, we see, is centered around prayer. He calls Jesus the “Son of David,” the pope tells us, acknowledging Jesus as the Messiah who would come into the world. And he speaks to Jesus from his heart.

“He does not ask for a favor but presents himself: he asks for mercy on his person, on his life,” the Holy Father said. “It is not a small request, but it is so beautiful because it is a cry for mercy, that is, compassion, God’s mercy, his tenderness.”

The story of Bartimaeus might lead us to ask ourselves: Do we have the courage to call out and knock on the

door of God’s heart? And to speak to him from our heart?

Our faith teaches we have an all-loving God, always listening to us, wanting what’s best for us, eager to speak to us in the silence of our hearts and through others. The questions we must constantly ask ourselves are: Do we speak to God on a consistent basis? Despite the chaos in world in which we live, do we take time to listen to him? Do we see him in others who cross our paths each day?

Bartimaeus did not use many words, Pope Francis reminds us, but says what is important “and entrusts himself to God’s love which can make his life flourish again by doing what is humanly impossible.

“This is why he does not ask the Lord for alms but makes everything be seen—his blindness and his suffering which was far more than not being able to see. His blindness was the tip of the iceberg; but there must have been wounds, humiliations, broken dreams, mistakes, remorse in his heart,” the pope says. “And what about us? When we ask for God’s grace, in our prayer do we also include our own history, our wounds, our humiliations, our broken dreams, our mistakes and our regrets?”

As people of faith, we believe Bartimaeus regaining his sight was a miracle. But sadly, many people today fail to believe miracles are possible.

Pope Francis says we too should have the courage and faith to ask God for everything because he can give us everything.

Let us remember God has plans for each of us. Although some may find it hard to fathom, we are all called to be saints.

As we approach the Solemnity of All Saints on Nov. 1, may we remember those who have gone before us—officially canonized or not—who lived heroically virtuous lives, offered their life for others, or were martyred for the faith, and who are worthy of imitation.

May we each have the courage of Bartimaeus to appeal to God’s compassion, mercy and tenderness.

And as St. John Paul II taught us, let us “be not afraid” to turn to God with all our heart.

—Mike Krokos

Reflection/John F. Fink

The Roman basilicas

The Church celebrates the dedication of three Roman basilicas during November, including the only archbasilica. If you guess that’s St. Peter’s, you’re wrong. The



dedication of St. John Archbasilica in the Lateran, on Nov. 9, is a major feast while the dedications of St. Peter’s and St. Paul-Outside-the-Walls share a day, on Nov. 18, as an optional memorial at Mass.

Pilgrims and tourists who visit Rome often spend their time waiting in lines to see St. Peter’s Basilica and the Vatican Museums. That’s fine, but you shouldn’t skip the other major basilicas: St. John Lateran, St. Paul-Outside-the-Walls and St. Mary Major. Or, as I’ll tell you below, St. Clement.

The archbasilica of St. John is the cathedral of the Bishop of Rome, the pope. It’s about two-and-a half miles from Vatican City. Founded in 324, the palace was owned by the Laterani family. Emperor Constantine acquired it and gave it to the Bishop of Rome.

The full name of the church is Cathedral of the Most Holy Savior and of Sts. John the Baptist and John the Evangelist in the Lateran. This is where the popes resided until 1309, when Pope Clement V moved the papacy to Avignon, in modern France. The Lateran Palace was also the site of five ecumenical councils.

During the 67 years the papacy was in Avignon, the Lateran Palace deteriorated severely. There were two fires. It was not a fit place for the pope to live. For a while, they lived at the Basilica of Santa Maria in Trastevere and then at the Basilica of St. Mary Major. Eventually, the palace of the Vatican was built and popes moved there.

The Lateran Basilica was reconstructed several times, and the neo-classical façade as it appears today was completed in 1735. The porticoes have frescos commemorating the Roman fleet under Vespasian, the taking of Jerusalem, the baptism of Emperor Constantine and his “donation” of the Papal States to the Catholic Church.

Perhaps, though, what most people remember are the larger-than-life sculptures of the 12 Apostles. Yes, 12. Judas isn’t there, but neither is Matthias. St. Paul is there instead.

It’s also good for Catholics in central

and southern Indiana to know that St. John Lateran served as the architectural model for SS. Peter and Paul Cathedral in Indianapolis.

Pilgrims to this archbasilica shouldn’t ignore the *Scala Sancta*, or Holy Stairs, across the street. These white marble stairs, encased in wooden ones to protect them, are the steps that led to the praetorium of Pontius Pilate in Jerusalem, so they would have been stairs that Jesus climbed. You can see the marble steps through openings in the wooden risers. The stairs were taken from Jerusalem to Rome by Constantine’s mother, St. Helena.

St. Helena, by the way, was entombed in the Lateran basilica, but her sarcophagus is currently in the Vatican Museum. Twelve papal tombs were constructed in the basilica starting in the 10th century, but they were destroyed by the two fires in the 14th century. St. Helena’s tomb was the only one that survived the fires. However, there are six papal tombs inside the basilica today. They include Pope Leo XIII, who died in 1903. Every pope since then has been entombed in the crypt of St. Peter’s Basilica. If they’ve been declared a saint, they’re moved into the basilica itself.

When visiting St. John Lateran Archbasilica, it would be a shame not to check out the Basilica of St. Clement in the Lateran, only a few blocks away. It’s really two basilicas, one on top of the other. The bottom one was built in the first century when it was the private home of a Roman nobleman and the site of clandestine Christian worship during persecution by the Roman emperors.

By the sixth century, that private home had become a basilica. But it was a church well before that because St. Jerome wrote about it in 392. The church was dedicated to Pope Clement, the fourth pope.

The basilica was also where two ecumenical councils were held. The last major event in the lower basilica was the election of Pope Paschal II in 1099. Here, too, is one of the largest collections of Medieval murals in Rome.

The current basilica was built between 1099-1120. In one of the chapels is the tomb of St. Cyril, who translated the Bible into the Slavic language and Christianized the Slavs. St. John Paul II used to pray there sometimes for Poland and the Slavic countries.

(John F. Fink is editor emeritus of The Criterion.) †

Letter to the Editor

In upcoming election cycles, Church doctrine needs to guide voters, reader says

We are approaching a time one year from the 2022 mid-term elections when we elect those who represent our views and send them to Washington to work for us.

It is also time for all Church leaders (cardinals, bishops, priests) to step to the podium to start addressing congregations as Catholics as to what our responsibilities are to obey Church doctrine.

I feel that in the 2020 elections the Church was too late in stepping up to address one of the main issues, abortion.

We ended up with a “devout Catholic” as this country’s leader who has historically supported abortion rights. To advise us to “let your conscience be your

guide” is not adequate. It needs to be “let Church doctrine be your guide.”

It’s time to start evaluating candidates’ position on this issue of abortion if we are ever going to end this tragedy. With the right lawmakers and judges put in place, this can be done.

But we can’t wait until election day. Work needs to start on it now! It’s not women’s health care, it’s killing of the unborn.

I don’t claim to be a devout Catholic because I am not. But I do know abortion is wrong.

John Glaub
Batesville

Letters Policy

Letters from readers are published in *The Criterion*.

Every effort will be made to include letters from as many people and representing as many viewpoints as possible. Letters must reflect a basic sense of courtesy and respect.

The editors reserve the right to select

the letters and to edit letters from readers as necessary. 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

Scripture reminds us to love God and our neighbor

“Hear, O Israel! The Lord is our God, the Lord alone! Therefore, you shall love the Lord, your God, with all your heart, and with all your soul, and with all your strength. Take to heart these words which I enjoin on you today” (Dt 6:4-6).

The Scripture readings for this weekend, the Thirty-First Sunday in Ordinary Time, call our attention to the most important commandments in the Judeo-Christian tradition. We are to love God absolutely, and also to love one another as we love ourselves. Nothing is more important than this. As St. Augustine famously said, “Love and do what you will” (St. Augustine, “A sermon on love,” #354-430).

The problem, of course, is that the concept of “love” that is essential to the Biblical tradition of Jews and Christians is easily misunderstood, twisted and turned into its opposite. We believe that love is selfless, sacrificial and service-oriented. That’s not what our secular culture teaches, and it’s not what we see and hear in the media or in advertising.

The concept of love that is too often presented to us is self-centered, focused on self-fulfillment or self-gratification. This is not love because real love is not

focused inward, toward ourselves. True love is always concentrated outward, toward others. It is willing to sacrifice our comfort, and even our fundamental needs, in order to meet the needs of others.

In the sermon on love quoted above, St. Augustine says:

“As the Lord himself said: ‘No one can have greater love than this: to lay his down his life for his friends’ [Jn 15:13]. This proved Christ’s love for us, the fact that he died for us. How is the Father’s love for us proved? By the fact that he sent his only Son to die for us. As the Apostle Paul says, ‘He who did not spare his own Son, but delivered him up for us all, how will he not freely give us all things’ ” (Rom 8:32)?

We discover what true love looks like by gazing on the crucified Christ. Or by reading the lives of the saints, especially those who freely gave their lives as witnesses (martyrs) to the Gospel of love. We see love in the selfless response of Mary to the Father’s invitation delivered by the archangel Gabriel, and in Joseph’s acceptance of his unique role as guardian of the Redeemer.

In the Gospel reading for this Sunday (Mk 12:28-34), we hear

Jesus’ response to the scribe’s question, “Which is the first of all the commandments?” Our Lord’s familiar reply comes straight from the Hebrew Scriptures (the Old Testament):

“The first is this: ‘Hear, O Israel! The Lord our God is Lord alone! You shall love the Lord your God with all your heart, with all your soul, with all your mind, and with all your strength.’ The second is this: ‘You shall love your neighbor as yourself.’ There is no other commandment greater than these” (Mk 12:29-31).

His questioner compliments Jesus and affirms that he has correctly identified the fundamental meaning of the Mosaic Law:

“Well said, teacher. You are right in saying, ‘He is One and there is no other than he.’ And ‘to love him with all your heart, with all your understanding, with all your strength, and to love your neighbor as yourself’ is worth more than all burnt offerings and sacrifices” (Mk 12:32-33).

As St. Mark tells the story, this particular scribe “answered with understanding” (Mk 12:34). He was not simply repeating what he had learned as a student of the Law. He takes it

to heart and comes to understand deeply the true meaning of the two commandments—to love God and love your neighbor as yourself. As a result, Jesus says to him quite simply: “You are not far from the kingdom of God” (Mk 12:34).

This year, the Thirty-First Sunday in Ordinary Time is followed immediately by the Solemnity of All Saints on Monday, Nov. 1. This is the day when we celebrate all of the ordinary women and men who have given extraordinary witness to love of God and love of neighbor. This great feast gathers us together in joyful celebration of the true meaning of love. It focuses our attention on the fact that the holiness to which all of us are called is not necessarily found in dramatic gestures, but is readily accessible through acts of simple self-sacrificing love.

May the intercession of all the saints help us truly understand the meaning of love. Let us always take to heart the words of Scripture, and may the love of Christ, who freely gave up his life for us, inspire us to love God with all our heart, mind and strength, and to love our neighbor as ourselves. †



Cristo, la piedra angular

Las Escrituras nos recuerdan que debemos amar a Dios y al prójimo

“Escucha, Israel: El Señor nuestro Dios es el único Señor. Ama al Señor tu Dios con todo tu corazón y con toda tu alma y con todas tus fuerzas. Grábate en el corazón estas palabras que hoy te mando” (Dt 6:4-6).

Las lecturas de las Escrituras de este fin de semana, el trigésimo primer domingo del tiempo ordinario, destacan los mandamientos más importantes de la tradición judeocristiana. Debemos amar a Dios por completo, y también amarnos unos a otros como a nosotros mismos. Nada es más importante que esto. En las famosas palabras de san Agustín: “Ama y haz lo que quieras” (San Agustín, “Sermón sobre el amor,” #354-430).

El problema, por supuesto, es que el concepto de “amor,” que es esencial para la tradición bíblica de judíos y cristianos, es fácilmente malinterpretado, retorcido y convertido en su opuesto. Creemos que el amor es desinteresado, sacrificado y orientado al servicio, pero esto no es lo que enseña nuestra cultura seglar, y no es lo que vemos y oímos en los medios de comunicación o en la publicidad.

