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Criterion

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September 9, 2022

Vol. LXII, No. 43 75¢

SPARKLING ON THE DIAMOND



For 50 years, CYO umpire strives to make the right call in sports, in life and in faith

By John Shaughnessy

As Mike LaGrave marks his 50th year as an umpire, including his longtime dedication to the Catholic Youth Organization (CYO), there's a certain irony to how he began this career which has brought him so much joy:

It all started when he was thrown out of a game as a player for arguing an umpire's call.

That moment unfolded when LaGrave was in his early 20s and playing first base for a team from St. Joan of Arc Parish in Indianapolis in an adult fast-pitch softball league. When the

umpire missed an obvious call at first base because he was out of position, LaGrave bluntly told the ump about his mistake.

And when the ump said, "You do the ball playing, let me do the umpiring," LaGrave replied, "As bad as you're doing, I could do both."

The umpire tossed LaGrave out of the game, and as they talked about the call after the game, the ump told him, "If you think you can do better, here's a number to get into it."

LaGrave took the phone number to start the process of becoming an umpire, called it and by the next spring, he was

See **UMPIRE**, page 8

Above: One of Mike LaGrave's greatest joys in 50 years as an umpire is working kickball games for the archdiocese's Catholic Youth Organization. (Photo by John Shaughnessy)

Blessed John Paul I, 'the smiling pope,' showed God's goodness, pope says

VATICAN CITY (CNS)—Beatifying Blessed John Paul I, Pope Francis praised the late pope for showing the world God's goodness and for living the Gospel without compromise.



Blessed John Paul I

"Our new blessed lived that way: in the joy of the Gospel, without compromises, loving to the very end," the pope said.

"He embodied the poverty of the disciple, which is not only detachment from material goods,

but also victory over the temptation to put oneself at the center, to seek one's own glory" as he followed the example of Jesus and was "a meek and humble pastor," he said.

The pope spoke during a homily in St. Peter's Square at a Sept. 4 Mass attended by an estimated 25,000 people under dark skies and rain, with an occasional roll of thunder and clap of lightning.

"With a smile, Pope John Paul managed to communicate the goodness of the Lord. How beautiful is a Church with a happy, serene and smiling face, a Church that never closes doors, never hardens hearts, never complains or harbors resentment, does not grow angry or impatient, does not look dour or suffer nostalgia for the past," the pope said.

"Let us pray to him, our father and our brother, and ask him to obtain for us 'the smile of the soul' " that is "transparent, that does not deceive," Pope Francis said. "Let us pray, in his own words, 'Lord take me as I am, with my defects, with my shortcomings, but make me become what you want me to be.' "

During the beatification ceremony, which took place at the beginning of the Mass, an image of the new blessed was unveiled on a huge tapestry affixed to the facade of the basilica. The image was a reproduction of an oil painting, "The Smiling Pope," created by Zhang Yan, a Chinese artist whose work combines Eastern and Western painting techniques.

See **JOHN PAUL I**, page 13

Laudato Si' message amplified as Season of Creation opens

WASHINGTON (CNS)—As the pastor of Francis Xavier Parish in Moundsville, W. Va., Father That Son Nguyen has his ears tuned to hearing about the needs of the world.

From a pregnant mother with young children who is in want of a crib to environmental threats from a proposed ethane cracker plant in Ohio, Father Nguyen believes as a priest he has a responsibility to

protect all life from harm.

"To be able to sit down and listen, that's very important," the Vietnamese native told Catholic News Service (CNS).

Father Nguyen said he takes every opportunity he can to bring awareness to his parishioners in the West Virginia panhandle town to tie together the needs of people with the needs of the Earth.

See **CREATION**, page 8

Father John Grace, pastor of Immaculate Conception Parish in Hampton, Va., stands among an array of solar panels the parish installed in 2019. (CNS photo/courtesy Immaculate Conception Church)





Pope Francis greets children during his general audience in the Paul VI hall at the Vatican on Aug. 31. (CNS photo/Vatican Media)

People must choose: Grow garden of life or desert of death, pope says

VATICAN CITY (CNS)—God created every human being to be free to choose how to live in this world, Pope Francis said.

And those choices “will have a consequence, for you, for others and for the world; you can make the Earth a magnificent garden or you can make it a desert of death,” he said.

God is always there to help guide people in making the right choice, and this requires discernment, that is, a special “reflection of the mind, of the heart, that we have to do before making a decision,” the pope said.

The pope made his remarks during his weekly general audience in the Vatican’s Paul VI audience hall on Aug. 31. He began a new series of talks on discernment after wrapping up a lengthy series on old age.

The topic of discernment is essential, he said, because everyone is faced with having to make decisions in life.

“According to the Bible, we do not find, set before us pre-packaged, the life we are to live. No! We have to decide it all the time,” according to whatever situation comes one’s way, he said.

“God invites us to evaluate and choose; he created us free and wants us to exercise our freedom,” Pope Francis said. God is always by one’s side, and “he is always willing to advise us, to encourage us, to welcome us.”

But God never imposes his will, the pope said. “Why? Because he wants to be loved and not feared. And also, God wants children, not slaves: free children. And love can only be lived in freedom.”

Pope Francis said God gives humanity this precise instruction: “If you want to live, if you want to enjoy life, remember that you are a creature, that you are not the criterion of good and evil, and that the choices you make will have a consequence.

“The Lord gives the mission, you have to do this and that; and every person, the step he or she takes, must discern which decision to make,” he added.

“Discernment is demanding, but indispensable for living. It requires that I know myself, that I know what is good for me here and now. Above all, it requires a filial relationship with God” who will guide people, he said.

It takes intelligence, skill and the will to make a good choice, he said. Sometimes sacrifice is required for this discernment to become effective.

When discernment points to a decision that is “good” and “correct, there is an encounter between God’s will and our will,” he said, and this gives rise to “a very special joy.”

“It is the joy of those who have found the Lord,” he said. “Perhaps along the way you have to suffer a bit of uncertainty, thinking, seeking, but in the end the right decision blesses you with joy.

“To learn to live one must learn to love, and for this it is necessary to discern” and choose what would be “a sign of greater love, of greater maturity in love,” he said.

When greeting visitors at the end of the main audience talk, the pope greeted people from Poland, recalling how Sept. 1 was the anniversary of the start of World War II, “which marked the Polish nation so painfully.” Germany’s invasion of Poland in 1939 led Great Britain and France to declare war on Germany.

“And today we are living the Third” World War, he said.

“May the memory of past experiences urge you to cultivate peace in yourselves, in your families, in social and international life,” he said, asking people pray “in a special way for the Ukrainian people.” †

Official Appointments

Effective August 15, 2022

Barbara Black appointed parish life coordinator of Saint Mary-of-the-Woods Village Church, St. Mary of the Woods, while remaining parish life coordinator of Sacred Heart of Jesus Parish, Terre Haute.

Effective Immediately

Rev. Robert St. Martin, OFM Conv., appointed administrator *pro tem* of St. Benedict Church, Terre Haute.

Rev. Cyprian Uline, OFM Conv., appointed administrator *pro tem* of St. Joseph University Parish, Terre Haute.

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



Public Schedule of Archbishop Charles C. Thompson

September 8–20, 2022

<p>September 8-11 United States Council of Catholic Bishops (USCCB) National Advisory Council, Baltimore</p> <p>September 12 – 1 p.m. Virtual USCCB Clergy, Consecrated Life and Vocations Committee meeting</p> <p>September 13 – 10:30 a.m. Priest Personnel Board meeting at Archbishop Edward T. O’Meara Catholic Center, Indianapolis</p> <p>September 13 – 5:15 p.m. Green Mass for Season of Creation at St. Mary Church, Indianapolis</p> <p>September 14 – Noon Legacy Gala Sponsor Lunch, Indianapolis</p> <p>September 14 – 3 p.m. Indianapolis Eucharistic Revival Planning Team meeting at Archbishop Edward T. O’Meara Catholic Center</p>	<p>September 15 – 10 a.m. Leadership Team meeting at Archbishop Edward T. O’Meara Catholic Center</p> <p>September 15 – Noon Catholic Center Employee Fall Picnic at Archbishop Edward T. O’Meara Catholic Center</p> <p>September 17 – 5:30 p.m. Confirmation Mass for youths of St. Joan of Arc Parish, Indianapolis, at St. Joan of Arc Church</p> <p>September 18 – 5 p.m. Confirmation Mass for youths of St. Ambrose Parish, Seymour, at St. Ambrose Church</p> <p>September 20 – 9:30 a.m. Mass at Missionaries of Charity Chapel, Indianapolis</p> <p>September 20 – 5 p.m. CT Archbishop’s Annual Dinner at Saint Meinrad Seminary and School of Theology, St. Meinrad</p>
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Indiana Supreme Court says archdiocese can oversee the faith passed on at Catholic schools without government intrusion

Criterion staff report

The Indiana Supreme Court on Aug. 31 unanimously protected the Archdiocese of Indianapolis’ right to ensure students and families receive an authentic Catholic education.

In *Payne-Elliott v. Archdiocese of Indianapolis*, the state’s highest court, by a 4-0 decision, upheld religious institutions’ ability to choose the religious values that they will pass on to the next generation.

Catholic school teachers in the Archdiocese of Indianapolis sign an agreement to uphold the teachings of the Catholic Church in word and deed.

In 2017, Joshua Payne-Elliott, who taught at Cathedral High School in Indianapolis, entered a same-sex union in violation of both his employment agreement and Catholic teaching. After an extensive period of discernment and dialogue with the Archdiocese of Indianapolis, it was made clear to Cathedral, a private Catholic high school, that it needed to require teachers to uphold Church teaching to remain affiliated with the Church. After Cathedral separated from Payne-Elliott and provided him with a settlement, he sued the archdiocese.

“Courts can’t decide what it means to be Catholic—only the Church can do that,” said Luke Goodrich, vice president and senior counsel at the Becket Fund for Religious

Liberty, which represented the archdiocese in the case. “By keeping the judiciary out of religious identity, the Indiana Supreme Court just protected all religious institutions to be free from government interference in deciding their core religious values.”

An Indiana trial court originally dismissed the lawsuit in favor of the archdiocese, but Payne-Elliott appealed the decision. After the Indiana Court of Appeals reinstated the lawsuit, the Becket Fund for Religious Liberty asked the Indiana Supreme Court to review the case.

In its decision, the Indiana Supreme Court upheld the archdiocese’s religious autonomy from state interference in sensitive internal religious decisions. As Justice Geoffrey G. Slaughter’s opinion explained, the “[United States] Constitution encompasses the right of religious institutions to decide for themselves, free from state interference, matters of Church government.” This ensures that all religious organizations can freely govern themselves in accordance with their beliefs.

“The court’s decision today was a commonsense ruling in favor of our most fundamental rights,” said Goodrich. “Religious schools will only be able to pass down the faith to the next generation if they can freely receive guidance from their churches on what their faith is. We are grateful the court recognized this healthy form of separation of Church and state.” †



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Circulation / Subscriptions: 317-236-1425
Toll free: 1-800-382-9836, ext. 1570

Price: \$22.00 per year, 75 cents per copy

Postmaster:
Send address changes to *The Criterion*, 1400 N. Meridian St., Indianapolis, IN 46202-2367

Web site: www.CriterionOnline.com

E-mail: criterion@archindy.org

Published weekly except the last week of December and the first week of January.
Mailing address: 1400 N. Meridian St., Indianapolis, IN 46202-2367. Periodical postage paid at Indianapolis, IN. Copyright © 2022 Criterion Press Inc. ISSN 0574-4350.

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The Criterion (ISSN 0574-4350) is published weekly except the last week of December and the first week of January.

1400 N. Meridian St.
Indianapolis, IN 46202-2367
317-236-1570
800-382-9836 ext. 1570
criterion@archindy.org

Periodical postage paid at Indianapolis, IN.
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1400 N. Meridian St.
Indianapolis, IN 46202-2367



09/09/22

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40 Days for Life fall campaign on Sept. 28-Nov. 6 in Bloomington, Indianapolis

Criterion staff report

40 Days for Life is a campaign of prayer, fasting and peaceful activism held in the spring and fall with the purpose of turning hearts and minds from a culture of death to a culture of life and bringing an end to abortion.

The fall campaign runs from Sept. 28-Nov. 6. Two locations in the archdiocese are participating: Bloomington and Indianapolis.

As *The Criterion* went to press, Indiana's near-total abortion ban was set to go into effect on Sept. 15, although that date was under question due to a possible injunction as a result of a lawsuit co-filed by Planned Parenthood and the American Civil Liberties Union.

"We had already decided to have the campaign before that [lawsuit] came out," said 40 Days for Life Indianapolis co-coordinator Linda Kile. "So if an injunction is issued, we still need to be there for women."

"And even if there's no injunction, women will still show up and need to know where to go for help. Plus they will still offer

birth control services and possibly abortion referral services that continue the culture of death."

Following is information on the Bloomington and Indianapolis campaigns.

Bloomington: The campaign will take place in front of the Planned Parenthood facility at 421 S. College Ave. Parking is available at the meters along the street at \$1 per hour. Do not park in the Planned Parenthood parking lot.

To sign up, go to www.40daysforlife.com/en/bloomington.

For more information, contact Deacon Russell Woodard at 812-988-6995 or e-mail deaconrussw@gmail.com.

Indianapolis: The campaign will take place in front of the Planned Parenthood



Maureen Nwoye, a member of St. Joseph Parish in Richmond, Va., leads a decade of the rosary outside a Planned Parenthood facility on Oct. 29, 2021, during a 40 Days for Life event. More than 100 people stood in a heavy downpour, including Bishop Barry C. Knestout, to pray for the unborn and their mothers who are considering aborting them. (CNS photo/Brian T. Olszewski, *The Catholic Virginian*)

facility at 8590 Georgetown Road. Parking is available along Georgetown Road; do not park in the Women's Care Center parking lot or at the industrial complex across from the Planned Parenthood facility.

The Indianapolis campaign will have an opening event at St. Luke the Evangelist Church, 7575 Holliday Dr. E., in Indianapolis, from 2-3 p.m. on Sept. 25, with guest speaker Mary Carmen Zakrajsek of Students for Life of America.

The Knights of Columbus will hold a 12-hour overnight vigil in front of the

Planned Parenthood facility starting at 7 p.m. on Oct. 14. All are welcome to join.

A closing rally will take place on Nov. 6 in front of the Planned Parenthood facility from 2-3 p.m.

To sign up, go to www.40daysforlife.com/en/indianapolis.

For additional information, contact Tim O'Donnell at 317-372-0040 or e-mail tidipsumsapere@me.com.