El concepto de amor que se nos presenta con demasiada frecuencia es egocéntrico, centrado en la autorrealización o la autogratificación, que dista mucho del verdadero amor

que no se centra en el interior ni en nosotros mismos. El verdadero amor se vuelca siempre hacia fuera, hacia los demás. Está dispuesto a sacrificar la comodidad, e incluso las necesidades fundamentales, para satisfacer las de los demás.

En el sermón sobre el amor citado anteriormente, san Agustín dice:

“Como el mismo Señor dijo: ‘Nadie tiene amor más grande que el dar la vida por sus amigos’ [Jn 15:13]. Esto demostró el amor de Cristo cuando murió por nosotros. ¿Cómo se demuestra el amor del Padre por nosotros? Por el hecho de que envió a su único Hijo a morir por nosotros. Como dice el Apóstol Pablo: ‘El que no escatimó ni a su propio Hijo, sino que lo entregó por todos nosotros, ¿cómo no habrá de darnos generosamente, junto con él, todas las cosas’ ” (Rom 8:32)?

Descubrimos el verdadero amor cuando miramos a Cristo crucificado o al leer la vida de los santos, especialmente de aquellos que la entregaron libremente como testigos (mártires) del Evangelio del amor. Vemos el amor en la respuesta desinteresada de María a la invitación del Padre a través del arcángel Gabriel, y en la aceptación por parte de José de su papel único de guardián del Redentor.

En la lectura del Evangelio

de este domingo (Mc 12:28-34), escuchamos la respuesta de Jesús a la pregunta del maestro: “De todos los mandamientos, ¿cuál es el más importante?” La conocida respuesta de nuestro Señor proviene directamente de las Escrituras hebreas (el Antiguo Testamento):

“El más importante es: ‘Oye, Israel. El Señor nuestro Dios es el único Señor—contestó Jesús—. Ama al Señor tu Dios con todo tu corazón, con toda tu alma, con toda tu mente y con todas tus fuerzas.’ El segundo es: ‘Ama a tu prójimo como a ti mismo.’ No hay otro mandamiento más importante que estos” (Mc 12:29-31).

Su interlocutor felicita a Jesús y afirma que ha identificado correctamente el significado fundamental de la Ley mosaica:

“—Bien dicho, Maestro—respondió el hombre—. Tienes razón al decir que Dios es uno solo y que no hay otro fuera de él. Amarlo con todo el corazón, con todo el entendimiento y con todas las fuerzas, y amar al prójimo como a uno mismo, es más importante que todos los holocaustos y sacrificios” (Mc 12:32-33).

Según relata san Marcos, este maestro en particular “respondió con inteligencia” (Mc 12:34). No se limitaba a repetir lo que había aprendido como estudioso de las leyes, sino que se lo toma a pecho y

llega a comprender profundamente el verdadero significado de los dos mandamientos: amar a Dios y al prójimo como a uno mismo. En consecuencia, Jesús le dice simplemente: “No estás lejos del reino de Dios” (Mc 12:34).

Este año, al trigésimo primer domingo del tiempo ordinario le sigue inmediatamente la solemnidad de Todos los Santos, el lunes 1 de noviembre. En este día celebramos a todas las mujeres y hombres ordinarios que han dado un testimonio extraordinario de amor a Dios y al prójimo. Esta gran fiesta nos reúne en una alegre celebración del verdadero significado del amor y centra nuestra atención en el hecho de que la santidad a la que todos estamos llamados no se encuentra necesariamente en gestos dramáticos, sino que es fácilmente accesible a través de actos de simple amor abnegado.

Que la intercesión de todos los santos nos ayude a comprender verdaderamente el significado del amor. Tomemos siempre a pecho las palabras de las Escrituras, y que el amor de Cristo, quien entregó libremente su vida por nosotros, nos inspire a amar a Dios con todo el corazón, la mente y las fuerzas, y a amar al prójimo como a nosotros mismos. †

Events Calendar

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

November 1, 15, 22, 29

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.

November 2

Calvary Mausoleum Chapel, 435 W. Troy Ave., Indianapolis. **All Souls Mass**, noon. Information: 317-784-4439 or www.catholiccemeteries.cc.

November 3

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.

November 4

Cardinal Ritter Jr./Sr. High School, 3360 W. 30th St., Indianapolis. **Open House**, 6-8 p.m. Information: 317-924-4333, ext. 426, or jliston@cardinalritter.org.

November 4, 11, 18

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.

November 5

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

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

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, gaming event, hot dog lunch available, free admission. Information: 812-988-2778, StAgnesNashville@gmail.com.

November 6

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

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

Clay County Courthouse lawn, 609 E. National Ave., Brazil. **Pray USA Prayer Rally**, noon, sponsored by Annunciation Parish Legion of Mary, prayers for the country. Information: tana.donnelly@fontier.com.

St. Malachy School, 7410 N. County Rd. 1000 E., Brownsburg. **Altar Society Christmas Bazaar**, 9 a.m.-3 p.m., 70 vendors, food, desserts and drinks available. Information: 317-852-3195 or altarsociety@stmalachy.org.

Mary, Queen of Peace Parish, 1005 W. Main St., Danville. **Christmas Bazaar**, 9 a.m.-3 p.m., local vendors, artisans, baked goods, lunch available, free admission. Information: 317-745-4284.

St. Martin of Tours Parish, 1720 E. Harrison St., Martinsville. **Christmas Bazaar**, 9 a.m.-3 p.m., vendors, St. Martin's Attic and Crafts, Christmas cookies by the pound, bake shop, raffle tickets, door prizes including handmade quilt, food and drinks, carry out available. Information: 765-342-6379 or secretarysm@att.net.

November 7, 14, 21, 28

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.

All Saints Parish, St. John the Baptist Campus, 25743

State Route 1, Guilford. **Fall Chicken Dinner**, 11 a.m.-5 p.m. (or when sold out), carry out only, adults \$13, children \$7, whole chicken \$13, Mega Split-the-Pot. Information: 812-576-4302, emilyalig.asp@gmail.com.

November 9

The Atrium, 3143 Thompson Road, Indianapolis. **Gabriel Project Dinner**, 6:15 p.m. doors open, 7 p.m. dinner, Father Jerry Byrd speaking, registration required by Nov. 5, free. Information and registration: sheri@goangels.org or make donations at cutt.ly/gabriel donations.

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.

Holy Name of Jesus Parish, 89 N. 17th Ave., Franciscan Room, Beech Grove. **Ave Maria Guild of St. Paul Hermitage**, noon, bring drink, snacks available. Information: Kathy Spotts, 317-783-6967.

November 10

St. Elizabeth Seton Parish, 10655 Haverstick Rd., Carmel (Lafayette Diocese). **Annulment Information Evening**, 7-9 p.m., Father Timothy Alkire, Judicial Vicar for the Lafayette, Ind., Diocese Marriage Tribunal, presenter, free. Registration: Claudia Castillo, 765-269-4662. Information: Susan McIntosh, 317-938-8950.

November 10, 24

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

November 13

Our Lady of the Greenwood Parish, 335 S. Meridian St., Greenwood. **Recharge Women's Retreat**, 9 a.m.-5 p.m., Father Michael Keucher presenting, for women of all ages, prayer, speaker, reflection, \$20 suggested donation, includes breakfast and lunch. Registration deadline Nov. 10. Information and registration 317-691-2633 or womenofourlady@gmail.com. †

Wedding Anniversaries

JOSEPH AND LINDA HELDT



JOSEPH AND LINDA (BANET) HELDT, members of St. Bartholomew Parish in Columbus, celebrated their 60th wedding anniversary on Oct. 14.

The couple was married in St. Joseph Church in Princeton, Ind. (Evansville Diocese), on Oct. 14, 1961.

They have four children: Catherine Goode, Andrea Hall, Patricia Surface and Thomas Heldt. The couple also has seven grandchildren. †

ROBERT AND SALLY HYDE



ROBERT AND SALLY (JOYCE) HYDE, members of St. Jude Parish in Indianapolis, celebrated their 60th wedding anniversary on Sept. 23.

The couple was married in Sacred Heart of Jesus Church in Evansville, Ind. (Evansville Diocese), on Sept. 23, 1961.

They have five children: Cindy Karasewski, Jenny Martin, Becky Zehr, David and Scott Hyde. The couple also has 11 grandchildren and eight great-grandchildren. †

DAVE AND RUTH DEAN



DAVE AND RUTH (KEIL) DEAN, members of St. Malachy Parish in Brownsburg, celebrated their 50th wedding anniversary on Oct. 23.

The couple was married in St. Christopher Church in Indianapolis on Oct. 23, 1971.

They have two children: Angie Cullin and Jennifer Dean. The couple also has two grandchildren. †

PAUL AND VIRGINIA HAGMAN



PAUL AND VIRGINIA (HOLPP) HAGMAN, members of St. Augustine Parish in Leopold, celebrated their 50th wedding anniversary on Oct. 9.

The couple was married in St. Augustine Church in Leopold on Oct. 9, 1971.

They have four children: Lori Mehringer, Stephanie Snyder, Erin Stoltzmann and Jeff Hagman.

The couple also has seven grandchildren. †

Celebrate Marriage ministry offers evening of entertainment by magician Ryan Siebert on Nov. 20

Celebrate Marriage, a ministry of Our Lady of the Greenwood Parish in Greenwood, will offer an evening of dining and entertainment featuring magician Ryan Siebert at Our Lady of the Greenwood Parish, 335 S. Meridian St., in Greenwood, from 6:30-9:30 p.m. on Nov. 20.

Married couples of all ages are invited to attend.

The Celebrate Marriage mission is to give couples opportunities for Christ-centered marriage enrichment through

large group, small group and individual couple events. Their purpose is to provide opportunities for married couples to have time together, to find the romance in their marriage, to examine their lives together, to look for the fun in their marriage, to grow closer together—in other words, to be the best couple they can be.

The cost is \$40 per couple. Registration is required by Nov. 14.

To register or for more information, contact the ministry at 317-489-1557 or olmarriage@ministry@gmail.com. †

Divorce and Beyond Support Group sessions set for Nov. 8-Dec. 13 in Beech Grove

Divorce and Beyond Support Group, a ministry of the rchdiocesan Office of Marriage and Family Life, will be offered at the Benedict Inn and Conference Center, 1402 Southern Ave., in Beech Grove, from 7-9 p.m. on six consecutive Mondays from Nov. 8-Dec. 13.

The support group explores the stress, anger, blame and guilt of divorce with the goal of leading participants toward ultimate forgiveness, happiness and growth.

Separated or divorced individuals of all faiths are welcome.

The cost of the six-week session is \$20, which includes materials. Scholarships are available.

Register online at cutt.ly/divorceandbeyond2021.

For more information, contact Gabriela Ross, coordinator of the Office of Marriage and Family Life, at 317-592-4007 or gross@archindy.org. †

Events and retreats can be submitted to The Criterion by logging on to www.archindy.org/events/submission, or by mailing us at 1400 N. Meridian St., Indianapolis, IN 46202, ATTN: Ann Lewis, or by fax at 317-236-1593.

Announcements for couples celebrating 50, 55, 60, 65, 70 or more years of marriage are accepted. Go to cutt.ly/anniversaries or call 317-236-1585.

Annual appeal is about ‘loving God, serving your neighbor’

By Natalie Hoefler

Jolinda Moore smiled broadly and applauded with the more than 180 individuals and couples.

Her own words inspired the outburst: “After two years, I’m so proud to be here together again, united in support of the Church we love so much,” said Moore, executive director of the archdiocesan Office of Stewardship and Development and the Catholic Community Foundation.

They were words of welcome to those who donated at least \$1,500 in advance to this year’s annual United Catholic Appeal, which has a goal of \$6.3 million. The gathering took place on Sept. 23 at the Archbishop Edward T. O’Meara Catholic Center after a special Mass at SS. Peter and Paul Cathedral, both in Indianapolis.

When the applause subsided, she introduced the theme of this year’s annual appeal: “United in the Eucharist.”

“I don’t think this theme could have come at a better time, a time when many of us felt disconnected from family, friends and loved ones as a result of the pandemic, and perhaps being disconnected from being able to participate in the sacraments,” she said. “The Eucharist is what truly binds us together regardless of where we are in our very expansive archdiocese. ... It’s all about us working together to support God’s work.”

At the Mass prior to the gathering, principal celebrant Archbishop Charles C. Thompson also spoke on the “United in the Eucharist” theme during his homily.

‘At the core ... is the Eucharist’

After commenting on Sept. 23 being the feast of St. Padre Pio, Archbishop Thompson mentioned how Pope Francis recently addressed the European bishops.

“He was reminding them instead of bemoaning the secularization and the loss of people [at Mass], that what is happening in the process is people have lost that sense of hunger and thirst for God in their lives,” the archbishop said.

“He reminded them they need to help people recapture that sense of hungering for the Lord, thirsting for God’s mercy, God’s justice, hungering and thirsting for something the world cannot give, to point out that people somehow have forgotten somehow to seek God. ...

“At the core of that for us is the Eucharist.”

Archbishop Thompson noted that it is “important for us to focus on the

Eucharist, not only that it’s the real presence, but also that it is the ultimate, ultimate satisfaction to the hungering and the needs in our world today.”

He called to mind a cardinal who recently commented that the Eucharist “is not a thing but an event. It is Jesus’ victory over sin and death by his passion, death and resurrection leading to our transformation. ...

“Our ministries, services and all that we contribute to with our time, talent and treasure is to be about that transformative process. But the transformation is the Holy Spirit working through our ministries and services, working through our stewardship and discipleship. We’re the conduits through which God works, but it is ultimately God who brings about the healing, the peace, the joy, the transformation.”

Archbishop Thompson closed his homily noting that “with 126 parishes, 67 Catholic schools, ... Catholic health care services, two seminaries, the list goes on of all the many ways we’re reaching out in central and southern Indiana with the Eucharist at the very core of uniting all that together as the local Church connected with the universal Church.”

‘Loving God, serving our neighbor’

During the gathering after Mass, he expounded on the many ways United Catholic Appeal funds benefit all who live within the archdiocese, regardless of their faith.

“When you support the United Catholic Appeal, you are making it possible for the archdiocese to go and make disciples, to bring others to that personal encounter with the very person of Jesus Christ,” the archbishop said.

“All the ministries supported by the United Catholic Appeal make it possible for us to address the needs and concerns of the life and dignity of so many people throughout the archdiocese. We do this—and did this all through the pandemic.”

Among the ways in which this happened, he included caring for the poor and vulnerable; protecting and educating our children, teaching them to be strong and safe in the faith of Jesus; caring for the good and faithful priests who have dedicated their lives to the Church; and supporting our seminarians.

“Everything we need to understand about stewardship is found and rooted in the Eucharist,” Archbishop Thompson said. “Christ freely gave his life for our salvation, and we are all called to



Archbishop Charles C. Thompson elevates the Eucharist at SS. Peter and Paul Cathedral in Indianapolis on Sept. 23 during a special Mass for those who contributed \$1,500 or more to this year’s annual United Catholic Appeal. Concelebrating with the archbishop are Msgr. William F. Stumpf, second from left, Father Patrick Beidelman, Father Eric Augenstein and Msgr. Joseph Schaedel. Assisting with the Mass is Deacon Stephen Hodges, left. (Photo by Natalie Hoefler)

respond in gratitude and with grateful hearts to that ultimate gift by loving God, serving our neighbor.”

‘Beyond the scope of supporting your parish’

Matt and Naomi State, members of St. Jude Parish in Indianapolis, agreed with the archbishop. They chose to give to the United Catholic Appeal because “we want to see the Church flourish for our children and for future generations, and to be a beacon of light in a world that is often uncertain and crazy,” said Naomi.

“To do that, it really goes beyond the scope of just supporting your local parish,” Matt added. “The whole archdiocese does such wonderful work for everyone that they need a wide scope of support.”

Clarine Baker said she and her husband Jim, members of St. Bartholomew Parish in Columbus, contribute because, “the way the world is going, everyone is in such great need.”

When choosing where to channel their donation this year to the United Catholic Appeal, the couple chose seminarians and retired priests.

“We have a retired priest in our parish now,” said Jim, referring to Father Clement Davis.

“We have a seminarian who comes to our church every summer, and we get very close to them,” Clarine added. “It’s a real commitment, so they need a lot of help.”

Kent Bollerjack of St. Patrick

Parish in Terre Haute said he feels it’s important to give to the United Catholic Appeal because “God has been very good to me over the years, and it’s time for me to give something back.”

While he chose to let the archdiocese decide where to dedicate his donation, Bollerjack noted the worthy cause of Catholic education.

“I went to [the former Paul C.] Schulte High School in Terre Haute,” he said. “I’m a better person today because I graduated from there than if I had not had that religious training and the higher academic standards. And now it’s my turn to give back.”

Bollerjack’s travel companion to the event and fellow parishioner Jerry Wagner said he likes this year’s theme, “United in the Eucharist.”

“The Eucharist is the presence of Jesus, and that’s why we do all the things we do,” he commented.

Matt State agreed.

“We’re all part of the body of Christ,” he said. “To me, that’s the connection, because the Eucharist is the body of Christ, and [giving to the United Catholic Appeal] is a way to participate in that with our time, talent and treasure.”

(For more information on the United Catholic Appeal, visit www.archindy.org/UCA or call the Office of Stewardship and Development at 317-236-1415 or 800-382-9836, ext. 1415.) †

UCA

continued from page 1

- More than 800 homeless families received a safe place to rest.
- More than 48,000 people who were hungry were served hot meals.
- Nearly 1,100 children in the archdiocesan Notre Dame ACE Academies in the Indianapolis center-city received a Catholic education.

- Provided catechetical programs for 30,000 youths and adults.
- Our seminarians at Bishop Simon Bruté College Seminary in Indianapolis and Saint Meinrad Seminary and School of Theology in St. Meinrad received much-needed financial support.
- 83 retired priests who have devoted their lives to serving others received care.
- Countless mothers after receiving support chose life for their babies instead of abortion.
- “Thousands of lives have been touched through our

many ministries, and I know that many, many more will continue to be served thanks to your generosity,” the archbishop said.

In advance of intention weekend, he offers his thanks “to each of you for being the eyes, ears, hands, feet and heart of Jesus.”

(For more information on the United Catholic Appeal, visit www.archindy.org/UCA or call the Office of Stewardship and Development at 317-236-1415 or 800-382-9836, ext. 1415.) †

COURT

continued from page 1

Signed by Texas Attorney General Ken Paxton, one of the briefs stressed that the government’s attempt to block the state’s law lacked merit because “the federal government cannot get an abortion and the Constitution does not assign it any special role to protect any putative right to abortion.”

It went on to say that if the Supreme Court decides to take up this case, it could potentially be used as a means to overturn the *Roe* decision.

The brief noted that the law’s heartbeat provisions—banning abortions after a fetal heartbeat is detectable—“further Texas’ interest in protecting unborn life, which exists from the outset of pregnancy.”

Texas state officials also stressed that there was “no basis for eschewing the normal avenue for appellate review,” meaning a challenge to the state law should not be examined by the nation’s high court before an appellate court weighed in on it, which is scheduled to happen later this year.

The Justice Department’s brief asking the abortion ban to be blocked was filed by Acting Solicitor General Brian Fletcher. He asked the court to treat the petition with a full review by the court, not something to be determined by what has been described as the shadow docket for emergency requests.

He stressed the current Texas law has “successfully nullified” Supreme Court decisions about abortion “within its borders” since the court has previously ruled that states cannot

restrict abortion before viability, or 24 weeks of pregnancy.

In December, the court will take up a Mississippi ban on abortion after 15 weeks of pregnancy.

Hours after the Justice Department’s action, the Supreme Court announced it was considering taking up the abortion providers’ challenge to the state’s abortion law even before a decision on the case is made by the 5th Circuit.

In response to the Justice Department’s brief, Carol Tobias, president of National Right to Life Committee, said in an Oct. 18 statement that “the Biden administration’s unconditional support of the abortion industry shows just how far pro-abortion Democrats will go to curry favor with abortionists and abortion supporters.”

The Texas abortion law, signed by

Republican Gov. Greg Abbott in May, became effective at midnight central time on Sept. 1. It is one of the strictest abortion measures in the country, banning abortions in the state after a fetal heartbeat is detectable, which the law says is six weeks. The law has an exception for medical emergencies but not for rape or incest.

Currently, at least 12 other states have legislation banning abortions early in pregnancy, but these bans have been blocked by courts.

When the Supreme Court ruled against blocking the Texas abortion law on Sept. 1, the Texas Catholic Conference, the public policy arm of the state’s Catholic bishops, said this action marked the first time since *Roe v. Wade* that the nation’s high court “has allowed a pro-life law to remain while litigation proceeds in lower courts.” †

CAMP

continued from page 1

and activities, and also to appreciate nature,” said Saul Llacsas, archdiocesan coordinator of Hispanic Ministry. “Many of these families don’t have a chance to go on vacation, so this is a chance where they can do that and encounter Jesus.”

‘It’s super fun’

That encounter happens in a number of ways, said Llacsas.

“The different age groups have their own schedule, which includes adoration in an outdoor amphitheater,” he explained. “There are two priests there to hear confession, and Mass will be held later.



Saul Llacsas

“The small kids are painting shirts and making St. Joseph banners. And even when the older kids are hiking, swimming, canoeing, doing archery or climbing a rock wall, they see God in the faces of the new friends they made and in the nature that surrounds them.”

Bryan Rivas, 16, can testify to Llacsas’s words. Still wearing his safety helmet, the member of St. Monica Parish in Indianapolis spoke with *The Criterion* after completing a tethered-climb up a high rock wall.

“This is a new experience for me,” said Bryan enthusiastically. “It’s super fun. I didn’t really want to come here, but now that I’m here with a bunch of new people, it’s super fun to get to do something like this. I got to meet a lot of new people, which has been great. This morning before breakfast we sang a song, and that was nice to just praise God.”

Joining the teen group Bryan was part of was 13-year-old Hillary Osorio of St. Gabriel the Archangel Parish in Indianapolis.

“This is more entertaining and fun than just staying in my room,” she said with a grin. “I’ve liked meeting people who have the same interests as me. I see God everywhere in nature here, because he made everything.”

Like Bryan and Vasquez’s daughter, said Llacsas, “When the kids hear they’re going to Catholic camp, sometimes they say, ‘No, I don’t want to go.’ But they don’t know they’re going to have fun, they’re going to make friends, they’re going to enjoy nature, and they’re going to find God.



A young boy paints a T-shirt during Hispanic Family Camp at Catholic Youth Organization Camp Rancho Framasa in Brown County on Sept. 18.



Families listen to a homily by a priest of the Diocese of Brooklyn, N.Y., during Hispanic Family Camp at Catholic Youth Organization Camp Rancho Framasa in Brown County on Sept. 18. (Photos by Natalie Hoefler)

“We have two surveys—one at the beginning [of the camp] for what they expect, and one at the end about what they experienced. It’s uplifting to hear those testimonies, especially from the young folks learning that God is the creator of everything here.”

‘Our first church is home’

The young folks were not alone in enjoying the camp. Vasquez appreciated the talks for parents on the topics of communication and spirituality within the family.

“We have our material life outside, but we forget about the spiritual life inside, which is the main thing,” she said. “That’s important for me to teach my children.”

She also learned “how to listen to my children, because this is how I can learn what they want from me. Like what to do if they say ‘no’ to everything or just say ‘everything is fine’ all the time.”

Among the talks for parents was one on “the reality of Latino youths in the U.S.,” said Llacsas, followed by one on communication between parents and their young and teenage children.

“The language can be a barrier, and also the culture,” he said. “We help them to have healthy communication habits and to understand we are in a new community and need to be one family.”

Improving families is what the camp is all about, said Jose Morales of *Pastoral de Conjunto*.

“What we’re trying to do is to have something for the families so they can interact a little more,” said the member of St. Ambrose Parish in Seymour. “My hope is to create a better environment for parents and their kids, and more communication.