To find other 40 Days for Life campaigns outside of the archdiocese, go to www.40daysforlife.com and select "Locations." †

Respect Life Sunday Mass set for 1 p.m. on Oct. 2 at SS. Peter and Paul Cathedral



Archbishop Charles C. Thompson

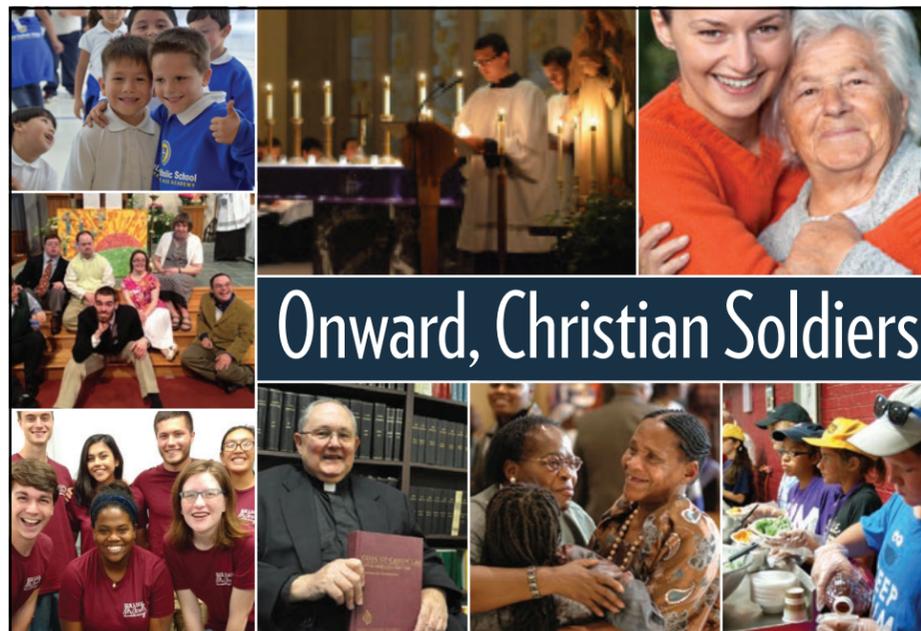
Criterion staff report

Archbishop Charles C. Thompson will celebrate the archdiocesan Annual Respect Life Sunday Mass at SS. Peter and Paul Cathedral,

1347 N. Meridian St., in Indianapolis, at 1 p.m. on Oct. 2.

During the liturgy, the archdiocesan Office of Human Life and Dignity will present the Archbishop O'Meara Respect Life Award and the Our Lady of Guadalupe Pro-Life Youth Award.

All are invited to participate in this Mass that honors respect for all life from conception to natural death. †



Onward, Christian Soldiers

"Like a mighty army moves the Church of God; Brothers, we are treading where the saints have trod. We are not divided, all one body we, One in hope and doctrine, one in charity."

From the hymn *Onward, Christian Soldiers*

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Editorial



People pray the Lord's Prayer during Mass celebrated by Cardinal Kevin J. Farrell, prefect of the Dicastery for Laity, the Family and Life, in St. Peter's Basilica during the World Meeting of Families at the Vatican on June 23.

(CNS photo/Paul Haring)

Despite secular influences, let's continue to build strong families of faith

"The Christian family constitutes a specific revelation and realization of ecclesial communion, and for this reason it can and should be called a domestic church. It is a community of faith, hope, and charity; it assumes singular importance in the Church, as is evident in the New Testament" (Catechism of the Catholic Church, #2204).

As Catholics, we are taught "the family is the original cell of social life" (#2207). And it is the place where parents or guardians are commissioned with passing on the faith to children.

Many children are baptized as infants, which cleanses them of the original sin all of us are born with. And we parents, as their primary educators, vow—along with their godparents—to bring them up in the Catholic faith.

At an early age, we introduce them to Jesus, Mary, Joseph, the saints and tenets of our Catholic faith.

As our children grow, the sacraments continue to be integral in the formation we prayerfully impart on them. First reconciliation, first Communion and confirmation are among those sacraments, and depending on their vocation, marriage or holy orders may come into their formation as they approach adulthood. Through all this, we must remind our children that the sacraments give them grace. And as St. Teresa of Calcutta reminds us, we must show them that "love begins at home, and it is not how much we do ... but how much love we put in that action."

While we hope and pray our well-intentioned evangelization efforts bear fruit, what makes this task more daunting for families today is the fact that our secular world is attempting to dominate society's landscape and force faith onto each individual's back burner—or even worse, make us believe faith is unnecessary. This reality is making it more challenging for parents and other adults in our efforts to catechize our younger generation.

Pope Francis said as much recently, reminding us that Christians are called to bring hope to those going through dark times, especially families who are threatened by ideologies prevalent in today's world.

Addressing the Schoenstatt Fathers—whose main area of work is educating married couples and youth through

small group meetings and retreats—the pope on Sept. 1 urged them to be "bearers of a message of hope in these dark situations that people in every stage of life are going through."

"Today, there are many marriages in crisis, young people tempted, the elderly forgotten, children suffering," he said. "We often see that the nature of the family is under attack by various ideologies, which shake the foundations that support the personality of the human being and, in general, society as a whole."

Furthermore, he said, within families there is "a gap of understanding" between young and old.

The Holy Father spoke of this chasm between generations during his recent series of general audience talks on the elderly. Pope Francis emphasized the need for a "covenant between generations" that "can save humanity."

In his talk, the pope encouraged the Schoenstatt Fathers to continue their service to the Church and the world, "especially by accompanying families in the various events and difficulties they are going through." As missionary disciples, we are called to do the same—be it in our families or when we see our brothers and sisters in Christ and their families facing challenges.

Pope Francis said that preserving one's "personal and family identity" is more than just passing on one's genetic traits or last name, "but above all the wisdom of what it means to be human, according to God's plan."

"Therefore, the mystery of our redemption is intimately linked to the experience of love within families," the pope said.

St. John Paul II realized the challenges families in today's world face. On more than one occasion, he reminded us that all members of the family are called to holiness, and that through continuous prayer as a family and adherence to the sacraments, a family can grow spiritually in communion and love.

Let us never forget, as St. Teresa of Calcutta shared, "The family that prays together, stays together, and if they stay together they will love one another as God has loved each one of them. And works of love are always works of peace."

—Mike Krokos

Be Our Guest/Mary Conway

Visit to Camp Rancho Framasa brings back many joyful memories

It's only fitting that as we celebrate the 75th anniversary of Catholic Youth Organization (CYO) Camp Rancho

Framasa in Brown County that I share these sentiments.



I had the joyous experience of being the camp nurse for two weeks this summer. As if that wasn't enough, I got to share it with my past camper, past counselor and dear friend Peggy Roach. Peggy and I, along with another camp lifer, Pattiann Gavaghan, spent many summers at the camp in our childhood and youth.

While there have been many changes over the years, the magical essence remains the same. The cabins, pavilion, creek, lake, birds, flowers and trees are exactly the same. The smell of the grass and air on a rainy night, the same.

Peggy, Pattiann and I often talk about what an impact camp had on us; how it truly helped shape and define who we are today. Our love of God and his wondrous nature, our love of music, campfires and laughter are rooted for us here. We have story after story of funny, wonderful camp memories. We even have some of sorrow and loss.

It was so very special to be able to come home to camp so many years later and to share it with Peggy. We were

guided by the capable hands of Kathleen Soller, who by the end of our time together, felt like a little sister. Peggy and I had such a great time together that we volunteered to come back for another week at the end of the summer session. We couldn't seem to get enough.

While there, we couldn't help but be in awe of the entire staff. They embraced us as one of them. We were looked upon as peers, not elders, and were fondly called "the singing nurses." (We spontaneously developed a nighttime ritual of singing bedtime songs to whomever would have us.) It was like no time had ever passed.

To be able to "come home" after so many years was indescribable. But for those of you who have been there, you know! It's visceral. A magic that never leaves you.

It became so very clear on that last night. As we sang our songs, we cried with campers, counselors and each other, just like we did 60 years ago. To be able to step back in time, have it feel exactly the same, and with my bestie ... pure bliss!

So, thank you Kevin and Angi Sullivan (co-directors of CYO Camp Rancho Framasa) for keeping the love alive. We will be back; you can count on it!

Send your kids and grandkids to camp. They'll love you for it!

(Mary Conway is a member of St. Therese of the Infant Jesus (Little Flower) Parish in Indianapolis.) †

Be Our Guest/Greg Erlandson

A tree falls and is noticed

I've never lost a tree before.

Our property had three magnificent oaks, each more than 100, maybe a 150 years old. Like J.R.R. Tolkien's Ents, each had its own gravitas.



One died after a long decline, and we finally had it taken down. It was so large that I couldn't reach my arms around it. So lofty it could easily be seen across the street or around the block. It was home to squirrels and a way station for woodpeckers and mourning doves, blue jays and mockingbirds. Even the occasional ill-tempered crow.

This week, I watched it being dismantled by fearless men scaling its eroding trunk and severing its limbs with chain saws, standing on doomed branches that for so long knew only the footfalls of much smaller creatures. I felt a deep sadness at the loss.

My tree was born when this land was a woodland escape for city dwellers. Its green sprout may have seen soldiers who had fought in the Civil War. As a sapling, it certainly saw veterans of the Spanish-American War. It looked down upon the first horseless carriages, and looked up to see the first airplanes buzzing overhead.

After World War I, it saw houses erected nearby. After World War II, it became part of the property we now live on. Under its encompassing bower, families came together, grew up and departed. It is unlikely children tried to scale it, by then towering above a two-story house.

My aged sentry witnessed births and probably deaths, joy and sadness. It watched generations of homeowners rake its fallen leaves in autumn and rejoice at its first buds in spring. My oak provided cool shade during hot, sticky summers and stoically bore the occasional snow fall that would edge its

dark branches.

By the time I had entered its domain, its age was showing. Branches occasionally tumbled to the ground—first small ones, then larger. A pruning meant to restore it to some health instead most likely precipitated its final decline. A massive branch fell one night, waking the neighbors and crushing a chain-link fence.

It was time to say goodbye to my humbled giant.

Perhaps my sadness at its passing comes with seeing my own reflection in it.

I too look out on a changing landscape, marveling at all I've witnessed, yet with some sadness at what has passed. That tree and I, we have each done our duty. We've fulfilled our given roles with diligence and honored our commitments.

We have done our best to comfort and support those who depended on us, providing hospitality to those who passed our way. We witnessed not just the changing of seasons, but the changing of eras. I look back on all that I have seen and experienced in my family and my work. The children are gone now, finding their own way. The profession I chose is changing. The chain saws are growling.

Yet we can only be responsible for our time and our place. Somewhere, perhaps nearby, a new oak is taking root, a sapling growing stronger each day. It grows heavenward, and in its time it will see new seasons and new eras.

Like a memento, the stump remains. Squirrels play on it, and already the vines are preparing to swallow it up. We can count the rings that mark its years, but that data does not adequately record all that it witnessed, all it sheltered. It is for me now to note its passing and to wonder what new giants, what unnoticed signs of hope are just now being born.

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



Christ the Cornerstone

St. Peter Claver's life calls us to treat all people with dignity

“O God, who made St. Peter Claver a slave of slaves and strengthened him with wonderful charity and patience as he came to their help, grant, through his intercession, that, seeking the things of Jesus Christ, we may love our neighbor in deeds and in truth” (Collect for the Memorial of St. Peter Claver).

Today is the Memorial of St. Peter Claver. Our Church honors the memory of this holy man because of his extraordinary love for God and for his neighbor—especially the more than 500,000 African slaves who were the beneficiaries of his pastoral care in 16th-century Colombia.

Slavery is a grave evil that is as old as recorded history. The assumption that one human being can be “owned” by another human being—either because of a supposed natural inferiority or because he or she belongs to a race or culture that is perceived to be of lesser significance and value than the dominant society—is sinful. Slavery is the inevitable result of racist attitudes that fail to recognize the fundamental dignity and human rights of all people.

In St. Peter Claver's time, slavery was common practice. Although it had been condemned by the Church, the

so-called economic benefits caused many civic, business and even religious leaders to look the other way, thereby committing the “sin of indifference.”

It is estimated that more than 10,000 slaves arrived in Colombia each year. The young Jesuit missionary, Peter Claver, attempted to greet each one personally, to offer food and medicine, and to advocate with local authorities and slave owners for more humane treatment.

After 40 years of ministry among African slaves, Peter succumbed to a serious illness. According to contemporary accounts, in the last years of his life he was too ill to leave his room. He lingered for four years, largely forgotten and neglected, physically abused and starved by a would-be caregiver who had been hired to attend to him, but he never complained about his treatment.

A faithful son of Mary, Peter died on Sept. 8, 1654, the Feast of the Nativity of the Blessed Virgin Mary, and in 1688 he was canonized by Pope Leo XIII, who said, “No life, except the life of Christ, has moved me so deeply as that of Peter Claver.”

We like to think that in our country, at least, slavery is a thing of the past,

but nothing could be further from the truth. Slavery exists here, and in many places all over the world, to an alarming degree, including in the form of sex trafficking. As recently as two years ago, the bishops of the United States issued the following statement:

It is hard to imagine that, in the twenty-first century, fellow human beings could be exploited and forced to work in the sex industry and other industries. As Catholic bishops, we pledge to use the resources of the Church to help end this affliction. We also pledge to use our teaching authority to educate Catholics and others about human trafficking.

Human trafficking is a horrific crime against the basic dignity and rights of the human person. All efforts must be expended to end it. In the end, we must work together—Church, state, and community—to eliminate the root causes and markets that permit traffickers to flourish; to make whole the survivors of this crime; and to ensure that, one day soon, trafficking in human persons vanishes from the face of the Earth.

If St. Peter Claver were here with us today, he would be actively involved ministering to the victims of this inhumane, and gravely sinful,

practice of human trafficking, and he would argue passionately for better enforcement of laws that prohibit modern-day slavery.

Today, St. Peter Claver is revered by Catholics throughout the world. Many parishes and schools are named for this great saint, and many organizations, missions, religious congregations and hospitals bear the name of St. Peter Claver.

For example, the Knights of Peter Claver is the largest African-American Catholic fraternal organization in the United States. In addition, St. Peter Claver's mission continues today among port chaplains and those who visit ships in the name of the Church.

Also, the Missionary Sisters of St. Peter Claver are a religious congregation of women dedicated to serving the spiritual and social needs of the poor around the world, particularly in Africa.

Let's pray that the inspiration and example of this holy man will challenge all of us to move from positions of comfortable indifference to prayer, advocacy and direct action to “eliminate the root causes” and work to ensure that slavery in all its forms “vanishes from the face of the Earth.”

St. Peter Claver, slave of slaves, pray for us. †



Cristo, la piedra angular

La vida de san Pedro Claver nos llama a tratar a todas las personas con dignidad

“Oh Dios, que hiciste de san Pedro Claver un esclavo de los esclavos y lo fortaleciste con maravillosa caridad y paciencia al acudir en su ayuda, concede, por su intercesión, que, buscando a Jesucristo, anemos al prójimo con obras y en la verdad” (Colecta para el memorial de san Pedro Claver).

Hoy es el memorial de san Pedro Claver. Nuestra Iglesia honra la memoria de este santo hombre por su extraordinario amor a Dios y al prójimo, especialmente a los más de 500,000 esclavos africanos que se beneficiaron de su atención pastoral en la Colombia del siglo XVI.

La esclavitud es un mal grave que es tan antiguo como la historia misma. La suposición de que un ser humano puede ser «propiedad» de otro ser humano—ya sea por una supuesta inferioridad natural o por pertenecer a una raza o cultura que se percibe como de menor importancia y valor que la sociedad dominante—es pecaminosa. La esclavitud es el resultado inevitable de actitudes racistas que no reconocen la dignidad fundamental y los derechos humanos de todas las personas.

En la época de san Pedro Claver, la esclavitud era una práctica común que, aunque había sido condenada por la Iglesia, los supuestos beneficios

económicos hicieron que muchos dirigentes cívicos, empresariales e incluso religiosos se hicieran la vista gorda, cometiendo así el “pecado de la indiferencia.”

Se calcula que cada año llegaban a Colombia más de 10,000 esclavos. El joven misionero jesuita, Pedro Claver, intentó saludar a cada uno personalmente, ofrecerle alimentos y medicinas, y abogar ante las autoridades locales y los propietarios de esclavos por un trato más humano.

Tras 40 años de ministerio entre los esclavos africanos, Pedro sucumbió a una grave enfermedad. Según relatos contemporáneos, en los últimos años de su vida estaba demasiado enfermo para salir de su habitación. Permaneció durante cuatro años, en gran parte olvidado y descuidado, maltratado físicamente y hambriento por un supuesto cuidador que había sido contratado para atenderlo, pero nunca se quejó de su trato.

Fiel hijo de María, Pedro murió el 8 de septiembre de 1654, día de la Natividad de la Santísima Virgen María, y en 1688 fue canonizado por el Papa León XIII quien dijo, “Ninguna vida, excepto la de Cristo, me ha conmovido tan profundamente como la de Pedro Claver.”

Quisiéramos pensar que, al menos en nuestro país, la esclavitud es cosa

del pasado, pero nada más lejos de la realidad. La esclavitud existe aquí, y en muchos lugares del mundo, en un grado alarmante, incluso en forma de tráfico sexual. Hace apenas dos años, los obispos de Estados Unidos emitieron la siguiente declaración:

Es difícil imaginar que, en el siglo XXI, se pueda explotar y obligar a otros seres humanos a trabajar en la industria del sexo y otras industrias. Como obispos católicos, nos comprometemos a utilizar los recursos de la Iglesia para poner fin a esta aflicción. También nos comprometemos a utilizar nuestra autoridad docente para educar a los católicos y a otros sobre la trata de personas.

Se trata de un crimen horrendo que atenta contra la dignidad y los derechos básicos de la persona humana. Hay que hacer todo lo posible por erradicarla. Al final, debemos trabajar juntos (Iglesia, Estado y comunidad) para eliminar las causas profundas y los mercados que permiten a los traficantes prosperar; para resarcir los daños causados a los sobrevivientes de este delito; y para garantizar que, algún día la trata de personas desaparezca de la faz de la Tierra.

Si san Pedro Claver estuviera hoy aquí con nosotros, se dedicaría a atender a las víctimas de esta práctica inhumana y gravemente pecaminosa y

abogaría con vehemencia por una mejor aplicación de las leyes que prohíben la esclavitud moderna.

Hoy, san Pedro Claver es venerado por los católicos de todo el mundo y muchas parroquias y escuelas llevan el nombre de este gran santo, al igual que muchas organizaciones, misiones, congregaciones religiosas, y hospitales.

Por ejemplo, los Caballeros de Pedro Claver son la mayor organización fraternal católica afroamericana de Estados Unidos. Además, la misión de san Pedro Claver continúa hoy entre los capellanes de los puertos y los que visitan los barcos en nombre de la Iglesia.

Asimismo, las Hermanas Misioneras de San Pedro Claver son una congregación religiosa de mujeres dedicadas a atender las necesidades espirituales y sociales de los pobres en todo el mundo, especialmente en África.

Oremos para que la inspiración y el ejemplo de este hombre santo nos desafíen a todos a pasar de posiciones de cómoda indiferencia a la oración, la defensa y la acción directa para “eliminar las causas profundas” y trabajar para garantizar que la esclavitud en todas sus formas “desaparezca de la faz de la Tierra.”

San Pedro Claver, esclavo de los esclavos, ruega por nosotros. †

Events Calendar

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

September 12, 19

St. Mary of the Immaculate Conception Parish, 203 Fourth St., Aurora. **Fall Lecture Series: The Case for Jesus**, session one of four (Sept. 19, 26, Oct. 3), 6-8 p.m., soup supper, lecture by Father Dan Mahan on *The Case for Jesus* by Brant Pitre, free, order

book via parish office for a \$5 shipping fee or via Amazon. Information: 812-537-3992.

September 13

Church of the Immaculate Conception, 1 Sisters of Providence, Saint Mary-of-the-Woods, St. Mary-of-the-Woods. **Taizé Prayer at the**

Woods, 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.

St. Mary Church, 311 N. New Jersey St., Indianapolis. **Mass for the**

Season of Creation, 5:15 p.m., Archbishop Charles C. Thompson celebrant. Information: 317-637-3983 or mail@ourcommonhome.org.

September 14

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.

September 15

St. Joseph Church, 1401 S. Mickley Ave., Indianapolis. **Third Thursday Adoration**, interceding for women experiencing crisis pregnancy, 11 a.m.-7 p.m., with Mass at 5:45 p.m. Information: 317-244-9002.

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

Virtual Scriptural Rosary for Justice and Peace, 8 p.m. every third Thursday, sponsored by the archdiocesan Catholic Charities-Social Concerns Ministry, free. Information and registration: bit.ly/scripturalrosary.

September 16

Northside Events and Social Club, 2100 E. 71st St., Indianapolis. **Catholic Business Exchange**, presenter NFL referee Bryan Neale, rosary 6:35 a.m., Mass 7 a.m., buffet breakfast and program following, \$18 members, \$24 non-members. Register by 4 p.m. on Sept. 13. Information and registration: cutt.ly/CBE-Reg.

September 16-18

St. Rita Parish, 1733 Dr. Andrew J. Brown, Jr. Ave., Indianapolis. **Weekend of Praise Family Festival**, Weekend of Praise Family Festival, Fri.: noon-6 p.m. fish fry, 7-10 p.m. music/jazz concert, \$20; Sat.: 10 a.m.-2 p.m. Healthy Initiatives Flu Clinic by Franciscan Health, mini health fair, noon-6 p.m. Praise Party in the Park,

food vendors, ministries, neighborhood organizations, 2 p.m. tour of historic church, free will offering; Sun. 11 a.m.-1 p.m. Mass, 1-3 p.m. porch concert with Men in the Fire, free will offering, treats by Febe dessert truck \$5, cold drinks \$1. Information: 317-632-9349.

September 17

St. Mary Parish, 415 E. Eight St., New Albany. **Multicultural Festival**, 4-11 p.m., Mass 4 p.m., live entertainment, DJ, ethnic food vendors, kids' games, prize booth, free admission. Information: 812-944-0417.

St. Bridget of Ireland Parish, 404 E. Vine St., Liberty. **Oktoberfest**, 4-10 p.m., Mass 4 p.m., German Meal \$13, basket raffle, beer/wine garden, gambling, country store, children's activities 5-10 p.m., free admission. Information: 765-825-8578.

September 17-18

St. Louis Parish, 13 St. Louis Pl., Batesville. **Parish Festival**, Sat. 5-11 p.m., live music, beer garden, food; Sun. 11 a.m.-6 p.m., chicken and roast beef dinners, cash raffle, country store, beer garden, free admission. Information: 812-934-3204.

September 18

St. Michael Parish, 101 St. Michaels Dr., Charlestown. **Septemberfest**, 10 a.m.-4 p.m., chicken dinner, games, raffles, silent auction, free admission. Information: 812-256-3200 or stmichaelsecretary@northclarkcountycatholic.org.

Military Park, 601 W. New York St., Indianapolis. **Festival of Faiths**, 1-5 p.m., interfaith celebration, exhibitors, vendors, performances, free. Information: 317-268-5300, aimee@indycic.org.

All Saints Parish, St. John Campus, 25743 State Rt. 1, Guilford. **Fall Lecture Series: The Case for Jesus**, session two of four (Sept. 25, Oct. 2), 6-8 p.m., soup supper, lecture by Father Dan Mahan on *The Case for Jesus* by

Brant Pitre, free, order book via parish office for a \$5 shipping fee or via Amazon. Information: 812-537-3992.

St. Meinrad Parish, 19630 N. Fourth St., Saint Meinrad. **Fall Picnic**, 9:30 a.m.-1:30 p.m. CT, dine in or carry out fried chicken dinners \$12, soup and food court, live music, cash and quilt raffle, country store, themed baskets, kids' zone, handicap dining, parking and shuttle service available, free admission. Information: 812-449-1264 or smcatholicchurch/fall-picnic.

September 19

Sr. Thea Bowman Black Catholic Women Monthly Prayer Gathering, via Zoom, third Monday of each month, sponsored by archdiocesan Black Catholic Ministry, 7 p.m. Join meeting: cutt.ly/SrTheaPrayer, meeting ID: 810 3567 0684 or dial-in at 301-715-8592. Information: Pearllette Springer, pspringer@archindy.org or 317-236-1474.

September 21

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

St. Mary Parish, 777 S. 11th St., Mitchell. **Food Tent at Persimmon Festival**, 4:30-7 p.m., spaghetti with meat sauce, bread, salad or apple sauce, iced tea or lemonade, sausage additional, Dymple's Persimmon Pudding and other desserts, meal cost TBD. Information: 812-849-3570.

September 22

SS. Peter and Paul Cathedral, 1347 N. Meridian St., Indianapolis. **5th Annual St. Raphael Catholic Medical Association Guild of Indianapolis White Mass**, 6 p.m., Archbishop Charles C. Thompson presiding, for all healthcare workers, 7:15 p.m. dinner reception with live band and open bar at McGowan Hall, 1304 N. Delaware St., Indianapolis, Information and dinner registration: info@indycathmed.org or cutt.ly/CMAGDinner. †

Wedding Anniversaries

MIKE AND ELEANOR (LUTHMAN)

KOLBUS, members of St. Matthew the Apostle Parish in Indianapolis, celebrated their 60th wedding anniversary on Sept. 1.

The couple was married in St. Therese of the Infant Jesus (Little Flower) Church in Indianapolis on Sept. 1, 1962.

They have four children: Carol Czaplicki, Jeff, Mark and Tim Kolbus.

The couple also has seven grandchildren.



DENIS AND PATRICIA (NIESE) SCHRANK

members of Holy Family Parish in Oldenburg, celebrated their 60th wedding anniversary on Sept. 1.

The couple was married in St. Louis Church in Batesville on Sept. 1, 1962.

They have five children: Karen Berty, Cindy Gerstbauer, Lisa Nolan, Tina and Tim Schrank.

The couple also has 17 grandchildren and six great-grandchildren.



WILLIAM AND ALICE KAYE (BARKER)

TIMPERMAN, members of Nativity of Our Lord Jesus Christ Parish in Indianapolis, celebrated their 60th wedding anniversary on Sept. 8.

The couple was married in Holy Family Church in New Albany on Sept. 8, 1962.

They have four children: Suzanne Jackson, Tracie Vasquez, Andrew and James Timperman.

The couple also has four grandchildren.



MICHAEL AND THERESE (HAKERT)

CHAMBLEE, members of St. Agnes Parish in Nashville, celebrated their 55th wedding anniversary on Sept. 2.

The couple was married in St. Bernard Church in Dallas, Texas, on Sept. 2, 1967.

They have six children: Natalie Burt, Jessica Hoskins, Laurie, Erick, Jonathan and Stephen Chamblee.

The couple also has 23 grandchildren.



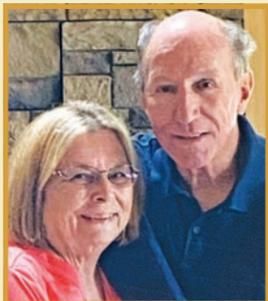
LEROY AND MONICA (KAISER)

BISCHOFF, members of St. Michael Parish in Brookville, celebrated their 50th wedding anniversary on Sept. 8.

The couple was married in Holy Guardian Angels Church in Cedar Grove on Sept. 8, 1972.

They have two children: Maria Chesnut and Lea Seals.

The couple also has five grandchildren.



JOHN AND KATHY (SEGER) EVANS

members of Holy Spirit Parish in Indianapolis, celebrated their 50th wedding anniversary on Aug. 19.

The couple was married in Holy Spirit Church in Indianapolis on Aug. 19, 1972.

They have three children: Andrew, Joe and Michael Evans.

The couple also has three grandchildren.



RICHARD AND JUDITH (NIKLAS)

PLOGSTED, members of All Saints Parish in Dearborn County, will celebrate their 50th wedding anniversary on Sept. 9.

The couple was married in St. Jude Church in Cincinnati on Sept. 9, 1972.

They have three children: Lynne Green, Lori Miller and Andrew Plogsted.

The couple also has five grandchildren.



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.

Archdiocesan Philippine Ministry to host Mass at St. Lawrence Church on Sept. 28

A Mass honoring the feast of St. Lorenzo Ruiz, the first Filipino saint, will be offered for the Filipino community of the archdiocese at St. Lawrence Church, 6944 E. 46th St., in Indianapolis, at 6 p.m. on Sept. 28. All are invited.

The Mass is hosted by the archdiocesan Philippine Ministry.

Father Aldrin Tayag, a Filipino priest of the Diocese of Lexington, Ky., will celebrate the Mass.

A reception and fellowship in the parish cafeteria will follow the Mass. All are invited to bring a dish to share.

For more information, contact Maria Solito at mariasolito@yahoo.com or 317-201-0196 †

Post-abortion healing retreat for men will be held in central Indiana on Sept. 24-25

A post-abortion healing retreat for men called "Project Joseph" will be held in central Indiana on Sept. 24-25.