“Mainly, it’s for our parents to understand that our first church is home. Once we understand that, then we can start serving, first in our family, then secondly in our parish.”

Morales said he felt blessed to help coordinate the Hispanic Family Camp.

“I’ve seen God at work in the speakers, in the faces of the people and seeing the kids having fun. And look at this beautiful place!”



Father Vincent Gillmore, parochial vicar of St. Monica Parish in Indianapolis, listens to a confession during Hispanic Family Camp at Catholic Youth Organization Camp Rancho Framasa in Brown County on Sept. 18.

‘A great way to empower’ families

Llacsas hopes to hold more Hispanic Family camps on the beautiful grounds of Camp Rancho Framasa.

“With the help that we have from Franciscan Health, I hope we can provide two camps a year in the future so we can help even more families,” he said.

It’s an effort that would please Father Vincent Gillmore, parochial vicar of St. Monica Parish. He was on hand at the camp to hear confessions during the adoration hours.

“I’m really glad to see this [camp] being done,” he said. “It’s so important to really let the family become the source of catechesis and the renewal of faith. Sometimes we think too much in terms of individuals, and it’s so important for us as a Church to think in terms of families. Parents are the first and primary teachers of their children, and I think this is a great way to empower them to do that.”

According to surveys from past camps, the event is achieving its goals.

One teen wrote, “I think this was very needed for my family, so I’m thankful that my parents made us come. I had a lot of fun, and this helped me a lot personally.”

One parent commented that they walked away from the experience with “much knowledge for my whole family ... because in our culture it is very difficult to understand the adolescents and they, at the same time, do not understand our culture that we want to teach them.”

Another said the opportunity “was wonderful. It gave my family and I solutions to many of our problems. We are able to take home a great lesson. We as a family are going to fix our issues.”

As for Vasquez, she said it was “the right decision to come to the camp. They’ve done such a beautiful job. It’s changing families. It’s such a great and blessed work.”

(For more information on the Hispanic Family Camp, contact Saul Llacsas at slacsas@archindy.org or 317-236-7312.) †

‘Está cambiando a las familias’

El Campamento Familiar Hispano ofrece ‘una oportunidad para encontrar a Jesús’ y mejorar las familias

Por Natalie Hoefler

CONDADO DE BROWN—Cuando Nayeli Vásquez compartió con su hija adolescente y su hijo de 9 años que los tres irían a un Campamento Familiar Hispano para Católicos, la noticia no le sentó bien a su hija.

“No quería participar,” admitió Vásquez. “Lloró por todo el camino hasta aquí”.

Pero ya a media tarde, su hija “se estaba divirtiendo mucho.” Mientras tanto, Vásquez se empapaba de charlas sobre espiritualidad y sobre cómo comunicarse mejor con sus hijos.

Los Vásquez, miembros de la Parroquia de San Patricio en Indianápolis, estuvieron entre los más de 180 mujeres, hombres, jóvenes y adultos que disfrutaron del Campamento Familiar Hispano en el campamento Rancho Framasa de la Organización Juvenil Católica en Brown County del 17 al 19 de septiembre.

El evento, ahora en su tercer año, lo organiza la *Pastoral de Conjunto*, un grupo de líderes hispanos de las parroquias de la Arquidiócesis. La oportunidad es copatrocinada por la Oficina del Ministerio Hispano de la Arquidiócesis y Franciscan Health.

“El propósito de este campamento es proporcionar a la familia un buen tiempo de oración, sacramentos, diversión y actividades, y también apreciar la naturaleza,” afirmó Saúl Llacsas, coordinador arquidiocesano del Ministerio Hispano. “Muchas de estas familias no tienen la oportunidad de salir de vacaciones, así que esta es una oportunidad donde pueden hacerlo y encontrarse con Jesús.”

‘Es muy divertido’

Este encuentro se produce de varias maneras, dijo Llacsas.

“Los diferentes grupos de edad tienen su propio horario, que incluye la adoración en un anfiteatro al aire libre,” explicó. “Hay dos sacerdotes que toman confesión, y la misa se celebra después.”

“Los niños pequeños pintan camisetas y hacen pancartas de San José. E incluso cuando los chicos mayores están haciendo senderismo, nadando, haciendo piragüismo, practicando tiro con arco o escalando una pared de roca, ven a Dios en las caras de los nuevos amigos que han hecho y en la naturaleza que les rodea.”

Bryan Rivas, de 16 años, puede dar fe de las palabras de Llacsas. Todavía con el casco de seguridad puesto, este miembro de la parroquia de Santa Mónica en Indianápolis habló con *The Criterion* después de completar una escalada con cuerda en una alta pared de roca.



Una mujer reza ante el Santísimo Sacramento en un anfiteatro al aire libre durante el Campamento Familiar Hispano en el Rancho Framasa de la Organización Juvenil Católica en el condado de Brown el 18 de septiembre. (Foto de Natalie Hoefler)

“Esta es una experiencia nueva para mí,” dijo Bryan con entusiasmo. “Es súper divertido. Realmente no quería venir aquí, pero ahora que estoy aquí con un montón de gente nueva, es súper divertido. He conocido a muchas personas y ha sido genial. Esta mañana, antes del desayuno, cantamos una canción y fue bonito alabar a Dios.”

Al grupo de adolescentes del que formaba parte Bryan se unió Hillary Osorio, de 13 años, de la parroquia de San Gabriel Arcángel de Indianápolis.

“Esto es más entretenido y divertido que quedarme en mi habitación,” dijo con una sonrisa. “Me ha gustado conocer a gente que tiene los mismos intereses que yo. Aquí veo a Dios en toda la naturaleza, porque Él lo hizo todo.”

Al igual que Bryan y la hija de Vásquez, afirmó Llacsas, “cuando los niños se enteran de que van a ir a un campamento católico, a veces dicen: ‘No, no quiero ir.’ Pero no saben que se van a divertir, que van a hacer amigos, que van a disfrutar de la naturaleza y que van a encontrar a Dios.”

“Hacemos dos encuestas: una al principio [del campamento] sobre lo que esperan, y otra al final sobre lo que han vivido. Es edificante escuchar esos testimonios, especialmente de los jóvenes que aprenden que Dios es el creador de todo aquí.”

Nuestra primera Iglesia es nuestro hogar

Los jóvenes no fueron los únicos que disfrutaron del campamento. Vásquez apreció las charlas para padres sobre los temas de comunicación y espiritualidad en la familia.

“Tenemos nuestra vida material en el exterior, pero nos olvidamos de la vida espiritual en el interior, que es lo principal,” aseguró. “Para mí es importante enseñarle eso a mis hijos.”

También aprendió “a escuchar a mis hijos, porque así puedo descubrir lo que quieren de mí. Como qué hacer si dicen ‘no’ a todo o simplemente dicen ‘todo está bien’ constantemente.”

Entre las charlas para padres hubo una sobre “la realidad de los jóvenes latinos en Estados Unidos,” comentó Llacsas, seguida de otra sobre la comunicación entre los padres y sus hijos jóvenes y adolescentes.

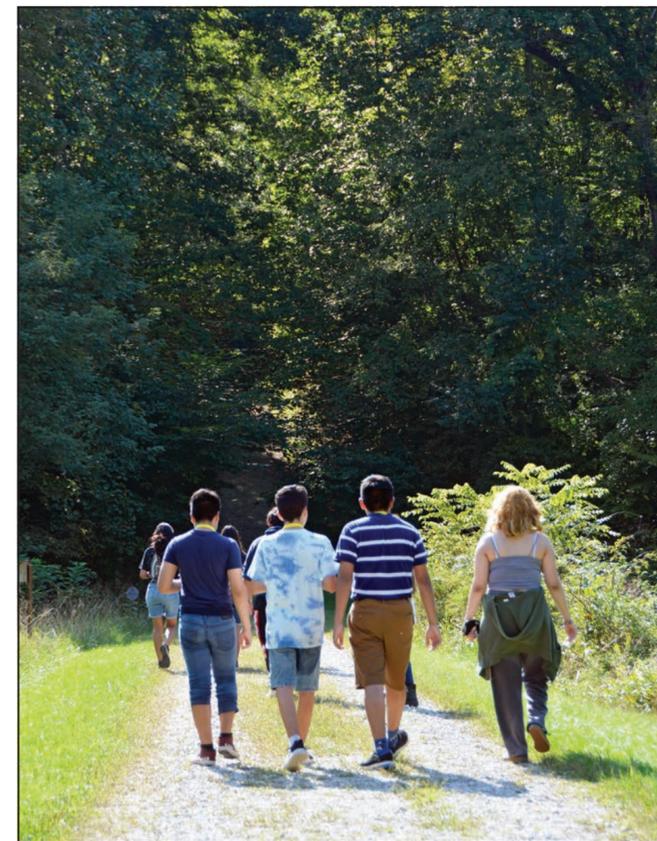
“El idioma puede ser una barrera, y también la cultura,” explicó. “Les ayudamos a tener hábitos de comunicación saludables y a entender que estamos en una nueva comunidad y que tenemos que ser una sola familia.”

El objetivo del campamento es mejorar las familias, apuntó José Morales, de la *Pastoral de Conjunto*.

“Intentamos ofrecer herramientas a las familias para que puedan interactuar un poco más,” dijo el miembro de la parroquia de San Ambrosio en Seymour. “Mi esperanza es crear un mejor ambiente para los padres y sus hijos, y más comunicación. Principalmente, que nuestros padres entiendan que la primera Iglesia es el hogar. Una vez que entendemos eso, entonces podemos empezar a servir, primero en nuestra familia, y luego en la parroquia.”

Morales dijo que se sentía bendecido por ayudar a coordinar el Campamento Familiar Hispano.

“He visto actuar a Dios en los altavoces, en las caras de la gente y cuando los niños se divierten. ¡Y mira este sitio tan bonito en el que estamos!”



Los adolescentes del Campamento Familiar Hispano recorren un sendero en el Rancho Framasa de la Organización Juvenil Católica, en el condado de Brown, el 18 de septiembre. (Foto de Natalie Hoefler)

Una gran manera de empoderar a las familias

Llacsas espera poder celebrar más campamentos de familias hispanas en los hermosos terrenos del campamento Rancho Framasa.

“Con la ayuda que tenemos de Franciscan Health, espero que podamos ofrecer dos campamentos al año en el futuro para poder ayudar a más familias,” expresó.

Es un esfuerzo que agradecería al padre Vincent Gillmore, vicario parroquial de la parroquia de Santa Mónica, quien estuvo presente en el campamento para escuchar confesiones durante las horas de adoración.

“Estoy muy contento de que se haga esto [el campamento],” dijo. “Es muy importante dejar que la familia se convierta en la fuente de la catequesis y la renovación de la fe. A veces nos concentramos demasiado en la persona individual, y para nosotros, como Iglesia, es muy importante pensar en términos de familias. Los padres son los primeros y principales maestros de sus hijos, y creo que esta es una gran manera de capacitarlos para esta labor.”

Según las encuestas de los campamentos anteriores, el evento está logrando sus objetivos.

Un adolescente escribió: “Creo que esto era muy necesario para mi familia, así que me siento agradecido de que mis padres nos hicieran venir. Me divertí mucho, y me ayudó mucho personalmente.”

Uno de los padres comentó que salieron de la experiencia con “mucho conocimiento para toda mi familia ... porque en nuestra cultura es muy difícil entender a los adolescentes y ellos, al mismo tiempo, no entienden la cultura que queremos transmitirles.”

Otro dijo que la oportunidad “fue maravillosa. Nos dio a mi familia y a mí soluciones a muchos de nuestros problemas. Nos llevamos a casa una gran lección. Nosotros, como familia, vamos a encontrar soluciones a nuestros problemas.”

En cuanto a Vásquez, dijo que “venir al campamento fue la decisión correcta. Han hecho un trabajo muy bonito. Está cambiando a las familias. Es un trabajo enorme y lleno de bendiciones.”

(Para más información sobre el Campamento Familiar Hispano, póngase en contacto con Saúl Llacsas en slacsas@archindy.org o en el 317-236-7312.) †

Mothers of disappeared migrants plead in U.S. for help finding loved ones

WASHINGTON (CNS)—A group of women looking for sons and daughters who were never heard from again after migrating to the U.S. traveled in mid- to late October throughout the country to plead for better immigration laws.

The Caravan of Mothers of the Disappeared, a project backed by Pax Christi USA and the Sisters of the Mercy of the Americas, helped spotlight the plight of the group of women, who made a stop in Washington on Oct. 19 to meet with members of Congress.

“As I listened to them, the women, it’s heart-wrenching,” said Mercy Sister Anne Marie Miller in an Oct. 20 interview with Catholic News Service. “It touches you to hear the suffering.”

On Oct. 20, the mothers, often only giving their first names, participated in an online event and talked about their family members, how and why their sons and daughters left their home countries, their last whereabouts and the last time they spoke to them. They also shared how they had dropped off samples of their DNA with authorities at the border in hopes of one day finding out what happened to them.

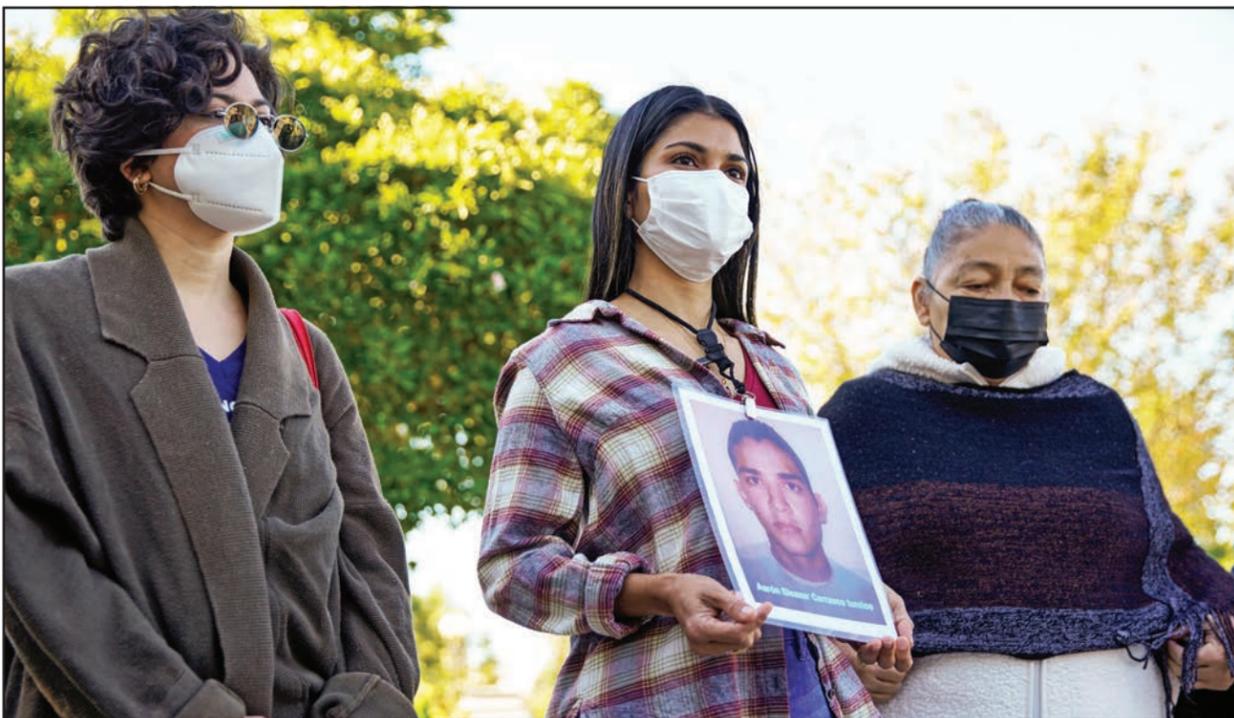
Many of the stories mirrored the one told by Aracely, a mother from El Salvador, who last heard from her son Edwin Alexander Colindres more than nine years ago. He had set off for the U.S. to work. He was in communication with his mother through part of the journey north, then she never heard from him again.

A woman named Bertila said she found her son, “but not the way I had hoped. ... I never expected to find him among the dead,” she said. He was kidnapped by drug cartels in Tamaulipas, Mexico, and his remains were later identified in a mass grave.

“I’m here to support the mothers,” she said. “All along the border, there are thousands and thousands of remains. I had to fight for years for the remains of my son. I asked everyone for help, but no one wants to help the poor.”

Like many of the other mothers, she had seen her son leave, looking for work he couldn’t find at home. She called for better paths to enter the U.S., ones that won’t put people in danger.

Sister Anne Marie, who joined the women when they gathered outside the U.S. Capitol on Oct. 19, said it was important to advocate for them in Congress, pointing out that past U.S. policies “have not helped” the situation of certain countries, including root causes that have caused so many to leave.



Karen Morales of Honduras talks about her brother, Aaron Eleazar Carrasco Turcios, who went missing nine years ago in Mexico, while standing with other women with the Caravan of Mothers of Disappeared Migrants on Capitol Hill in Washington on Oct. 19. The women shared stories of family members who have gone missing along migration routes. (CNS photo/Elizabeth Frantz, Reuters)

“We have to do something ... use our voices as women religious,” she said, adding that organizations such as the Leadership Conference of Women Religious have long advocated for justice in such situations.

During the online meeting, the women traveling around the U.S. joined a group of women who also had lost their sons and daughters during a migration journey, but on the other side of the world. Many of them, in Tunisia, were looking for children who had died in the Mediterranean, likely by drowning. They comforted their counterparts in the Americas saying they joined them in the global fight.

“We look for them because we love them,” shouted one of the women from the caravan in the United States.

Sister Anne Marie said that as women religious, the Mercy sisters wanted to offer them comfort, letting them

know that “there’s always welcoming and compassion,” for them.

“Just from the human factor, no one should have to endure separation from their children,” she said, adding that that’s why there is emphasis on solving problems in the countries where migrants come from. “There’s a reason they leave. There’s violence, economic conditions, the extractive industry is really ruining communities, causing great devastation, climate change, drought, kidnappings.”

And as Christians, Scripture says that “in our tradition, we welcome the stranger,” Sister Anne Marie said.

“We treat one another as we want to be treated,” she said. “We really want to support and send our love to these women and the migrants who are coming, let them know we’ll help.” †

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Fair Market Value	\$10,000	\$10,000
Capital Gains Tax Paid	(\$5,000 appreciation x 15%) = \$750	\$0
Total Donated to Charity	(\$10,000 - \$750) = \$9,250	\$10,000
Personal Income Tax Savings*	(\$9,250 x 22%) = \$2,035	(\$10,000 x 22%) = \$2,200
Net Tax Savings	(\$2,035 - \$750) = \$1,285	= \$2,200

*only federal taxes are considered, person in 22% tax bracket



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Parents of Generation Z'ers can offer to help them find a 'spiritual home'

By Dennis Coday

A couple weeks before my three sons left for college, I took each to supper. They chose the restaurant, reflecting their personalities: a Thai place, a steak house, a premium burger grill. I picked up the tab, but I wasn't there for dinner. I wanted to talk.

I gave each a copy of a card a cartoonist friend had given me some years before. Spoofing a Monopoly game card, it depicted Pope Francis letting a bird out of a cage and the caption: "Get out of hell free!"

I told each son to put the card in his wallet as a reminder that he could come home any time. Nothing he could ever do, I said, should ever make him feel like he couldn't come home. No circumstances would close our home or our love to him. I couldn't promise I wouldn't be angry or disappointed or saddened by these unknown, unimaginable actions, I said, but I would always welcome him home.

If you ever feel like you're in hell, use the card and come home, I told them.

I know it all sounded overly dramatic to 18-year-olds excited for life's next chapter, but I worry about my sons.

I know they are not evil young hooligans. I can't imagine them getting arrested or kicked out of school. I know they are fine young men respected by their peers, teachers and bosses.

I wanted them to embrace college life fully. Learning is more than classwork and studies. I told them to explore, to seek out new, different people and experiences. Have fun!

But I also know that exposes them to bad things and bad people. It exposes them to things and events that could hurt them emotionally, mentally and spiritually. Bad things do happen. Sometimes even the best people make bad choices.

I also know they face challenges my generation never faced at the same age. A 2019 study by global health service and insurance company Cigna found that "loneliness was at epidemic levels"



A young adult prays on Jan. 5, 2019, during the SEEK2019 conference at the Indiana Convention Center in Indianapolis. Ultimately, it's up to college students to decide for themselves how to build their spiritual lives. (CNS photo/courtesy Fellowship of Catholic University Students)

and the loneliest cohort is Generation Z, people born after 1996. Nearly 79% of Gen Z respondents reported feeling lonely.

The Springtide Research Institute, based in Farmington, Minn., issues an annual "State of the Religion and Young People" report focused on "the lived realities of young people as they navigate shifting social, cultural and religious landscapes." It's finding similar data.

Born into an era of personal and social upheaval, Gen Z doesn't remember a time before the war on terror. They watched families struggle through financial crises in the Great

Recession.

They are the leading edge of America's demographic shift: 48% are non-white. They are more likely to have grown up amid diverse family structures—single parent and multiracial households—at a time when gender roles are blurred. Their lives are integrally entwined with technological innovation and ubiquitous media.

According to the Springtide Institute, "Identity today is increasingly seen as something that each individual personally constructs piece by piece, rather than something handed down from a prior generation or imposed by a community."

On the Jesuitical podcast of *America* magazine, Springtide's executive director Josh Packard was more colloquial: "As they are looking at the detritus of social life around them, [young people] are trying to figure out how to make a meaningful life out of it."

What's a parent to do? "You want to be one of the sticks out of which they build their spiritual home. That is a longer play," Packard said. You do that by forming relationships with them so that you can be part of their conversation with life.

My wife and I—perhaps unwittingly—laid out such a game plan years before. We grounded our boys in our faith tradition through Catholic school, religious education and sacramental preparation. We modeled personal prayer and church attendance for them. We talked openly and honestly about beliefs and practices. This was their foundation. The conversation continued as we prepped them for college.

On campus tours, I made sure we found the Newman Center and tried to meet the staff. Whether my sons joined those activities was up to them—and the dynamics of the ministry staff—but at least introductions were made. It was one resource among many.

My ultimate concern wasn't whether or not they attended Sunday Mass, as important as that is. I wanted to make sure they made the connections they needed to stay emotionally and mentally healthy.

I encouraged them to join as many extracurriculars as their studies allowed. I suggested they check out campus ministry service projects, but also other activities that matched their interests and are grounded in justice values—Engineers Without Borders, tutoring, choral groups and volunteering at a children's hospital. I wanted them to meet caring mentors who, in Packard's words, would continue the conversations we had started.

And then we let them go. My wife and I phone and text regularly, but not often. We visit only occasionally. One thing we insist on is that they come home for the holidays. Spring breaks and summers are theirs, but the holidays are for home.

It was tough, but so far so good. None has used his card—yet.

(Dennis Coday has 35 years of experience as a writer and editor in Catholic media. He freelances from Liberty, Mo.) †



Students at Northern Arizona University and members of Holy Trinity Newman Center in Flagstaff, Ariz., re-enact the Stations of the Cross on April 19, 2019. Parents can offer help to their college-age children in building their spiritual lives, but ultimately it is their decision to build it or not. (CNS photo/Kirsten Bubblitz, Catholic Sun)

Window Seat Wisdom/Katie Prejean McGrady

Marriage, sacramental moments and the grace to endure

"Mommy, I don't feel good."

Heart sinks. Grab the thermometer. Say a quick prayer it isn't COVID-19. Call the pediatrician and see if we can get an early morning appointment. Thank the Lord it's just strep throat. Just.



And then, a whole lot of sitting on the couch, watching movies, pushing Pedialyte popsicles and hoping the 1-year-old doesn't catch

what her big sister has, all while juggling work e-mails and figuring out child care.

It was exhausting, and I was waiting for the moment my patience would run so thin I'd snap.

But, by the grace of God, we survived those few days of sickness and sadness with minimal yelling and a few frazzled calls to my mom asking for advice.