Men also suffer from the loss of their aborted children, grandchildren, nieces and nephews. This retreat offers

encouragement, healing and hope in forgiveness.

For more information, including location, call 765-860-6006 or email dbangs1@gmail.com. All calls and emails are held in confidence. †

St. Teresa of Calcutta documentary moves and inspires, critic says

By Ann Margaret Lewis

Several films have been made on St. Teresa of Calcutta, including the 1969 documentary *Something Beautiful for God* that first brought attention to her work, the 2003 miniseries *Mother Teresa* starring Olivia Hussey, and the critical (and I believe slanderous) 1994 documentary by Christopher Hitchens called *Hell's Angel*.

Now, for the first time since her death, a feature-length documentary called *Mother Teresa: No Greater Love* will appear in select theaters on Oct. 3 and 4. It focuses on the true life and legacy of the woman we still lovingly call "Mother Teresa."

Produced by the Knights of Columbus, the documentary marks the 25th anniversary of her death on Sept. 5, 1997. It includes vivid new footage shot on five continents and explores the life of the saint and her impact on the world's poor through her religious order, the Missionaries of Charity.

The work is expertly filmed with moving, often intense, photography of the places she and her sisters have served, a ministry that continues today, even here in Indianapolis at their Queen of Peace shelter and convent on Indianapolis's near

east side. The stories of her past and the creation of her order are told in flashback sections presented by suitable actors.

What struck me most about the film was the exploration of what the Missionaries of Charity do today for the poor and how her charism and emphasis on personal holiness have become the inspiration for so many. The historical footage of her at work is mirrored in the work of the sisters, priests and laypeople who continue her mission to "quench the thirst of Christ" for souls today.

Viewing this film caused me to examine my own life and how I serve Christ in the poor. The documentary inspired me.

Featured through Fathom Events, it will be shown at 7 p.m. on Oct. 3 and 4 in select theaters throughout the country, including Avon, Bloomington, Greenwood, Indianapolis, New Albany, Plainfield and Terre Haute. To find a local theater, to purchase tickets or for more information, go to motherteresamovie.com.

(Ann Margaret Lewis is a member of SS. Peter and Paul Cathedral Parish and is the executive assistant to the director of communications for the archdiocese.) †



Mother Teresa: No Greater Love, a feature-length documentary film produced by the Knights of Columbus, will appear in local theaters through Fathom Events on Oct. 3 and 4. (Photo courtesy of motherteresamovie.com)

Death penalty encourages revenge, not justice, Pope Francis says

VATICAN CITY (CNS)—The death penalty is an affront to human dignity that offers no solace to victims and denies the possibility for conversion of those who commit serious crimes, Pope Francis said.

The growing calls around the world for an end to capital punishment are "a sign of hope" for the Church, the pope said in a video message released by the Pope's Worldwide Prayer Network on Aug. 31.

"Capital punishment offers no justice to victims, but rather encourages revenge. And it prevents any possibility of undoing a possible miscarriage of justice," he said.

"From a legal point of view, it is not necessary," the pope added.

At the start of each month, the network posts a short video of the pope offering his specific prayer intention. For the month of September, the pope dedicated his prayer intention for the abolition of the death penalty.

In his video message, the pope said the death penalty is unnecessary because society "can effectively repress crime" without denying those who offend "the possibility of redeeming themselves."

The death penalty, he said, is "morally inadmissible" because it destroys life, which is "the most important gift we have received."

"Let us not forget that, up to the very last moment, a person can convert and change," the pope said. "The

commandment, 'Thou shalt not kill,' refers to both the innocent and the guilty."

Concluding his prayer intention, Pope Francis called on "all people of goodwill" to rally together to end capital punishment and prayed that "the death penalty, which attacks the dignity of the human person, may be legally abolished in every country."

In 2018, Pope Francis ordered a revision of the *Catechism of the Catholic Church's* paragraph on capital punishment to say that "the death penalty is inadmissible because it is an attack on the inviolability and dignity of the person" (#2267), and to commit the Church to working toward its abolition worldwide. †

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502 East Event Centre – 502 E Carmel Drive Carmel (Keystone at Carmel Drive)

UMPIRE

continued from page 1

umpiring his first game—a CYO baseball game on the diamond at St. Mark the Evangelist Parish in Indianapolis.

“I was just the one umpire, and I hustled all over the field,” recalls LaGrave, now 72. “I must have done good because they’ve kept asking me back. Ever since, I’ve always said, ‘It’s in my blood.’ I’m a born umpire.”

Since that first game 50 years ago, he has umpired more than 17,000 games in softball, baseball and kickball in youth- and adult leagues, an umpiring journey that has taken him to 32 states in the country, and beyond—to Australia, Canada, Ireland and New Zealand.

He knows because he has kept 50 yearly calendars of all those games. And he insists that he has always strived to keep the same approach to every game during those five decades.

“I treat every game as important because I know it’s important to the teams,” says LaGrave, a member of St. Christopher Parish in Indianapolis.

A fun time in the epicenter of kickball

In late summer, there is no place LaGrave would rather be than back home in Indiana—to umpire kickball games.

And on a beautiful, sunny, late afternoon in August, he couldn’t wait to get to the kickball diamonds at St. Jude School in Indianapolis, because he knew he was the umpire for one of those intense rivalry games that has long marked grade-school kickball on the south side of Indianapolis—the epicenter of kickball in the archdiocese and, some southsiders would add, “in the world.”

“These games you really get pumped up for,” LaGrave said before the matchup between the Cadet A teams from St. Jude and St. Barnabas Parish, also in Indianapolis.

People were also pumped up to see that he was umpiring this rivalry game.

“I’ve been doing this for 30 years, and he’s one of my favorites,” said Joan Bartley, the scorekeeper for the St. Jude Cadet A team and a coach for the parish’s fifth- and sixth-grade team. “He knows the game, and he’s good to the girls. And he treats everybody with respect. He’s just great.”

After the girls on the St. Jude team joined in unison to sing the national anthem before the game, LaGrave strode across the diamond to take his place of command behind the pitcher’s circle. And then the fun and the intensity began.

The St. Jude team surged into an early lead with some thunderous kicks, but the St. Barnabas team kept chipping away at the lead, with players on both teams showing their speed and their fearlessness in running the basepaths

and their toughness and athleticism in making some great defensive plays that led the moms, the dads and the grandparents beyond right- and centerfield cheering and yelling their approval.

In the midst of it all, LaGrave kept a calm and quiet command of the closely-contested game, with occasional gentle reminders and moments of support to players on both teams.

When the quick-paced game ended, St. Jude earned the win, 14-11. After talking to the coaches from both teams, LaGrave noted, “Two good teams. Well-coached.” He also wondered aloud about whether he had made the right calls on a couple of extremely close plays—moments of doubt that left no doubt about how much he still cares about giving teams his best after 50 years and more than 17,000 games.

Taking a drink from a bottle of water, he watched two younger teams practicing for the next game he would ump. Moments later, a look of joy filled his face as he again headed onto the diamond, the place where he has always felt at home.

A formula for finding joy and success

LaGrave has a simple explanation for why he has continued to umpire for 50 years. It all starts with his threefold formula for finding joy in a job:

“If you’re good at what you do, and you enjoy what you do, and they pay you for it,” he says.

Add one more element to what matters for him, “I take pride in what I do.”

That approach has not only served him as an umpire for 50 years, it also guided him as a mail carrier for the United States Postal Service for 33 years before he retired in 2013.

“I loved delivering the mail, and my customers liked me,” he says. “I went the extra mile. It’s the same way with umpiring.”

He has especially gone the extra mile for the CYO, according to Bernie Price, a staff member who previously served a long time as the organization’s athletic director for girls’ sports in the archdiocese.

“The CYO is so fortunate to still have Mike in the mix, and his love for the game of kickball is never-ending,” she says.

LaGrave’s dedication to CYO shows in a routine he followed when he was a mail carrier. As soon as he finished his route, he rushed to the games he was umpiring, calling the games while still in his postal uniform.

“I’d get calls from coaches telling me about this great umpire they had for a game,” Price recalls. “I’d say, ‘Was he wearing a postal uniform?’ They’d say, ‘Yes,’ and I’d say, ‘That’s Mike LaGrave.’ The respect level is way up

there for him. People love to see Mike LaGrave out on the diamond.”

He has the same respect and admiration for the CYO—a reality that becomes clear when he shares that he leaves his winter home in Florida and returns to Indianapolis during the spring and summer so he can umpire kickball games for the CYO.



Even after being an umpire in more than 17,000 games, Mike LaGrave of St. Christopher Parish in Indianapolis has kept his approach the same: “I treat every game as important because I know it’s important to the teams.” (Photo by John Shaughnessy)

The key to umpiring—and life

“The CYO is just a great organization, and you have great people in it,” LaGrave says. “There’s the people who work for it and all the volunteers. There’s a lot of dedication. Bernie came into the CYO in the first year I started. People stay around because they’re dedicated to CYO. It’s not just a paycheck, and it’s the same way with me.”

“It’s a Catholic organization, and being Catholic and Christian means something. I’m proud to be Catholic. I want to make sure I’m working to get to the kingdom of heaven. Look, we’re all sinners. But I’m trying to do the best that I can.”

He keeps that attitude whenever he steps onto a diamond. And while he understands how special it is to do something he has loved for 50 years, he’s far from ready to see the fun end. He mentions he will turn 73 in November. He also envisions himself continuing to umpire until he’s 82—at least.

“I’ve put a lot into this, and there are a lot of places I’ve gotten to go because of this. I’ve been all over the world. And I’ve met a lot of great people. I don’t know if I will ever retire. I’ve been blessed with wonderful eyes and good, strong legs. I don’t think I’ll ever give it up as long as I can physically do it.”

He pauses before adding, “I probably will end up dying on the diamond.”

Actually, that thought sounds good to him.

His thoughts are also positive toward the one person who led him into his umpiring career—the ump who missed a call more than 50 years ago. In the time since then, LaGrave has learned one of the realities of umpiring and life.

“Do I get all the calls right?” he says. “Of course not.”

The key, he adds, is to acknowledge the mistakes, to move on, to continue to do the best you can.

His path as an umpire even crossed at different times with the ump who threw him out of a game.

“I worked with the guy, and I even thanked him,” LaGrave says. “I told him, ‘If it wasn’t for you and I having that little disagreement, I wouldn’t be out on this diamond having fun and making a little money.’ We got along fine and even laughed about it.”

“The rest is history. I’ve had quite a career.”

No one will argue that call. †



“I’d get calls from coaches telling me about this great umpire they had for a game. I’d say, ‘Was he wearing a postal uniform?’ They’d say, ‘Yes,’ and I’d say, ‘That’s Mike LaGrave.’ The respect level is way up there for him. People love to see Mike LaGrave out on the diamond.”

—CYO staff member Bernie Price

CREATION

continued from page 1

He can be found addressing the concept of integral ecology as expressed by Pope Francis in his encyclical “*Laudato Si’*, on Care for Our Common Home.” Such efforts are important, he said, because people must realize that all life on Earth is connected and that humans are called to actively protect what God has created.

To open this year’s Season of Creation, St. Francis Xavier hosted a workshop on Aug. 30 on the encyclical.

St. Joseph Sister Theresa Metz and parish staffer Sister Agatha Munyanyi, a member of the Sisters of the Child Jesus, discussed this year’s theme, “Listening to the Voice of Creation” in the parish presentation.

Father Nguyen is among priests across the country who are involved in myriad ways in promoting the encyclical and the ecumenical Season of Creation observed by Christians worldwide from Sept. 1-Oct. 4, ending on the feast of St. Francis.

Some clergy are leading efforts in parishes to create more awareness of the pope’s message while others have willingly encouraged parishioner-led practical, educational and Scripture-based endeavors.

Lonnie Ellis, executive director of In Solidarity, works with clergy and Catholic faith leaders seeking to reach

beyond the church community to share *Laudato Si’* themes. He has initiated discussions of Catholic social teaching on the environment in several states, including Iowa, Michigan, Pennsylvania and West Virginia.

The Catholic moral voice should be part of shaping [the country’s] moral discourse,” he said. “It should be a part of shaping policy. We have a lot of insights to share.”

For Father John Grace, pastor of Immaculate Conception Parish in Hampton, Va., the call to protect the environment is a year-round exercise that is rooted in Scripture and long-standing Catholic social teaching. He has worked beyond parish boundaries to help the wider community understand the importance of the actions any faith community can carry out.

It’s from the Letter of St. James that Father Grace particularly draws inspiration—the understanding that the manifestation of faith is expressed in “the work of our beings.”

Caring for creation is a moral duty, Father Grace told CNS. It’s a point he stresses to parishioners, who have come to understand that their efforts today will have a lasting impact on the planet and its inhabitants.

“The environmental stuff is important because it is a gift of God. So morally I am responsible to be a good guardian of the gift,” he said. “I didn’t create the universe.

I didn’t create my own existence. It begins as a gift to me. So the moral imperative is how well am I using the gift.”

Such understanding of Scripture has led the parish to install more than 400 solar panels on the church, classrooms, rectory and administrative offices beginning in 2019. It is the first Virginia parish to be 100% solar.

Immaculate Conception parishioners also have contributed funds to provide 11,000 trees for planting in Kenya through the International Small Group Tree Planting Program. In 2021, the parish raised \$17,000 to purchase water filters for 250 Navajo Nation families in Arizona who do not have access to clean water or electricity.

“I call this ‘over-the-horizon experiences.’ What I mean is the solar panels will last 35 years. The trees are good for 50 years, and the water filters are lifetime,” Father Grace said. “This is attracting the attention of older people because this is sort of their legacy. We are leaving our camp site better than we found it.”

At another Immaculate Conception Parish, this one in Durham, N.C., Franciscan Father Jacek Orzechowski, pastor, is guiding parish members through the seven-year *Laudato Si’* Action Platform, an initiative introduced by the Vatican Dicastery for Integral Human Development last fall.

The goal is to help the parish, of which 60% of members speak Spanish, to develop an “ecological spirituality,” he said.

The Polish-born priest regularly preaches at Mass about care for creation and ecological themes found in the Scriptures. A parish committee distributes resources and prayers related to ecological care as well.

“For me, the Gospel compels me to respond to the cry of the poor, the cry of the Earth,” Father Jacek said. “The issue of climate justice and the issue of the biodiversity crisis are among the most urgent and significant moral issues facing us as a Church and humanity.”

“They are not just political issues, economic issues, but they are profoundly spiritual,” he added. “They are the core of our faith in a way.”

Prior to Father Jacek’s arrival in 2020, parishioners already were spearheading green initiatives in response to the papal encyclical. The headliner project was the installation of solar panels that provide about 20% of the electricity needs for the church and parish school.

(Archbishop Charles C. Thompson will preside at a Season of Creation Mass at 5:15 p.m. on Sept. 13 at St. Mary Church, 317 N. New Jersey St., Indianapolis. The public is invited.) †



Catechesis Supplement

‘You’re wrong’—A great conversation starter?

By Ken Ogorek

Recently, a parish catechetical leader told me what a parish council member said when arose the topic of adult catechesis—of lifelong faith formation. The council member said, “I don’t need to study the faith. I learned it all when I was a kid.”



“May I suggest we start with the nuclear option?”

It may sound like a scorched-Earth approach, but my first thought regarding what I’d say to that council member was, “You’re wrong!” Like drafting a snarky e-mail then thinking better of sending it, though, I realize that such an outburst is unlikely to keep a fruitful discussion going.

So, what to say? What to say when a person makes a statement so obviously off base? Internally, at least, maybe start with the basics?

An 11th and 12th Commandment?

We tend to equate learning with acquiring new information. And while it’s true that in catechesis a person can and often does hear information that’s new to her or him, much of lifelong faith formation consists of revisiting doctrinal or moral content learned long ago—but with fresh eyes. It leads people to ponder. “How have I changed since the last time I reflected on this truth? What experiences have I had that make me more receptive or appreciative of this insight that God is sharing with me?”

It’s not like the Church says “You know, there’s an 11th and 12th Commandment, but we’ve been waiting till you turn 40 to tell you about them.” Rather, when we hear the refrain, “I know this already,” we might say words to this effect: “I’m sure you do, and that’s great. But I bet you’ve changed a bit since the last time you asked God to help this teaching sink deep into your heart and soul. So, let’s take another look at it—together.”

A way Jesus speaks

As Catholics, we know that both sacred Scripture and sacred tradition together comprise the one word of God (*Catechism of the Catholic Church*, #97). We also know that when we reflect on a Bible passage or a teaching of the Church, Jesus sometimes speaks to us in a direct and personal way.

So, to say, “I don’t need to study the faith,” is like saying, “I don’t need to make use of a key way that Jesus might be sharing his thoughts and feelings with me.” Not exactly a rallying cry for a disciple of our Savior and Lord.

Our witness and invitation

What’s the best way, then, to counter this misperception of some Catholic adults that catechesis is just for kids or Rite of Christian Initiation of Adults participants? Your personal witness can be very powerful here.

When you share how meaningful it is for you to participate in adult catechesis—to deepen your knowledge of and relationship with Jesus—your example can have a life-changing impact on your fellow parishioners by God’s grace and mercy. Don’t hide your lamp under a bushel basket.

The next time an adult catechesis opportunity at your parish arises in a conversation (maybe because of your invitation) and you hear words like “I don’t ...,” don’t succumb to my temptation—to proclaim a loud and blunt “You’re wrong!”

Let folks know that even though they learned a lot when they were kids, they can’t go wrong revisiting Church teaching prayerfully and reflectively. That bit of honey will likely be more attractive than the vinegar I was tempted to share.

(Ken Ogorek is the archdiocesan director of catechesis. He can be emailed at kogorek@archindy.org.) †

Seminarians, parishes benefit when future priests help in catechesis programs

By Sean Gallagher

Seminarian Samuel Hansen enjoyed the two years he spent at Bishop Simon Bruté College Seminary in Indianapolis before graduating last spring.

“Prayer life in seminary is great,” he said. “It’s what sustains you. It’s the heart of your relationship with God.”

But in his last year at Bishop Bruté, Hansen was assigned to go forth from the seminary to serve on Sunday mornings as a catechist at St. Monica Parish in Indianapolis.

He co-taught with a parish volunteer catechist a class of students preparing for their first confession and first Communion.

Last spring, after teaching them for several months, Hansen was with them at that special moment when they received their first Communion.

“We hope that everyone loves the Eucharist,” he said. “That’s the one prayer that every seminarian has for the people at the end of the day. The Eucharist is the source and summit of the faith.”

“To hear [them] come back and say that it was a profound and peaceful moment gave me hope and clarity for my vocation. I really was doing the most important thing.”

Hansen and other seminarians in their last two years of formation at Bishop Bruté take part in parish ministry as part of their pastoral formation for the priesthood.

More parish ministry assignments await seminarians in formation at Saint Meinrad Seminary and School of Theology in St. Meinrad.

The experiences are integral for the formation of future parish priests for the archdiocese and a benefit for the parishes in which they serve.

‘You have the ability to guide them’

Father Andrew Syberg, vice-rector of Bishop Bruté, oversees the college seminary’s pastoral ministry program in which seminarians are sent to parishes



Then-transitional Deacon Matthew Perronie has fun on July 25, 2021, with Grant Dierking, second from left, Evan Campbell and Nathan Hyun during an outing at Blackiston Bowl in Clarksville for the youth group of Our Lady of Perpetual Help Parish in New Albany. (Submitted photo)

in Indianapolis to assist in catechetical and other programs.

The early part of the COVID-19 pandemic put the effort on hold.

“COVID helped reveal why [the program is] so helpful,” Father Syberg said. “During COVID, [the seminarians] couldn’t do anything. Ministry was basically shut down. So, we were missing this big piece of formation.”

COVID restrictions were only fully removed at the start of the 2021-22 formation year. That’s when Hansen was assigned to St. Monica, which he said helped him “really keep in mind what day-to-day parish ministry would look like.”

Hansen said being a sacramental preparation catechist helped him gain skills in applying what he had learned in college to a classroom of grade school students.

See SEMINARIANS, page 12

Longtime catechists feel ‘blessed to walk with people on their faith journey’

By Natalie Hoefler

In a supplement on catechesis, it is fitting to shine light on those who pass on the faith in an official capacity in central and southern Indiana.

This article highlights three longtime parish catechetical leaders in the archdiocese: Deacon John Jacobi of St. Michael Parish in Bradford and St. Bernard Parish in Frenchtown; Maurica Clouser of St. Jude the Apostle Parish in Spencer and St. John the Apostle Parish in Bloomington; and Stephanie Whitley of Holy Angels Parish in Indianapolis.

Each has been involved in catechetical ministry for 30 years or more. Each feels passionate about their calling to teach the faith. And each feels it is a blessing to walk with others in their faith journey.

‘How blessed I am’

Deacon John Jacobi felt a call to catechesis from a young age, but “I just didn’t know what to call it,” he said.



Youths from several parishes, including St. Michael in Bradford and St. Bernard in Frenchtown, enjoy a day at the Cincinnati Zoo after participating in a mission trip. Deacon John Jacobi, director of religious education and youth ministry for both parishes, is standing at far left in the back row. (Submitted photo)

“I’ve always felt very close to the Church,” he said. “Growing up in the Church was always something I was very comfortable with. I loved taking part in Church activities and going to Mass with my family.”

Deacon Jacobi now serves as director of religious education (DRE) and youth minister at St. Michael Parish in Bradford and St. Bernard Parish in Frenchtown. He was ordained to the permanent diaconate in 2017 and also serves as deacon at both parishes.

He became active in catechesis 31 years ago as a volunteer teaching the faith to eighth-grade youths at St. Michael. Four years later, the parish DRE position opened.

“Our pastor at the time asked me if I could finish out the year by opening and closing the building in place of the DRE, who left in February,” he recalled.

He agreed and also expanded his catechesis to include all middle school youths as the parish searched for a full-time director of religious education.

Meanwhile, Deacon Jacobi was preparing to start a new position at a grocery store where he worked.

“But I felt very much called to the DRE position,” he said. “My wife and I prayed about it. I applied, and I got the job.”

He went back to school, earning a bachelor’s degree in pastoral ministries from Spalding University in Louisville, Ky., and a master’s degree in theological studies from Saint Meinrad Seminary and School of Theology in St. Meinrad.

As he received more education, the parish gradually added youth ministry then Rite of Christian Initiation of Adults (RCIA) to his responsibilities.

Eight years ago, Deacon John was also hired as DRE and head of youth ministry and RCIA at St. Bernard.

He noted that the faith remains the same when it comes to catechesis.

“But efforts to reach out to children and youths

See CATECHESIS, page 12

Conference draws people from various backgrounds who serve youths

By Sean Gallagher

Parish youth ministers can play an important role in forming teenagers so that they embrace the faith now and as they grow into adulthood.

But leaders in the archdiocesan Office of Youth Ministry know that a wide spectrum of people are needed to accomplish this important goal in the life of the Church.

That's why the office recently held its third annual Into the Heart Conference on Aug. 13 at Marian University in Indianapolis. The event's 130 participants and presenters came from a variety of backgrounds, from youth ministers to teachers, athletic coaches and parents.

"The accompaniment of young people does not fall to a single youth minister or a core team of volunteers," said Paul Sifuentes, the office's director. "The entire community is called to accompany our young people on their journey of faith and as they encounter the Lord. When ministering to a community, it is not about finding the right program but rather it is about calling, equipping and supporting people."

Shannon Wimp Schmidt, a keynote speaker at the conference, appreciated its approach, calling it "uncommon," in an interview with *The Criterion*.

"Most of the time, we kind of get siloed in the Church and in ministry," said Wimp Schmidt, a parish vitality coordinator for the Archdiocese of Chicago. "There are benefits to that. We can get really focused on things."

"But the beauty of this approach is that you can come and share across different ministries to talk about best practices that might translate from one to another, and to really think outside the box."

Wimp Schmidt, a mother of four, has served youths

in a variety of settings, including previously as a youth minister at St. Elizabeth Ann Seton Parish in Carmel, Ind., in the Lafayette Diocese.

"There's so much that translates across," she said. "Things I learned about being an effective teacher helped me be a better youth minister. Things I learned about youth ministry re-shaped how I thought about the classroom, seeing it as a welcoming place to do ministry, rather than just a place to disseminate information."

Ellice Bedel, youth minister of St. Susanna Parish in Plainfield and a mother of five, attended the conference with two youth ministry volunteers from the Indianapolis West Deanery faith community.

"The sessions applied to my work here at the church," said Bedel. "They also spoke to me as a parent, too."

Bedel has served at St. Susanna for 15 years. That experience, combined with her life as a mother of



Marian University students who are part of the school's San Damiano Scholarship program pray with Shannon Wimp Schmidt before she gives a keynote address on Aug. 13 at Marian during the archdiocesan-sponsored Into the Heart Conference for people from many backgrounds involved in the lives of youths. (Submitted photo)

identifying themselves as Catholics, Spahr is encouraged by a group of teens in her Bloomington Deanery faith community who are looking forward to taking part in the next World Youth Day in 2023 in Lisbon, Portugal.

"They're willing to share their feelings and thoughts about what's going on in the world," said Spahr, who attended the conference with volunteer catechists from St. Agnes. "A lot of them are not on board with a lot of the stuff that's happening [in society]."

"It's really uplifting for me, because it's terrifying to think that even my own children may not choose to identify as a Catholic. It's that important to me to live out your faith. So, it's great to see that in the teenagers at St. Agnes."

"There is still that fire, that love of Jesus and a willingness to come together for youth group on Wednesday nights just to talk about the Gospel. I look at that as a very big win."

With a high value being placed on accompanying Catholic youths by people like Spahr, Bedel and other participants, Sifuentes sees the Office of Youth Ministry offering the conference in the future.

"The need to inspire and equip adults [who work with youths] is not going away," he said. "And this event is one way to help address the need."

(For more information on the archdiocesan Office of Youth Ministry, visit www.archindyym.com.) †



Participants in the archdiocese's Office of Youth Ministry's third annual Into the Heart Conference have a group discussion during the Aug. 13 event at Marian University in Indianapolis. (Submitted photo)

A love of a lifetime and a thank you to God

By John Shaughnessy

The question that Tom Flaten asked himself is one that all people in a serious romantic relationship eventually have to consider:

Is this the person I want to spend the rest of my life with? Flaten thought of the woman he was dating at the time, Cindy Ward, and kept coming back to this answer, "When I'm with her, life is great, it's fun, I love it. When I'm not with her, my heart aches. I chose life with her."

Following that conversation with himself, Flaten had another one with God.

"I prayed to God, 'She's your gift to me. We're our gift to each other. So, if she's ever taken from me, I know it's your will. And if she falls into illness or anything like that, I promise I'll stay by her, God. I'll be there for her.'"

Recalling that conversation with God from more than 30 years ago, Flaten says, "That's ultimately what happened."

For 30 years, Tom and Cindy Flaten had the marriage of their dreams, one filled with joy, love and faith. Cindy served as the director of faith formation at Christ the King Parish in Indianapolis for 25 years, and Tom helped with the parish's music ministry. They supported each other in their efforts to bring others closer to God, and Tom was also there for Cindy when she was diagnosed with brain cancer.

He also kept his promise to God, caring for her until she died on Christmas Day in 2021.

"She was in hospice at home," he says, choking up with emotion. "I took care of her."

While the heartbreak continues in many ways for Tom, he's also tried to find ways to honor her life, her love and her faith.

One of the ways he's done so was to hold a golf outing in her memory this summer, with the proceeds of more than \$4,500 going to the archdiocese's Catechesis for Discipleship Endowment Fund, which helps parish catechetical leaders develop professionally and spiritually, which always was a goal of Cindy.



For 30 years, Tom and Cindy Flaten of Christ the King Parish in Indianapolis had the marriage of their dreams before her death on Christmas Day in 2021. (Submitted photo)

"Her faith was so important to her that she embraced it and made it her career," Tom says. "She had a great joy and fulfillment when she brought people to God. She would see this as something that was an offer to God, and she'd be very happy."

As the archdiocese's director of catechesis, Ken Ogorek knew Cindy well and admired her efforts to grow her own faith as much as the faith of others.

"Cindy was always conscientious about her own ongoing formation," Ogorek says. "I was blessed to participate in several professional and spiritual development experiences with her over the years. In fact, Cindy was poised to attend a conference—with the help of this endowment fund—when her illness made that no longer feasible. So, helping us grow this fund to honor the memory of such a catechetical leader as Cindy is a very fitting tribute."

The endowment benefits parishes in all 11 deaneries in the archdiocese, Ogorek says.

"Catechesis is so important, and parish catechetical leaders play a pivotal role in making good catechesis—womb to tomb—available in all 126 of our parishes," he says. "Our parish catechetical leaders need effective, ongoing formation and training; that's how the Catechesis for Discipleship Endowment Fund helps."

Ogorek notes that one of the ways the endowment makes a difference is that it helps pay for parish leaders to attend the St. John Bosco Conference for Evangelization and Catechesis at Franciscan University of Steubenville in Steubenville, Ohio. In July, 19 people from the archdiocese attended the conference.