On the evening of the third day of the great strep throat battle of 2021, my husband looked across the dinner table and joked, "Sickness and health, right?"

We said those words five and a half years ago before our family and friends. The assumption is that you're vowing to remain faithful, compassionate and committed to one another—husband and wife—on the healthy days and the sick days, in the prosperous times and the

lean times, in the joyful moments and the moments of struggle and pain.

Then, God-willing and in his time, come kids who also get sick, feel sorrows, rejoice, struggle or battle their big feelings. And those vows to one another start to expand, mysteriously now encompassing tiny humans who are entirely dependent upon the two of you, who stood in that church, all gussied up, entirely unaware of what was to come.

When we sat down in our first marriage prep session with our friend, Father Jeff, he told us his favorite thing about marrying couples was watching them grow up and watching grace pour out upon them, helping them manage the moments that would otherwise be impossible.

It's in the sacraments that God's presence and grace is made visible and poured out in the world. Tangible, ordinary things, and moments, become sacred. Unleavened bread transformed becomes living bread from heaven, sacred words spoken by a man in a stole bring forgiveness, cold water poured onto a forehead ushers in new life.

And, in a real way, the grace of marriage and the sacramental moments are seen when sick kids are lying on a couch, when a husband pours his wife a cup of coffee, when a decision is made about jobs or homes.

That God is seen, felt, known and

pours out his love in moments we might miss, if not for the hope filling our hearts that we are never alone, never forgotten and always held close by the Creator.

Because moments of sickness, poverty or bad times, moments we are essentially hardwired to avoid and hate, become holy moments of patience, generosity and hope. Moments otherwise awful can be transformed, sanctified even, by the grace God bestows upon those of us in need of his presence and strength.

No mother or father enjoys scrubbing vomit out of a couch cushion or delights in dabbing a feverish forehead with a cold washcloth. But those moments can be joyfully tolerated, even in some way can be embraced with a desire to grow in holiness, because of the grace God gives.

But for the grace of God do we embrace it, perhaps coming to invite it.

Couples vow to embrace it all—good and bad, easy and hard, prosperous and lean, healthy and sick—not because they know they can handle it all, but precisely because they know God will help them to handle it, survive it and, with him, even thrive in it.

(Katie Prejean McGrady is an award-winning author and host of the Katie McGrady Show on The Catholic Channel on Sirius XM. She lives, writes, broadcasts, and chases her two daughters with her husband Tommy in Lake Charles, La.) †

Faith and Family/Sean Gallagher

Don't just admire the saints, follow them

In filmmaker Terrence Malik's 2019 movie *A Hidden Life*, there's a scene where an artist touches up some paintings



in a parish church in Austria. As he works, he speaks with the church's sacristan, Franz Jagerstetter, who assists him.

The unnamed artist tells Franz, "I help people look up from those pews and dream.

They look up and they imagine that, if they lived back in Christ's time, they would not have done what the others did. ... I paint all this suffering and I don't suffer myself. I make a living of it.

"What we do is just create sympathy. We create admirers. We don't create followers. ... I paint a comfortable Christ, with a halo over his head. How can I show what I haven't lived? Someday, I might have the courage to venture, but not yet. Someday, I'll paint a true Christ."

These words have rung in my memory during the past nearly two years since I saw *A Hidden Life* with my wife Cindy. They seem to ring more loudly around All Saints Day.

In the past, it's been a feast that I've especially enjoyed because of my interest in the history of the Church. Through the years, I've learned about a lot of saints and the times in which they lived. So, I've enjoyed celebrating all of these holy men and women on one day.

The words of the artist, though, are for me an examination of conscience. Am I looking up at the saints who are portrayed in our churches and just admiring them but not following them?

The lives of the saints in all their reality are true paintings of Christ. Do I have the courage to venture to follow them in all the many small and sometimes large crosses that come to me in daily life?

As a husband and father, I can find an easy way out and say that the crosses I face day in and day out are small in comparison with those endured by so many saints, let alone Christ.

Objectively that may be true, although Cindy and I have faced some significant crosses in our 20 years of marriage—just like so many other families.

In any case, the crosses that God allows in our life together with our sons and those of all families are those that he wants us to bear and gives us the grace to carry. It's no good for us to admire Christ and his saints and not take steps to follow them.

That's especially true knowing that all those saints are praying for us and countless husbands, wives and their children. They're praying that, empowered by Christ's sufferings, we might venture to embrace suffering here and now in giving of ourselves in loving service to each other, especially when we would rather follow our own will and inclinations.

The real Franz Jagerstetter, the husband and father of three girls portrayed in the movie as listening to the artist's reflections, was not just an admirer of Christ. Like so many other saints before him, he was a follower. Convinced by his faith that he could not serve in the Nazi army, he was imprisoned, tortured and eventually executed. The Church beatified him as a martyr in 2007.

God has called all families who will come together to worship on All Saints Day this year to be true followers of Christ like the saints the Church celebrates on that day. And not only that, God has given each of our families all the grace they need to become saints.

So, as you look up at the images of Christ and his saints in our churches on All Saints Day, go forth from them convinced in your heart and actions to become a true painting of Christ.

(Sean Gallagher is a reporter and columnist for The Criterion.) †

Amid the Fray/Greg Erlandson

Lessons from a COVID-19 infection and an earnest plea

Experiencing COVID-19 these days brings to mind the scene in *Ben-Hur* when the lepers are proclaiming themselves "Unclean! Unclean!"



People compare COVID-19 to the flu, which in many cases is pretty accurate, but people don't react as if you've had the flu.

The comic Nate Bargatze's take on COVID-19 is that it is impossible to cough in public now for fear of alarming people.

"You drink water wrong at a restaurant, [you might as well] just go walk in traffic," he said. Even the people at your own table will ask you to leave.

My personal experience with COVID-19 coincided with the placing of 700,000 white flags on the National Mall in Washington, each one representing someone who had died from the virus. That's not like the flu either, unless you are thinking of the Spanish flu pandemic.

Those white flags didn't make me feel any better as I lay on the couch and tried to get up the energy to watch "The Price is Right."

The truth is that I wasn't likely to become a white flag myself because I was vaccinated. If I hadn't been, the odds were pretty good I would have been spending some time in the hospital. My symptoms were controllable thanks to a small drugstore of over-the-counter medicines that a kind friend brought over.

It turns out that having COVID-19 brings out the best in many people. Friends did some shopping for us, and other friends provided us with chicken soups. Our children—being millennials—paid for some takeout meals.

While we greatly appreciated the help, my wife losing her sense of taste and smell made the meals somewhat less interesting. Unfortunately, she is still at the "Flamin' Hot

Cheetos is all I can taste" stage.

But despite the many kindnesses, there is that leper feeling, much of it self-imposed. It reminded us both of the early days of the pandemic. We stayed inside except for wary walks around the block (when we had the energy to do that.) It was just the two of us and a television.

By the second week of our 14-day quarantine, I was really missing Mass. I was also missing human contact. As God observed in the passage of Genesis read at Mass recently: "It is not good for the man to be alone" (Gn 2:18).

In fact, I was not alone. My "Eve" was right beside me. But the isolation still felt debilitating. People gave me feedback at a safe distance—like over the phone or a Zoom call: "You sound better, I think."

Once we ended our quarantine and tested negative for COVID-19, we still felt a bit unclean. Even though, as several people told us, we had extra immunity now, we didn't feel it.

And if you think you have to suppress a cough before you have COVID-19, wait until after you have had it. If I felt a cough coming on at Mass, I was about ready to go walk in traffic.

But those 700,000 white flags do haunt me. People are dying unnecessarily still. If one death is a tragedy but a million is a statistic, then we are losing sight of the fact that each flag stands not just for a person, but for a family, a circle of friends, a neighborhood.

If you haven't gotten a vaccine, please do. Do it for yourself, of course, but do it for those you care about, and those you may only casually come in contact with. Getting vaccinated really is an act of love for others, and a testament of hope that we will get through this pandemic together.

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

The Human Side/Fr. Eugene Hemrick

Forget the speed, cultivate patience in a fast-paced world

Have you ever listened to the sound of horns on the streets? Some may be gentle, trying to move traffic ahead, while



others may warn a car or person of danger. And then there are the loud, continuous horns of nervous, impatient drivers.

Car horns are lifesavers. I own a Toyota Prius. When it runs on battery power, it is incredibly quiet.

I often must use my horn when people crossing the street do not hear me coming.

There have been times when I was warned by another driver that I was too close to his or her automobile.

Horns are also used to alert someone

their car is waiting for them.

When all the benefits of a horn are added up, they come down to it being an invaluable safety device.

However, nervous, impatient drivers blasting their horns can also suggest a disturbing growing trend: hyperimpatience and intolerance.

Patience implores us, "Do not let anything break your spirit." Impatience, on the other hand, is a breakdown in that spirit alerting us that our ability to patiently wait is waning or that we are a chronically on-edge person.

What might be contributing to hypernervous impatience? One thing for sure is speed. Cars are faster, and we live at a faster pace than any generation before us. We have the ever-increasing speed of our computers, air travel and overnight

package deliveries. When delays happen, up goes the blood pressure.

What might be a way to counter this?

In the spiritual world, there is the practice of focusing prayer. In the morning when we wake, a short one sentence invocation is recited like, "Lord keep me calm and in control of my emotions." At noon and in the evening, the same invocation is repeated.

Focusing prayer is exactly what it sounds like: prayer to center us on a particular behavior. It acts as a constant reminder to address a particular behavior needing attention.

The speed at which we live today tends to make us run when we should be walking. If not controlled, it can run us into the ground.

(Father Eugene Hemrick writes for Catholic News Service.) †

Thirty-first Sunday in Ordinary Time/Msgr. Owen F. Campion

The Sunday Readings

Sunday, October 31, 2021

- Deuteronomy 6:2-6
- Hebrews 7:23-28
- Mark 12:28b-34

The Book of Deuteronomy is the source of the first reading for Mass this weekend. One among the first five books of the Bible, Deuteronomy contains for Jews their basic rule of life, a guide for living from the best source of advice, Almighty God.



Moses is central in these five books. He led the Hebrews from

Egypt, where they had been enslaved, and took them across the stark Sinai Peninsula to the promised land.

He led them not because they had chosen him, or because he somehow had assumed the role of leadership, but rather because God commissioned him.

Not only did Moses lead the people to their own land, the land God had promised them and reserved for them, but he taught them how to live in peace and dignity. Again, the teachings of Moses were not merely his thoughts. They were the very words of God conveyed to humanity by Moses.

In this reading, Moses, speaking for God, reveals the central reality of existence. God, the Creator, is everything. Moses, still speaking for God, further reveals that God is one. God is a person.

For its second reading, the Church this weekend offers a selection from the Epistle to the Hebrews.

The loveliest and most powerful symbols and understandings of God and virtue in the ancient Hebrew tradition gleam in the verses of this letter. The exact circumstances of its composition are unknown, but it was obviously intended for an audience very aware of the values and beliefs of Judaism at the time of Jesus.

The high priest was the central figure in ancient Jewish society beginning with the time of Moses' brother Aaron, the first to hold that office. The high priest's role extended far beyond officiating at religious ceremonies. He represented God. In turn, he spoke for the people in

acknowledging God as supreme.

This epistle sees Jesus as the great, eternal high priest. While the memory of Caiaphas and other high priests was less than lustrous among Jews of the time of Jesus, because they allowed themselves to be tools of the Roman oppressors, the great high priest envisioned by Hebrews is holy and perfect.

Jesus is the high priest of Calvary. As a human, the Lord represented all humanity. As God, the sacrifice of Jesus was perfect.

St. Mark's Gospel furnishes the last reading. A scribe, an expert in Jewish religion, asked Jesus to encapsulate the commandments, an understandable request. Jewish law, all seen as emanating from God, had 613 precepts.

In responding, Jesus drew upon two divine statutes well-known to the audience, one from Deuteronomy, the other from Leviticus. Love God. Love all others. This mere technique situated the Lord in the process of revelation and defined that Jesus was God's spokesman.

Reflection

The Church is moving forward to the feast of Christ the King, celebrated only a few weeks hence. In this feast, the Church will conclude its year and close its yearlong lesson, given us in part each of the 52 Sundays when we hear God's word and pray.