"Ours was one of the largest groups there," Ogorek says. Paul and Clara Kachinski have attended the St. John Bosco Conference and have seen the difference it has made in their own faith lives.

"Paul and I have continued learning and growing in our faith," Clara says. "It's the most important thing in our lives, the most precious thing."

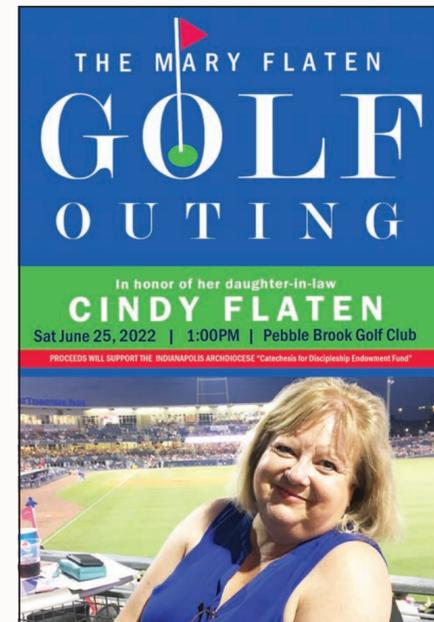
So, the members of Our Lady of the Greenwood Parish in Greenwood have been contributing to the Catechesis for Discipleship Endowment Fund for about five years, knowing the impact the conference will have on parish catechetical leaders from across the archdiocese.

"It's going to make them even more enthusiastic to teach the faith," Paul says. "It makes you enthusiastic to go to eucharistic adoration, to receive Communion, to learn the faith, to share the faith."

Beyond the conference, the endowment helps to support the overall goal of the archdiocese's Office of Catechesis.

"What I see coming out of this is stronger Catholic teaching, that people coming out of this will have the courage to say this is the truth and to share the truth," Clara says. "It does a lot of good in getting God's word out there. We need that."

Married for 37 years, the couple view the endowment



A flyer advertised a June golf tournament in honor of Cindy Flaten with proceeds going to the archdiocese's Catechesis for Discipleship Endowment Fund. (Submitted photo)

as a way to help people reach the ultimate goal that God has for everyone.

"Our goal is heaven," Clara says. "We do a lot of praying for ourselves and others. Hopefully, we're leading a life where we're not only growing in holiness, we're helping others to do that. The most important thing in my life is to do reparation for my sins and to help other people get to heaven."

It's a goal that Cindy Flaten worked toward, too, for others and for herself, says her husband Tom. He believes she's already there.

"I know she's my angel in heaven now."

(To contribute to the Catechesis for Discipleship Endowment Fund, send a check made payable to Catholic Community Foundation (CCF), noting in the memo line, **Catechesis for Discipleship Endowment Fund #285-0287**. Mail to CCF, 1400 N. Meridian Street, Suite 105, Indianapolis, IN 46202. Or give securely online at: <https://secure.acceptiva.com/?cst=z7vWoz>) †

Document helps parishes prepare for Year 2 of National Eucharistic Revival

By Natalie Hoefler

Year one of the three-year National Eucharistic Revival is underway.

But even as year one's focus of eucharistic revival at the diocesan level has just begun, the archdiocese has already created a tool to help faith communities prepare for the revival's parish focus during year two, which starts on June 1 next year and goes through mid-July of 2024.

The resource is a document called "10 Ways Parishes Can Enter Year 1 of the 3-Year National Eucharistic Revival." (See accompanying article on this page.)

"We're using the phrase 'year one' because the document is about activities parishes can engage in during year one of the revival to help them prepare for year two and beyond," says Ken Ogorek, archdiocesan director of catechesis.

"Parishes needn't have a fully developed plan at this point," he adds. "But using the ideas in the document can help them prepare now so they can hit the ground running come June next year."

Some ideas listed include praying,

listening, taking an inventory of current parish activities, conducting a survey



Ken Ogorek

for ideas from parishioners and more.

Ogorek says the archdiocesan Eucharistic Revival Planning Team collaborated on the resource. He calls the team "a small group of people in various ministries throughout

central and southern Indiana—mostly outside the Catholic Center in Indianapolis."

Jeff McQueen is on the team. The member of St. Susanna Parish in Plainfield serves as parish council chair and with other groups in the parish.

"I think the suggestions [in the '10 Ways' document] are all wonderful for the purpose of assisting the parish as the Church's greatest missionary tool for evangelization," he says.

McQueen has great hopes for the revival's year two focus at the parish level and for the National Eucharistic Revival in general.

"It is my hope that many new missionary disciples and disciple-makers

may be developed by the renewal of the importance of the Eucharist in our lives," he says. "My hope is that the Eucharistic Revival will foster transformation of parish members and bring them to a deeper relationship with Jesus through a clearer understanding of the Eucharist."



Jeff McQueen

Father Dustin Boehm, pastor of St. Gabriel Parish in Connorsville and St. Bridget of Ireland Parish in Liberty, is also on the archdiocese's planning team for the revival.

"I think it's a great thing that we are going to have parishes focus on the Eucharist for a whole year in the revival," he says. "The document is about looking, listening and discerning opportunities for how to do that next year."



Fr. Dustin Boehm

participating in the revival by praying the archdiocese's "Prayer for Eucharistic Revival" (eucharisticrevivalindy.org/prayer) at the end of each Mass.

The parishes' existing annual "31 Days of Perpetual Adoration" initiative is one example of an effort faith communities can start preparing for to engage parishioners with the Eucharist in year two of the revival.

"We also upped eucharistic adoration opportunities throughout the rest of the year," says Father Boehm. "A lot of my homilies are on the Eucharist. [The efforts is] about trying to become more aware of fruits of the Eucharist. There's been a good spirit and ever-elevating awareness of the gift of the Eucharist from this focus."

Yadira Villatoro, administrator of religious education at St. Anthony Parish in Indianapolis and archdiocesan Eucharistic Revival Planning Team member, says discussions have taken place at her parish regarding plans for year two of the revival.

"We want to include adoration during the confirmation retreat for teens to make them aware of how beautiful it is to have Jesus right there in the Eucharist," she says. "Sometimes they think nobody is in the tabernacle. I hope spending time with Jesus in adoration will give them more reverence."

Villatoro says the faith community will also encourage more people to participate in the parish's adoration hours and to visit the chapel in the parish center more frequently, "even for just 10-15 minutes."

She offers one parish practice for other faith communities to consider planning for year two of the revival.

"We're a multi-cultural parish," says Villatoro. "So, every year in June we come together for a special eucharistic procession on the feast of *Corpus Christi*. We have people from all the different countries bring their country's flag to show we're all united in Christ."



Yadira Villatoro

That oneness in Christ is a fruit Father Boehm hopes to see come from the National Eucharistic Revival in general.

"We're so far apart sometimes," he says. "We live in a time when political, racial, cultural, social and economic differences seem to be dividing us into camps or tribes. This revival will only help alleviate that."

"It's the Lord's great prayer that 'they may be one' (Jn 17:11). This focus on the Eucharist will help battle that in our parishes, communities, archdiocese and beyond."

(For more information on the National Eucharistic Revival in the archdiocese, go to eucharisticrevivalindy.org/resources-for-parishes.) †

10 Ways Parishes Can Enter Year 1 of the 3-Year National Eucharistic Revival

June 2022 marked the beginning of a 3-year period on intense focus on encountering Jesus in the Eucharist. When the parish phase starts in June 2023, parishes who follow the steps listed below will be well-positioned to capitalize on this opportunity to deepen faith in neighborhoods, communities and families throughout the archdiocese.

Pray

Parish leaders can start praying daily that the Eucharistic Revival bears good fruit by God's grace and mercy.

Listen

At least one person, appointed by the pastor or parish life coordinator, can monitor the main sources of information about the Revival at national and Archdiocesan levels. (A good example is to sign up for the e-newsletter at www.eucharisticrevival.org.)

Inventory

Take stock of all activities currently occurring in the parish—practices that focus on encountering Jesus in the Eucharist. Note especially any gaps in groups served or ministries currently lacking a strong, eucharistic component.

Ask for Prayer

Invite parishioners to pray for an increase in devotion to the Eucharist among all parish members. Initiate or enhance opportunities for parishioners to spend time praying with our Lord present in the Blessed Sacrament.

Learn

All parish leaders could read and discuss *The Mystery of the Eucharist in the Life of the Church* and/or access the free mini-course on this document via the Revival website: www.eucharisticrevival.org/about/#resources.

Incorporate

Each parish meeting could start with a brief agenda item encouraging reflection and discussion on a short passage from Sacred Scripture or Sacred Tradition—a passage referencing the Eucharist.

Encourage Penance

Additional opportunities to celebrate the sacrament of penance could be made available as needed. Confessors could help penitents appreciate more deeply the connections between this sacrament and the Eucharist.

Ask

Conversations among leaders in clusters, cohorts, deaneries and regions of the archdiocese could accelerate the sharing of best practices regarding Eucharistic devotion as well as connecting the Eucharist to mission and service.

Survey

Parishioners could be asked for ideas on how their faith community could highlight the encounter with Jesus unique to the Eucharist.

Pray

Sustained prayer throughout Year 1 of this revival will help each parish discern how best to live out the potential of this initiative, especially starting in June 2023 (Year 2).

For updates on the National Eucharistic Revival, go to www.eucharisticrevivalindy.org.

May Our Lady of Guadalupe and Blessed Carlo Acutis pray for us! †

SEMINARIANS

continued from page 9

It also gave him a perspective on some foundational aspects of the priesthood, such as how priests serve as spiritual fathers for the people they serve.

“That title ‘father’ is not just an empty title,” Hansen said. “It’s a dignity and duty.”

Preparing children for the sacrament of penance and for their first Communion gave Hansen concrete experiences of the formative role that priests can play in the lives of people of all ages.

“You have the ability to guide them,” he said. “You can influence them and have the power to lead them in faith in a way that I was led when I was young. That’s why I started discerning a priestly call in the first place. I wanted to give back the faith that I was given.”

Father Syberg noted that parish ministry assignments can also give seminarians personal experience of the challenges of serving in parishes and of how it is ultimately God that is guiding their ministry.

“Sometimes the fruits of ministry aren’t readily apparent,” he said. “Even after you grind your way through it, you might wonder if you’re really doing anything or getting through. But that’s part of ministry. It’s part of any vocation.

“Sometimes the pastoral ministry that we want to do isn’t what the Holy Spirit is asking us to do right now, even if what we want to do is a good, holy thing. But the Holy Spirit may want you to do something else.”

Many Bishop Bruté seminarians have had the chance to experience the ups and downs of parish catechetical ministry at St. Monica, which is not far from the college seminary. They began serving there in 2014, and last year there were 10 seminarians assigned to the parish.

Mary Jo Thomas Day, St. Monica’s longtime director of religious education, has been the seminarians’ ministry supervisor since they began.

“They have been a wonderful inspiration,” she said.

“I always look for catechists that have a strong faith foundation and who understand the Catholic faith, and they’re role models of faith. They come in on Sundays with their books in their hands and ready to teach.”

Thomas Day also emphasized how the seminarians’ presence at St. Monica is a benefit for the parish.

“When I tell the parents that their children will be taught by a seminarian, they just light up,” she said. “They’re just such a good example for them. It’s also positive for our catechists to be with them and see their faith and their knowledge of the faith.”

Not ‘just a hoop to jump through’

Like St. Monica, Our Lady of Perpetual Help Parish in New Albany has had many seminarians through the years assist in ministry there, especially in its catechetical programs.

They come to the New Albany Deanery faith community from Saint Meinrad and are usually approaching the end of their priestly formation.

In fact, the last seminarian to serve at Our Lady of Perpetual Help was Father Matthew Perronie, who was ordained a priest for the archdiocese on June 4. He now serves as parochial vicar of St. Monica Parish.

While still in seminary, Father Perronie served at Our Lady of Perpetual Help in the summer of 2021 and then during the following fall, winter and spring.

COVID-19 had greatly limited Father Perronie’s pastoral formation opportunities while at Saint Meinrad. So, when he finally got to minister in person at Our Lady of Perpetual Help, he said he took advantage of every chance at ministry he found, often going beyond what Saint Meinrad’s pastoral ministry program required of him.

“On the weekends I was there, I looked for every opportunity that was there,” he said. “I’d often stay for confirmation preparation. If there was a youth group meeting in the evening, I’d stay for that.”

Early in the summer of 2021 at the parish when ministry programs weren’t active, Father Perronie, then

a newly-ordained transitional deacon, offered to visit families to bless their homes.

“Longing to get to know people, I thought about ways to do that without flat out inviting myself over to their house,” said Father Perronie with a laugh.

“He inspired us as a staff and a parish to model his presence,” said Evonne Corrales, director of youth and childhood ministries at Our Lady of Perpetual Help. “He inspired me just in the way he evangelized. That’s what we need in our parishes. We need intentional conversations and the intentional presence he had here.”

Taking unexpected opportunities to evangelize and catechize was something that Father Perronie experienced and learned while serving at Our Lady of Perpetual Help.

Before the start of a class to help children prepare for their first confession and first Communion, Father Perronie needed some holy water. A student whom he knew was always eager to help was there with him.

“So, I said, ‘Come and follow me. We’re going to see how holy water is made,’” Father Perronie recalled. “It sparked his attention and got him excited. I ended up using it as a lesson for the whole class.

“And I kind of let the student take charge. I asked him about what we did, and he responded. It was a teaching opportunity for him.”

Father Joseph Feltz, Our Lady of Perpetual Help’s pastor and one of Father Perronie’s ministry supervisors, appreciated his now-brother priest’s presence in his faith community.

“Being a part of Saint Meinrad’s pastoral ministry program has been good,” he said. “But Father Matthew kind of took it up a level.

“A pastoral ministry assignment isn’t just a hoop to jump through. It’s truly part of formation. From his standpoint, he got so much out of it. But then he gave so much as well.”

(For more information on a vocation to the priesthood in the Archdiocese of Indianapolis, visit HearGodsCall.com.) †

CATECHISTS

continued from page 1

and adults change as culture and technology evolve,” he added.

“We’ve tried really hard to reach out to families. We’ve done some different family gatherings around Advent and Lent and sacramental prep. It’s not just about passing the faith on to children—it’s about forming the family together.”

The same is true for Deacon John’s own family. His daughter, Stephanie Willis, serves as DRE and youth minister for St. John the Baptist Parish in Starlight and St. Mary Parish in Lanesville.

“She was 2 years old when I started as DRE,” he said. “She went to all the youth events I led.

“Now we talk shop. We show up at the same meetings sometimes. It’s fun being able to share that.”

And now that Willis has a 2-year-old son, Jacobi tells her she has to take him to all the events “so we can get three generations of catechists going!”

Recalling his more than three decades in ministry, Deacon John feels blessed.

“I just think of how blessed I am that I get to walk with people on their faith journey, and how God allows us [catechists] to enter into their lives in good times and sometimes not so good times—even if it’s just a small part—being able to share the faith.

“And my own faith just continues to grow along with those I teach. I think there’s a lot of blessing in that as well.”

‘I want them to know everything’

Like Deacon Jacobi, Maurica Clouser holds more than one position at more than one parish. For one, she serves as secretary for her home parish, St. Jude the Apostle in Spencer and for St. John the Apostle Parish in Bloomington.

Clouser has also served as administrator of religious education (ARE) at St. Jude the Apostle since 1993. And last year, she began teaching religious education for first- and second-grade youths—including sacramental preparation for first Communion—at St. John the Apostle.

This newest role is almost identical to Clouser’s first experience as a catechist.

It was 1989, and her home parish needed a catechist for children in first through third grade.

“At first, I resisted,” she admitted. “I was approached the year before but was pregnant with my second child and already had a baby.”



Maurica Clouser

Add in frequent trips to visit her family in Louisville, and “I just thought it would be too much,” said Clouser.

But she also understood the importance of

preparing children to receive their first Communion, so she agreed to volunteer.

“If you know me, then you know it’s all about the sacraments and especially first Communion,” she said. “Having the opportunity to teach about the Blessed Sacrament is a blessing.”

When Clouser became ARE for St. Jude the Apostle in 1993, her first task was taking a group to World Youth Day, held that year in Denver.

“Even though we were a small parish, we had a fairly large group go,” she said. “That experience still inspires me. St. John Paul II had such zeal for the faith. ... I attempt to have that same zeal, at least a small part of it, when I teach.”

Clouser structures her religious education classes by teaching all of the students first before they are separated into groups by grade.

“I am a natural teacher and love to teach,” said Clouser. “Sometimes I get on a roll, and I have to apologize to the other catechists for stealing the entire class time.

“I can’t really help myself—I want them to know everything there is to know about the Lord. My most enjoyable moments are when I see a certain look of understanding or enthusiasm in the students’ eyes.”

She called her first year instructing at St. John the Apostle “memorable.”

“The highlight besides first Communion was having weekly adoration during religious education,” Clouser said. “I was able to take my students into church for the last 10-15

minutes and let them get to know the Lord in a most special way, and even lead prayers before the Benediction.”

There are some challenges, Clouser acknowledged. She still makes frequent trips to Louisville, sometimes driving “late at night or very early the next morning to make it to class.”

Some years, there have only been a few students to instruct—“but those few are worth it,” she added.

Clouser said the biggest struggle is when catechesis is not reinforced at home.

“That is when I count on the Holy Spirit to bring the child’s spark back,” she said. “I just hope and pray that I have helped Christ along the way.”

‘Love and meet people where they are’

Stephanie Whitley admits that she wasn’t always active in the Church.



Stephanie Whitley

But as she matured in faith, she “had the burning desire to learn more,” said Whitley. “It was the love of the faith that made me want to actually share that [faith].”

And it was seeing the domino effect of a time of poor catechesis within the Church that made Whitley “passionate about teaching the faith to young ones and trying to flip that around.”

To make that change, Whitley volunteered as a Sunday school teacher about 30 years ago at her parish, Holy Angels in Indianapolis. Soon she was also leading Bible studies for the parish’s youth ministry.

In 2001, Whitley joined the staff at Holy Angels as director of religious education.

“I oversee everything related to faith formation—teaching sacramental preparation and children’s [kindergarten through eighth grade] religious education, faith formation in youth ministry, coordinating RCIA,” she said.

When Whitley began her role as DRE and started preparing high school youths for confirmation, she saw another way to “flip” the effectiveness of catechesis.

“We changed the six-month formation period to a year and included a mission

trip out of state for a week, serving hands-on in communities, showing the love of Christ through the works that [the youths] did. They were finding it was more powerful to show their faith by what they did for the marginalized.

“These young people started coming back to church after confirmation, where before they said, ‘Confirmation is done, I’m done.’ They were finding they had a responsibility through their sacrament to give and to be a part of the one body of Christ. It’s just been beautiful to see.”

Whitley still enjoys teaching the faith to young children. And she enjoys learning from them as well.

“We adults have our logic and reason, but children are very basic,” she explained. “When I hear them talk about Gospel readings, they bring it to the basic core of what it means with no fluff.”

After three decades as a catechist, Whitley still enjoys “planting the seed of faith.”

“The beauty of it is when I see the a-ha moments of not only children but adults, when they say, ‘I never knew that’ or ‘I never thought of it that way,’” she said. “Then their eyes open to things in their lives where they can say, ‘That’s where God was present’ or ‘I see now it was faith that got me through that situation.’ It’s just planting those seeds.”

Whitley said she has learned that sometimes a catechist “is blessed to see those seeds germinate and grow.” But not always—and that’s OK.

“Our job is to plant and water,” she explained. “How that seed grows is God’s responsibility.”

Catechesis takes patience, Whitley acknowledged.

“Sometimes we’re very impatient when we give instruction and share the faith and don’t see those a-ha moments. Be patient,” she advised. “Because the key to catechesis is to love and meet people where they are. Don’t pull them or push them, but walk with them, accompany them.”

Such love, patience and accompaniment make catechesis far more effective than “throwing out just book-learning,” said Whitley.

“It’s that love of the faith that helps you and helps them walk through the faith and get that faith we’re all longing for.” †

Bishop Dale J. Melczek, who took steps to address racism, dies at 83

GARY, Ind. (CNS)—Retired Bishop Dale J. Melczek of Gary, who wrote two pastoral letters that addressed racism and took an active role in building understanding across racial lines throughout his tenure, died on Aug. 25. He was 83.



Bishop Dale J. Melczek

The pastoral letters, issued in 2002 and 2003, invited the diocese to parish-based discussions that allowed parishioners to examine the gifts of their diverse ethnic and racial cultures to the Catholic Church and to society.

Bishop Robert J. McClory of Gary described Bishop Melczek, the third bishop of Gary, as a “true shepherd who loved his flock in the Diocese of Gary.”

“He was a tireless servant and a compassionate pastor. We have been blessed tremendously to have such a hopeful and caring leader,” Bishop McClory said.

“Until his last days, Bishop Melczek was still looking forward for new ways to share the love of Jesus in northwest Indiana,” he added. “We now entrust him to the love of Jesus so that he may be drawn forward into the Lord’s eternal embrace.”

A funeral Mass was celebrated on Aug. 29 at the Cathedral of the Holy Angels in Gary. Burial followed in the cathedral.

“Knowledge is transformational, and Bishop Dale knew this as reflected by his episcopal motto, ‘To Know Christ,’” said Archbishop Charles C. Thompson of Indianapolis in his homily. “Through knowing Christ, [Bishop Dale] came to know his own identity and desired to share that knowledge with all whom he met. It was the rarest of knowledge, sacred wisdom ... prayer, Scripture and service to others.”

In his funeral remarks, Bishop McClory read parts of a letter sent to the Gary Diocese on behalf of Pope Francis, which said the pontiff was “saddened” to learn of the bishop’s death.

The pope offered “prayerful condolences to your clergy and lay faithful” while recalling Bishop Melczek’s “many years of devoted episcopal service, zeal for education and a commitment to fostering a lay apostolate.”

Bishop McClory, the fifth bishop of Gary, recalled his first memory of his predecessor as “the running priest” who lived in the same neighborhood in Detroit as the McClory family.

Not only did Bishop Melczek keep himself physically fit throughout his life, “he [also] kept himself spiritually fit” by keeping his focus on Christ, Bishop McClory said.

St. John Paul II appointed Bishop Melczek as apostolic administrator of the Gary Diocese on Aug. 19, 1992, because of the failing health of Bishop Norbert F. Gaughan. He was appointed coadjutor bishop on Oct. 28, 1995 and officially became the diocesan bishop on June 1, 1996. He retired on Nov. 24, 2014.

Prior to arriving in Gary, he served for nearly a decade as an auxiliary bishop in the Archdiocese of Detroit where he served as an episcopal vicar and had administrative and pastoral responsibilities for 80 parishes. He also coordinated St. John Paul’s visit to Detroit in September 1987.

Born in Detroit on Nov. 9, 1938, Bishop Melczek was the eldest of Aloysius and Geraldine Melczek’s three children. He earned a master of divinity from St. John Provincial Seminary in Plymouth, Mich.

He was ordained to the priesthood on June 6, 1964, and ministered in parishes until 1975 when he was appointed to serve as the assistant vicar for parishes. In 1977, he was appointed priest-secretary and vicar general for the Detroit Archdiocese under Cardinal John F. Dearden and later

Cardinal Edmund C. Szoka.

In Gary, Bishop Melczek initiated lay ecclesial ministry and permanent diaconate programs. He asked parishes to implement active parish pastoral councils and commissions as well as the Rite of Christian Initiation of Adults and youth and adult faith formation programs. Bishop Melczek implemented a diocesan pastoral council, a clergy council and four lay deanery councils.

Colleagues also recalled Bishop Melczek for his tireless advocacy of Catholic schools. He founded the Catholic Foundation for Northwest Indiana and established endowment funds for each of the three Catholic high schools in the Gary Diocese to ensure their financial future.

In 2002, Bishop Melczek began to address the sin of racism in Northwest Indiana with the release of his first pastoral letter, “The Many Faces of Our Church: a Pastoral Letter on Cultural Diversity.”

The following year, he wrote another pastoral letter, “Created in God’s Image: a Pastoral Letter on the Sin of Racism and a Call to Conversion.” It was followed by parish-based discussions, diocesan-wide listening sessions and a diocesan liturgy of atonement. He also co-chaired the Race Relations Council of Northwest Indiana from 2002 to 2007.

Bishop Melczek took on leadership roles with the U.S. Conference of Catholic Bishops, serving as chairman of the Committees on the Diaconate and the Laity and the Nominations Committee. For more than 30 years, he was a member of the Joint Committee of Roman Catholic and Orthodox Bishops.

Bishop Melczek was elected to serve on Catholic Relief Services’ board of directors from 1996 to 2002. He represented the bishops’ overseas aid agency on trips to several Asian and African nations.

He is survived by his sisters Sharon Lipinski and Terri (Rob) Philo, three nieces and two nephews. †

JOHN PAUL I

continued from page 1

The relic, carried by Lina Petri, the niece of the late pope, was a piece of paper, yellowed with age, upon which the pope had written an outline for a spiritual reflection on the three theological virtues—faith, hope and charity—the themes of three of his only four audience talks.

The materials for the reliquary, a sculpted wooden cross on top of a smooth stone, were taken from where Blessed John Paul was born and grew up in northern Italy.

In his homily, Pope Francis connected the day’s Gospel reading to the humble and Christ-centered way Blessed John Paul lived his life and to how Christians today are called to live their lives.

The pope said Jesus attracted large crowds with his teachings, but he did not exploit this popularity the way some teachers or leaders do when they see people looking to them as a source of hope for the future.

“The same thing happens today, especially at times of personal or societal crisis, when we are especially prey to feelings of anger or we fear things that threaten our future. We become more susceptible and thus, on this wave of emotion, we look to those, who with skill and cunning, take advantage of the situation, profiting from society’s fears and promising to be the ‘savior’ who can

solve all its problems, whereas in reality they are looking for wider approval and for greater power,” Pope Francis said.

God, he said, “does not exploit our needs or use our vulnerability for his own aggrandizement. He does not want to seduce us with deceptive promises or to distribute cheap favors; he is not interested in huge crowds. He is not obsessed with numbers; he does not seek approval; he does not idolize personal success.”

Christians should examine the reasons they follow the Lord, he said, and make sure they are not seeking: the satisfaction of their own needs; personal prestige; social status or control; power and privilege; recognition and so on.

Christians are called to love, “to be purified of our distorted ideas of God and of our self-absorption, and to love God and others, in the Church and society, including those who do not think the way we do, to love even our enemies,” he said.

Christians must “love even at the cost of sacrifice, silence, misunderstanding, solitude, resistance and persecution,” he said. Because, as Blessed John Paul said, “if you want to kiss Jesus crucified, ‘you cannot help bending over the cross and letting yourself be pricked by a few thorns of the crown on the Lord’s head.’”

Among the family members and devotees who carried candles to place before the relic was Sister Margherita Marin, a member of the Congregation of the Sisters of the Child Mary, who assisted in the papal apartments and was one of the sisters who found the deceased pope on Sept. 28, 1978.

Candela Giarda, the young Argentine woman whose miracle cleared the path for Blessed John Paul’s beatification, was unable to come to Rome because of a fractured foot from playing sports. She was 11 years old when she developed a severe case of acute encephalitis, experienced uncontrollable and life-threatening brain seizures, and eventually entered septic shock.

After doctors told family members her death was “imminent,” Father Juan José Dabusti, who attended the beatification ceremony, encouraged the family, nurses and others to pray to the late pope for his intercession. In 2011, a panel of experts studying the cause determined there was no scientific explanation for her complete recovery and that it could be attributed to the late pope’s intercession.

Blessed John Paul, an Italian who was born Albino Luciani, served only 33 days as pontiff; he died just three weeks shy of

his 66th birthday, shocking the world and a Church that had just mourned the death of St. Paul VI.

Although his was one of the shortest papacies in history, Blessed John Paul left a lasting impression on the Church that fondly remembers him as “the smiling pope.”

In his *Angelus* address after the Mass,

Pope Francis asked everyone to pray to Our Lady, “that she may obtain the gift of peace throughout the world, especially in the martyred Ukraine.”