As it approaches this end of the year, the Church, a good teacher, summarizes its teachings.

This is the summary: God is everything. Departing from God or disobeying him brings chaos and doom. God shows us the way, just as he guided the Hebrews to freedom.

Jesus is our teacher and leader, as once God sent Moses to teach the Hebrews. The teachings of Jesus are simple but profound: Love God above everything, and love others as oneself.

In the Gospel reading, the active word is "love." It is instructive and challenging. If true disciples live by God's law, then they will love God and all others, pure and simple. †

Daily Readings

Monday, November 1
Solemnity of All Saints
Revelation 7:2-4, 9-14
Psalms 24:1bc-4b, 5-6
1 John 3:1-3
Matthew 5:1-12a

Tuesday, November 2
The Commemoration of All the Faithful Departed (All Souls' Day)
Wisdom 3:1-9
Psalms 23:1-6
Romans 5:5-11
or *Romans 6:3-9*
John 6:37-40

Wednesday, November 3
St. Martin de Porres, religious
Romans 13:8-10
Psalms 112:1b-2, 4-5, 9
Luke 14:25-33

Thursday, November 4
St. Charles Borromeo, bishop
Romans 14:7-12
Psalms 27:1bcde, 4, 13-14
Luke 15:1-10

Friday, November 5
Romans 15:14-21
Psalms 98:1-4
Luke 16:1-8

Saturday, November 6
Romans 16:3-9, 16, 22-27
Psalms 145:2-5, 10-11
Luke 16:9-15

Sunday, November 7
Thirty-second Sunday in Ordinary Time
1 Kings 17:10-16
Psalms 146:7-10
Hebrews 9:24-28
Mark 12:38-44
or *Mark 12:41-44*

Question Corner/Fr. Kenneth Doyle

Salvation does not come from one choice but from series of choices over lifetime

Q Growing up as a Baptist, for us to be "saved" (gain entrance into heaven), we had to "invite Jesus into our heart and accept him as our personal Savior"—which I have done.



I've been a Catholic now for 10 years, and when I attend Mass, I've never really heard anything about being "saved" or how to gain entrance into heaven. I would appreciate your shedding some light on this subject. (Indiana)

A It is true that Paul says in his Letter to the Romans that "if you confess with your mouth that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved" (Rom 10:9). But that has never been viewed by the Catholic Church as a one-time act that guarantees entrance into heaven.

There are a number of other scriptural passages that indicate, instead, that eternal salvation is based on a lifetime of choices.

In Colossians, for example, Paul writes: "And you who were once alienated and hostile in mind because of evil deeds, he has now reconciled in his fleshly body through his death, to present you holy, without blemish, and irreproachable before him, provided that you persevere in the faith, firmly grounded, stable, and not shifting from the hope of the Gospel which you heard" (Col 1:21-23).

That "proviso clause" indicates the Catholic belief that heaven

is received as a gift from God by a lifetime of choices and not by a single act. Salvation is not guaranteed by one decision we have made in the past. We continue to have free will and retain the ability to turn away from God if we choose to do so.

Q My question regards the Johnson & Johnson vaccine booster. Six months ago, Catholic bishops recommended to get any vaccine available, notwithstanding that the Johnson & Johnson vaccine was morally questionable.

But now, with vaccines no longer in short supply in the U.S., should Catholics receive a Johnson & Johnson booster, or should Catholics opt instead for the Pfizer or Moderna booster? (Virginia)

A To be precise, what the Catholic bishops in the U.S. said in March 2021 was this: "If one can choose among equally safe and effective COVID-19 vaccines, the vaccine with the least connection to abortion-derived cell lines should be chosen. Therefore, if one has the ability to choose a vaccine, Pfizer or Moderna's vaccines should be chosen over Johnson & Johnson's."

That statement came from the chairmen of the bishops' Committees on Doctrine and on Pro-Life Activities. The moral preference for Pfizer or Moderna is based on the fact that, with these two, an abortion-derived cell line was used for testing them, but not in their production. Johnson & Johnson's vaccine, however, was developed, tested and is produced with abortion-derived cell lines.

The catch here, though, is that—although the evidence at this point is far from conclusive—medical experts have generally been saying that, ideally, the booster dose should be the same type with which you were first vaccinated.

University of Chicago Medicine, for example, says on its website that Centers for Disease Control recommends "that booster doses match the original mRNA vaccines people received earlier this year. ... If you absolutely cannot find a matching dose of vaccine, it would be OK to get the other one."

Given that medical advice, I would judge that it would be permissible for one previously vaccinated with the Johnson & Johnson to stay with J&J for the booster.

(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

The Good Shepherd

By Greg Hublar

Lord, you came to save me from my sins.
The sins of my soul,
the sins of the devil,
the original sin in which I had no control.

You saved me when I was lost,
you saved me from being vain.
You saved me when I was too weak
to call out your name.

You had a plan for my life,
even from the beginning.
You knew what you were going to have to do
to keep the Devil from winning.

You paid the debt of my sin,
the debt I could not pay,
the debt of deceit,
and the debt of going astray.

(Greg Hublar is a member of Our Lady of Perpetual Help Parish in New Albany. Photo: Jesus the Good Shepherd is depicted in a stained-glass window at St. Francis of Assisi Church in Greenlawn, N.Y.)

(CNS photo/Gregory A. Shemitz)

You left the ninety-nine,
to find my lost and weary soul.
You picked me up, you held me tight,
and carried me home.

With you now I will always be,
whether here on Earth,
or in heaven
where I long to be.

Thank you for protecting my soul,
even when I did not.
And filling me with your love,
for it was me, your child, that you sought.

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.

BAUMGARTNER, Barbara, 80, St. Joseph, Shelbyville, Sept. 28. Mother of Joanne Mages and John Krause. Grandmother of four.

BEY, John C., 62, Christ the King, Indianapolis, Sept. 20. Son of Joan Bey. Brother of Anna Marie Witt and Joseph Bey.

BONOMINI, John W., 61, St. Teresa Benedicta of the Cross, Bright, Sept. 27. Son of Virginia Volz and Leonard Bonomini. Brother of Mary Folz, Ginny Staubach, Joe and Lenny Bonomini, Jr. Uncle of several.

CLARK, Norma Jean, 84, St. Barnabas, Indianapolis, Oct. 16. Mother of Donald and Michael Clark. Sister of June Jorgenson. Grandmother of five.

CRASK, Leslie A., 69, Prince of Peace, Madison, Oct. 8. Wife of Tony Crask. Mother of Jennifer Crask, Bernadette, Eric and Ian Hagan. Sister of Bernadette Roby and John Able. Grandmother of five. Great-grandmother of five.

DEHNER, Dr. John, 86, St. Elizabeth Ann Seton, Richmond, Oct. 17. Husband of Sandra Augustin Dehner. Father of Mary Carpenter, Jenny Cox, John and Tom Dehner. Stepfather of Andrea Stanley, Joseph and Michael

Augustin. Grandfather of 11. Step-grandfather of two.

DRESCHER, John J., 75, St. John Paul II, Sellersburg, Oct. 10. Husband of Terrie Drescher. Father of Shannon Nale, Shaun Bradley, Charles, Jacob and Scott Drescher. Brother of Jeanne Potts, Bart, Michael and William Drescher. Grandfather of nine. Great-grandfather of one.

DUERSTOCK, Robert E., 84, St. Mary, Greensburg, Oct. 14. Husband of Sharanne Duerstock. Stepfather of Anne Robbins, Carl, Irvin and Tony Vanderpohl. Grandfather of several. Great-grandfather of one.

FREEMAN, Matthew E., 42, St. Joseph, Shelbyville, July 22. Son of Debbie Freeman. Brother of Erick Freeman. Grandson of John and Kate Freeman.

FREY, Ralph G., 91, St. Michael, Brookville, Oct. 14. Husband of Rosemary Frey. Father of Jane Trach, Diane, Mary Ann, Patricia and Edward Frey. Brother of Carolyn Doerflein, Carl and Donald Frey. Grandfather of six. Great-grandfather of 12.

HARPRING, Edna M., 84, St. Joseph, Shelbyville, Oct. 8. Mother of Diane Erickson and Marlene Hague. Grandmother of six. Great-grandmother of three.

HEITZ, Mary Lou, 89, Prince of Peace, Madison, May 11. Mother of Tammy Crafton and Linda Konings. Sister of William Little. Aunt of several.

HENSEL, Jane A., 90, Christ the King, Indianapolis, Oct. 9. Mother of Diane, Christopher and Mark Hensel.

HOUNCHELL, Theresa, 70, St. Gabriel, Connersville, Sept. 26. Wife of Michael Houchell. Mother of Jennifer Isaacs, Alexander, Joel and Nicholas Houchell and Kevin Miller. Sister of Phyllis Becht, Janet Conner, Margaret Polito, Mary Williams, Mike and William Wiley. Grandmother of nine. Great-grandmother of three.

KOCHERT, Suzanne, 90, St. Mary, Lanesville, Oct. 8. Mother of Julie McCartin. Grandmother of two. Great-grandmother of two.

OBERMEYER, Gilbert F., 82, Holy Family, Oldenburg, Oct. 17. Brother of Edward, Richard, Robert and Ronald Obermeyer. Uncle of several.

PADGETT, Judith A. (Hoff), 81, Our Lady of the Greenwood, Greenwood, Oct. 3. Mother of Sheila and Jim Padgett. Sister of Janice Hoff Richardson, Mary Jo, Chris, Rick and Steve Hoff. Grandmother of three.

PEACOCK, Wilma E., 85, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Oct. 5. Aunt of several.

ROE, Yolanda M., 78, St. Vincent de Paul, Bedford, Sept. 24. Mother of Diana and David Roe, Jr. Sister of Epi Lemons. Grandmother of three. Great-grandmother of one.

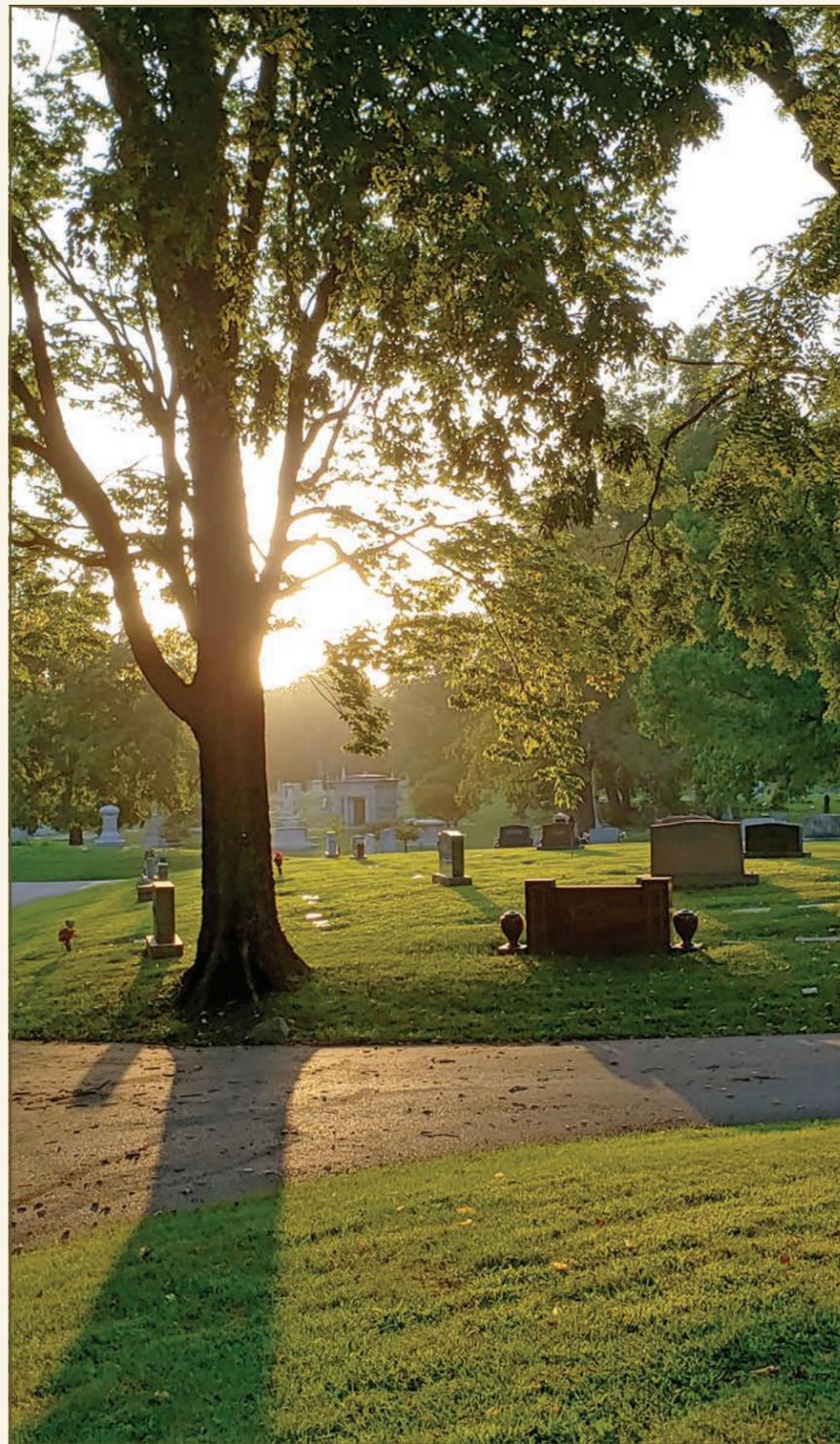
SAALMAN, Patricia (Goffinet), 77, St. Paul, Tell City, Oct. 14. Wife of Marion Saalman. Mother of Patrick and Scott Saalman. Sister of Charlotte Smith, Bob, Mike and Rick Goffinet. Grandmother of five.

TURK, David F., 82, SS. Francis and Clare of Assisi, Greenwood, Aug. 26. Father of Marie Hall, Laura Summers and Russell Turk. Brother of Rita Johnson. Grandfather of five. Great-grandfather of four.

VAAL, Thomas R., 78, St. Meinrad, St. Meinrad, Oct. 10. Father of Brenda Smith, Brian and David Vaal. Brother of Susan Brier, Janet Dilger, Lou Ann Lueken, Linda Mehringer, Mary Roos, Gene, John and Tim Vaal. Grandfather of 10. Great-grandfather of one.

WORK, Mary C., 86, St. Charles Borromeo, Bloomington, Oct. 6. Mother of Karen Oeding, Dru Johnson and Kevin Work. Sister of Donald Penn. †

Sunset at the cemetery



The sun sets over Crown Hill Cemetery in Indianapolis on Aug. 28. (Photo by Natalie Hoefler)

‘What is love?’ Pope Francis, other elders share stories for Netflix

ROME (CNS)—Pope Francis, Martin Scorsese, Jane Goodall and a group of less famous “over 70s” talk to young filmmakers about love in the first episode of a four-part documentary available worldwide on Netflix on Christmas Day.

The episode “Love,” part of the series “Stories of a Generation,” premiered at the Rome Film Festival on Oct. 21.

The documentary is based on *Sharing the Wisdom of*

Time, a book in which Pope Francis called for creating “an alliance between the young and old people” by sharing their stories.

Published by Chicago-based Loyola Press in 2018, the book featured an introduction by Pope Francis, the stories of 30 older people and reflections by a handful of younger people on “What I learned from an elder.” Simona Ercolani, director and producer of the Netflix series, told reporters on Oct. 21 that she started working on the project after reading the book, and then the COVID-19 pandemic struck, hitting Italy early and devastating its elderly population.

The idea to make the series “became urgent because every day we had a bulletin of deaths,” she said. “We spoke with Netflix, which also felt the urgency of collecting the stories of people, who at that moment were more fragile. They liked this idea of a dialogue between generations—filmmakers under 30 and contributors over 70.

“The stories are extraordinary in their normality, because everyone, including Pope Francis, put themselves in a position of relating [to the filmmaker] not just as a grandchild, but human being to human being,” she added.

Giovanni Bossetti, nonfiction manager for Netflix Italy, told reporters that the streaming service is all about sharing stories, so “besides the incredible access to the Holy Father” that Ercolani had, the series gave Netflix an opportunity “to tell stories that are completely different and that touch themes that are central” to the life of every person.

Eighteen elders from five continents and speaking four different languages appear in the series’ four episodes: Love, Dreams, Struggle and Work.

Pope Francis’ commentary on the four themes and reflections from his own life appear in each episode.

While the series is not “didactic” at all, Bossetti said, the elders share important, universal values with the young filmmakers and the viewing audience.

For the Netflix series, Jesuit Father Antonio Spadaro, editor of *La Civiltà Cattolica*, interviewed Pope Francis while young filmmakers interviewed the other elders. Francesca Scorsese, 21, interviewed her father, the director and producer, Martin Scorsese.

Father Spadaro told reporters that Pope Francis agreed to participate in the series on the condition that he would not be “the star” of the project, but would simply enter into the conversation like the other elders interviewed, “talking about himself and his personal experiences.”

“The stars are the people the pope likes to refer to as ‘the saints next door,’” he said. “They are normal people who are the heroes of daily life.”

“What is love?” Father Spadaro asked Pope Francis.

That, the pope responded at first, would be like asking, “What is air?”

“You can say love is a feeling,” or a series of electrical impulses or something akin to magnetic fields drawing together, he said. But one thing is certain: “Gratuity is key. Love is free, or it is not love.”

Tango, his grandmother Rosa, helping others and the importance of dreaming of a better world all come up in the papal conversation.

Speaking via Zoom, Jane Goodall, the primatologist and anthropologist, told reporters at the Rome news conference that the film, like her “Roots & Shoots” program for young people, can sow much needed hope by bringing elders and young people together.

“To bring the wisdom of the elders alongside the passion of the youth is what it is going to take to change the world,” Goodall said. †



Pope Francis

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

Investing with Faith/Jolinda Moore

Gifts of stock can have a big impact as a planned giving vehicle

One-third of adults hold stock and mutual fund investments outside their retirement accounts. With high growth in the stock market in recent years, appreciated stock, held for more than one year, can be the ideal choice for individuals who want their charitable gifts to make the biggest impact for the lowest possible cost.

Donors seeking to make an immediate impact in ministry are using this planned giving vehicle to leverage the tax benefits of such a gift. Here is an example:

Suppose Ann gives us 100 shares of stock—purchased 10 years ago for

\$1,000—with a current fair market value of \$5,000. Today, Ann can deduct the full \$5,000 on this year's income tax return if she itemizes. The \$4,000 capital gain is not taxed, even though the gain is quadruple the purchase price. Avoiding capital gains tax and receiving an income tax deduction makes it possible to give stock at the lowest possible after-tax cost.

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(Jolinda Moore is executive director of the archdiocesan Office of Stewardship and Development and the Catholic Community Foundation [CCF]. Tax or legal information provided herein is not intended as tax or legal advice. Always consult with your legal, tax or financial advisors before implementing any gift plan. If you would like to learn more about including your parish in your estate plans, please contact us any time. We exist to exclusively serve you and your parish in planned giving. For more information on the CCF, visit e-mail ccf@archindy.org, or call 317-236-1482.) †

Pope calls for an end to forcing migrants back to unsafe countries

VATICAN CITY (CNS)—Pope Francis denounced the "inhuman violence" waged against migrants, refugees and other displaced peoples in Libya, and called for an end to sending people back to unsafe countries.

"Once again, I call on the international community to keep its promises to seek common, concrete and lasting solutions for the management of migratory flows in Libya and throughout the Mediterranean," he said after praying the *Angelus* with visitors in St. Peter's Square on Oct. 24.

"We must put an end to the return of migrants to unsafe countries and give priority to saving lives at sea, with rescue devices and predictable disembarkation, guaranteeing them decent living conditions, alternatives to detention, regular migration routes and access to asylum procedures," he said.

The pope said that when people are turned away and forced back to Libya, they face real suffering because "there are real [dangers] there."

The U.N. Refugee Agency, the UNHCR, recently called on the Libyan government to address the "dire situation" of asylum-seekers and refugees with a humane plan that respects their rights.

Authorities there conducted raids and arbitrary arrests in areas populated by refugees and asylum-seekers, resulting in several deaths, thousands of people detained and many homeless and destitute, according to the UNHCR on Oct. 22.

Human Rights Watch and other rights activists have long criticized the extreme abuse waged against migrants by Libyan authorities.

However, it said the European Union, and Italy

in particular, are complicit by financing and training the Libyan Coast Guard to intercept migrants in the Mediterranean as part of its "containment policy" to strictly limit migration into its borders. †

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Pandemic shows importance of family, says head of John Paul II Institute

ROME (CNS)—The coronavirus pandemic has made clear that the family is a “barometer” of challenges facing the global community, but also that it is the place best equipped to help people face those challenges, said Msgr. Philippe Bordeyne, new head of the Pontifical John Paul II Theological Institute for Marriage and Family Sciences.

At the official inauguration of the institute’s academic year on Oct. 22, Msgr. Bordeyne, the former rector of the Institut Catholique de Paris, said the Rome center’s focus on multidisciplinary studies about marriage and family life cannot ignore the impact of the pandemic nor the social pressures and inequalities it laid bare.



Msgr. Philippe Bordeyne

“The family is a barometer of global challenges,” he said. “It is deeply touched by the great shocks of our time: unemployment and poverty, mass migration, the digital revolution, the generation gap, the disregard for human life, the ecological crisis.”

At the same time, he said, “the family holds up quite well in these stormy times. Founded on the spousal love of a man and a woman, nourished by affection and mutual respect between generations, the family manages to preserve, against all odds, spaces of peace and joy, of celebration, of solidarity, of gratuitousness, of retreat that allow it to invent new ways of living for the benefit of the home, but also of a broader social life.”

Msgr. Bordeyne’s appointment was seen as the final piece in a process Pope Francis began to overhaul the institute. While the pope has said those it trains to minister to families must have a broader understanding of the challenges families face today, critics worried that he was watering down the focus on passing on traditional Church teaching on marriage and family life.

In his speech on Oct. 22, the monsignor said Pope Francis’ changes indicate that “its mission continues to be principally in the theological field because it draws resources from the Christian faith,” but its offerings have been expanded to include “a more decisive dialogue with all the sciences that touch on marriage and the family, also with an openness to the diversity of cultures and socioeconomic contexts.

“At the same time, in deciding to maintain the patronage of John Paul II for our institute, Pope Francis has invited



People attend the inauguration of the academic year at the Pontifical John Paul II Theological Institute for Marriage and Family Sciences in Rome on Oct. 22. (CNS photo/courtesy Pontifical John Paul II Theological Institute for Marriage and Family Sciences)

us to cherish the theological and pastoral solicitude of the holy Polish pope for marriage and the family,” he said.

Msgr. Bordeyne also urged the students and professors to remember that families are not just the object of their study and concern, but must be seen as subjects with wisdom and experience to share, including in the Church’s missionary outreach.

Archbishop Vincenzo Paglia, chancellor of the institute, told staff and students that promoting “the life-giving bond between each individual family” and the whole Church is a pastoral challenge.

“The reduction of the conjugal alliance between man and woman to the individual and private dimension is an irreparable impoverishment for the individual and the community,” he said. And “Christianity itself has not been immune from the virus of individualism.”

The archbishop cited retired Pope Benedict XVI’s encyclical “*Spe Salvi*” (“Saved Through Hope”), which asked: “How could the idea have developed that Jesus’ message is narrowly individualistic and aimed only at each person singly? How did we arrive at this interpretation of the ‘salvation of the soul’ as a flight from responsibility for the whole, and how did we come to conceive the Christian project as a selfish search for salvation which rejects the idea of serving others?”

“The family is the place of initiation into life as a community, and not simply the appendage of its enjoyment as a couple,” Archbishop Paglia said. It is the “hospitable community that embraces the world.

“In Christian understanding,” he added, “no gift, no charisma, no blessing of created life is simply ‘for oneself,’” but they are for the edification of the Church and the good of the world. †

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