“May she, the first and perfect disciple of the Lord, help us to follow the example and holiness of life of John Paul I,” he said. †



Pope Francis holds his crosier during the *Angelus* at the conclusion of the beatification of Pope John Paul I in St. Peter’s Square at the Vatican on Sept. 4. (CNS photo/Paul Haring)

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Profession of perpetual vows



Holding a book of the Gospels, Holy Cross Brother James Henke kneels before Holy Cross Father William Lies during an Aug. 27 Mass at Sacred Heart Basilica at the University of Notre Dame in northern Indiana during which Brother James and three other members of the Congregation of the Holy Cross professed perpetual vows. Brother James grew up as a member of Our Lady of the Greenwood Parish in Greenwood and is a graduate of Roncalli High School in Indianapolis. Father Lies is the provincial superior of the United States Province of the Holy Cross order. (Submitted photo)



Providence Sister Arrianne Whitaker, left, and Providence Sister Tracey Horan smile during an Aug. 20 Mass at the Church of the Immaculate Conception at the motherhouse of the Sisters of Providence of Saint Mary-of-the-Woods in St. Mary-of-the-Woods during which they professed perpetual vows as a member of the congregation. Sister Arrianne, a graduate of the Marian University College of Osteopathic Medicine in Indianapolis, is a doctor in residence at St. Vincent Hospital in Indianapolis. Sister Tracey, who grew up in St. Jude Parish and is a graduate of Roncalli High School, both in Indianapolis, serves as the associate director of education and advocacy at the Kino Border Initiative in Nogales, Ariz. (Submitted photo)

IRTL president to speak at Bartholomew County Right to Life banquet on Sept. 20

Bartholomew County Right to Life will host its annual banquet in the Community Building at the Bartholomew County 4-H Fairgrounds, 750 W. 200 S., in Columbus, at 6 p.m. on Sept. 20.

The featured speaker will be Mike Fichter, president of Indiana Right to Life (IRTL). He will address the overturning of *Roe v. Wade*.

The Pro-Life Ministry of

St. Bartholomew Parish in Columbus is hosting several tables at the banquet. Tickets purchased through the ministry are \$25 for two seats. The cost includes dinner supplied by Rolling Pin Catering in Scottsburg.

Tickets must be purchased by Sept. 15.

To purchase tickets, contact Kelley Snoddy at 812-350-2731 or kelly_snoddy@ymail.com. †

Cardinal congratulates new U.K. prime minister, urges focus on poor

MANCHESTER, England (CNS)—Cardinal Vincent Nichols of Westminster congratulated the United Kingdom's new prime minister, Liz Truss, and urged her to immediately halt the country's declining living standards.

The cardinal, president of the English and Welsh bishops' conference, said many people in the U.K. would be facing the choice between "heating and eating" this winter because of

rampant inflation and soaring fuel bills.

He urged Truss to give the needs of the poorest people her urgent attention.

"The affluence to which our society has become accustomed seems to be seeping away," Cardinal Nichols said in a statement on Sept. 5.

"The principle of serving the common good means that the needs of the poorest in society must be given urgent attention," he said. †



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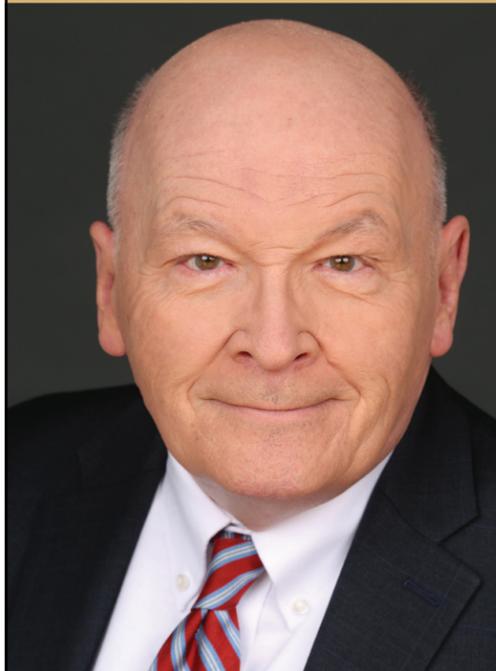
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Chuck Donovan



Chuck Donovan has had a front row seat in pro-life politics from before *Roe v. Wade* was decided, until after it was overturned nearly 50 years later. Chuck is currently the president of the Charlotte Lozier Institute, the premiere research institute of the pro-life movement. He has served as Senior Legislative Director for National

Right to Life, was a speech writer for President Ronald Reagan, was director of the Family Research Council and Senior Research Fellow at the Heritage Foundation.

Come hear Chuck's insights on where the pro-life movement has come from, and where we are going next.

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A supplement to Catholic newspapers published by Catholic News Service, 3211 Fourth Street, N.E., Washington, D.C. 20017-1100. All contents are copyrighted © 2022 by Catholic News Service.

Like Christ, we're called to encounter all of God's children

By Mike Nelson

We can learn much from Scripture and the teachings of the Church about the value of encountering those different from ourselves.

Certainly, Jesus' encounter with the woman at the well (Jn 4:4-42), his dining in a tax collector's home (Mt 9:10-17) and his parable about the good Samaritan (Lk 10:30-37) speak clearly about recognizing the God-given dignity—and the flaws—present in each human being.

More recently, St. John Paul II repeatedly traveled throughout the world to encounter those of different faiths. And in the October 2020 encyclical, "*Fratelli Tutti: on Fraternity and Social Friendship*," Pope Francis—as he has throughout his pontificate—encouraged what he's described as a "culture of encounter" in a world suffering from the coronavirus pandemic and ideological differences.

Such a culture, Pope Francis said, means "a society where differences coexist, complementing, enriching and reciprocally illuminating one another, even amid disagreements and reservations" (#215).

All good and necessary. But in this time of polarization in our country and Church, there is also something to be said for personal experience and how it teaches us—reaches us, really—in a way that simply reading about what others have done and said may not.

I would like to share one such story about "encounter."

It takes place 60-some years ago, in a San Fernando Valley suburb of Los Angeles. It involves three girls—a Catholic and two Jewish sisters—each from 9 to 11 years old, who were playing together in front of the Catholic girl's house after school.

Harmless, right? By today's standards, we would hope so. But in the early 1960s, Catholics had long been instructed, in schools and in church, that the less associating they did with people from other faiths, the better. The Second Vatican Council and its documents "*Unitatis Redintegratio*" and "*Nostra Aetate*" on ecumenical and interfaith relations—telling Catholics, in effect, to treat non-Catholics with love and respect—hadn't yet happened.



A stained-glass window at Sacred Heart Church in Freeport, Minn., depicts the good Samaritan. Jesus' parable about the good Samaritan speaks clearly about recognizing the God-given dignity—and the flaws—present in each human being. (CNS photo/Gene Plaisted, *The Crosiers*)

Which meant nothing to the girls playing hopscotch and jumping rope that day—until two other Catholic girls came walking down the street and encountered them. These girls, knowing who all three were, faith-wise, immediately told the Catholic girl, "You shouldn't be playing with these other girls! They're Jewish, and the Jews killed Jesus!"

How did the Catholic girl respond to

the other two girls, who were bigger and older than she? Did she recoil in horror at what she was doing and beg of the other two, "Please, don't tell Father or Sister"?

Not exactly. Without hesitation, she shouted, "These girls didn't kill Jesus! These girls are my friends, and I'm gonna play with them!" Her fellow Catholics, clearly not expecting that reply, said nothing more and continued on their way home.

That's the story the girl's mother, who saw this from her kitchen window, shared with me years later, after I had married her daughter. Today, six decades after her encounter and nearly 46 years after we were married, I am happy to say that this child of God has lost none of her passion for "encountering," befriending and loving those who are different from her—or for speaking her mind when she finds injustice in her midst.

Like me, my wife treasures her public school education experience, which afforded us the opportunity to encounter people of all faiths, races and ethnicities. And while, like me, she loves her Catholic faith, she finds her world broadened, her life enriched and her faith in Jesus strengthened when she encounters people of different faiths who share her love of all humanity, who treat everyone with kindness, who respect the God-given dignity present in all creation.

A few years ago, we took a two-week group tour of Italy, among two dozen folks of different backgrounds and, clearly, different faith experiences.

Significantly, we realized, it was the first time after close to 35 years of almost day-to-day involvement in Church life and ministry that we had spent this much time with mainly non-Catholic people.

It was one of the most rewarding experiences of our lives. And not because of the amazing sites and the wonderful food—amazing and wonderful though they were—but because of the people. Kind, friendly, generous, loving people with whom, I told them at our final group dinner, we would happily travel again in a heartbeat.

We had, you might say, come outside of our "Catholic cocoon" to rediscover the beauty and dignity with which God imbues all creation.

The example of the life that Christ lived on this Earth can challenge us some 2,000 years later.

The way he lived among people very different from himself says to us now, "Follow me," as in, "Do as I do. Walk where I walk. Do not be afraid to encounter those outside your neighborhood, your faith community, your sphere of influence. Look beyond the externals and discover my presence within them—and allow them to discover my presence within you.

"And honor these 'others' by treating them as I would—with kindness, love and respect. For they, like you, are the creations of my Father."

(Catholic journalist Mike Nelson writes from Oxnard, Calif.) †



Pope Francis shakes hands with Sheikh Ahmad el-Tayeb, grand imam of Egypt's Al-Azhar mosque and university, during a document signing at an interreligious meeting in Abu Dhabi, United Arab Emirates, on Feb. 4, 2019. Pope Francis, like Pope Benedict XVI and St. John Paul II before him, has made a regular practice of meeting with people from a wide variety of cultural and religious backgrounds. (CNS photo/Paul Haring)

Joyful Witness/Kimberly Pohovey

God washes holy water over us as a symbol of renewal

I listened to the song I had listened to many times before, but this time it made me ponder the meaning of the words,

“there’s holy water in an island rain.”



I thought of all the times I vacationed in tropical settings where the humidity builds throughout the day until the heavens unleash the waters that wash away the oppressiveness.

As I’m writing this column, it has been a similar kind of day. The temperature rose to the mid-90s, and my dashboard display read 102 degrees as I left work making my way through the stifling air. This evening, the sky grew dark, the wind picked up and then a torrent of rain fell fast and hard. When the sun emerged again, a vivid rainbow crossed the sky.

When I think of holy water, my first thought is the Jordan River, the site of Jesus’ baptism, and countless more. Then I think of the baptismal fonts and church receptacles in which we dip our fingers to make the sign of the cross. Ritualistically,

holy water has been used as a powerful symbol of the repentance of sin, baptism into new life with Christ, healing and protection from evil.

The use of holy water in the Catholic tradition is said to date back to the first century, but it is certainly borrowed from the purification and spiritual washing rituals of our Jewish ancestors.

Holy water is most symbolic to us in the sacrament of baptism, when our sins are washed away, and we are offered a new life in Christ.

Funerals begin with the sprinkling of holy water over the casket, and wedding rings are blessed with holy water—as a reminder of our baptismal promises.

In ancient monastic tradition, monks were blessed by their abbot with holy water before they retired to bed each night. We sign ourselves with holy water when we enter church to symbolize our repentance before the Eucharist and again as we exit to protect us against the evils of the world. Even the holy waters of Lourdes are believed to have healing power.

I always have holy water at my house. I sign myself when I feel sick, when I’m in pain, when I just feel like I need

the gentle drips of holy water to protect and comfort me. I have used it to sign my children when I feel they need extra protection or healing. Through the years, we have invited priests to bless our homes with holy water. To me, holy water has not only washed away my sins, but washes over me a supreme sense of peace in knowing that I am God’s and he has me under his protection.

The Church teaches that holy water is blessed by a priest, but I can’t help but wonder if holy water that falls straight from the heavens is blessed by God himself. I like to think God sees humanity burdened with heaviness—with our sins, our struggles, the unbearable weight of our personal issues—and when it becomes just too oppressive, he commands the heavens to let loose. He washes away the strains of our lives and grants us renewal and hope. The rainbow afterward is his beautiful, flourishing touch reminding us of his reassuring message of hope.

(Kimberly Pohovey is a member of St. Jude Parish in Indianapolis. She is the director of major and planned gifts for the archdiocese.) †

Twenty Something/

Christina Capecchi

Participating with the Holy Spirit

Sometimes gold flakes surface along the periphery. The first or last picture in a photo shoot is the winner. The opening or final page of a book delivers the line that you hold to your heart. Or the wind-down of an interview—right after the formal conversation has wrapped up—produces a comment that stops you in your tracks.



This morning, I interviewed a Catholic counselor, focusing on the nature of his work. Once we’d covered my final question, I asked how he likes his job.

“It’s been a joy,” he said. “My mantra is, ‘What wants to happen today?’ In the guidance of the Holy Spirit, things are always trying to happen. And once in a while, we pay enough attention to join our energy to what God wants to happen.”

What a thrilling prospect! God is always at work but in mostly hidden ways. If we can attune ourselves to his promptings, we can assist him. We can accelerate his cause, we can connect the dots, we can be his hands and feet.

Immediately, I thought of my aunt Jan, whose generosity and availability flows from a deep prayer life. She trusts in God, she trusts the stranger in her midst, and jumps at any chance to connect the two.

Because Jan is paying attention and always in conversation with God, she sees these opportunities more than the rest of us. She joins her energy to God’s, as the counselor put it.

Take her morning walk to Mass, which begins at 7:30 a.m. 3 miles from her home.

One morning, she was passed by an 81-year-old man on a motorized scooter. They struck up a long conversation. Soon Jan was serving Dale lunch at a nearby park and giving him flashers and a reflective visor for safer night-time scooting.

His life story spilled out. Dale had studied under Ansel Adams and befriended Jack Kerouac. He’d been widowed. And most recently, he’d lost the right to drive a car.

Jan checks in with Dale regularly and plans to help with his next camping trip.

Another morning, Jan relieved a biker who had been chased by two lost dogs on his way to work. She assumed reign of them, keeping the wilder one from the highway and securing its collar in order to call the owner.

Then there was the time a priest friend from Indiana called about Craig, a parishioner who had gone into cardiac arrest right before a flight made a layover at the St. Paul-Minneapolis airport. Jan zoomed into action. She and her husband hosted Craig and his wife for three weeks.

“I pray for the people who God puts in my path,” Jan said. “I ask God to remove all the obstacles keeping me from him.”

Spending 10 minutes in silence every day listening to God has been crucial for Jan. If God can work through a donkey carrying Mary to Bethlehem, she figures, he can work through her. “I believe I’m right where God wants me to be—and if I’m not, he will direct me.”

Her generosity is fueled by gratitude. “Look, look, look! God has been so incredibly generous. I can’t possibly not return that generosity.”

Every day in service to God is an adventure. It’s also a source of peace.

“Something is happening in my life recently,” she said. “I just cannot believe how God is so generous in showing us his ways: ‘Don’t be afraid, don’t be frustrated. I’ve got it under control.’”

As the seasons shift and a new school year clicks into gear, may we pay attention to openings from the Holy Spirit. May we rise each morning with holy curiosity, asking, “What does God want to happen?”

(Christina Capecchi is a freelance writer from Inver Grove Heights, Minn.) †

Our Works of Charity/David Bethuram

‘Comfort the afflicted,’ share God’s mercy with those in need

I am sure many of you have seen a boxing movie where an underdog takes a brutal punch in the fight of his life and gets knocked to the ground. He hits the floor hard. The people in his corner are shouting, “Get up! Get up!”



His opponent is on the ropes celebrating, thinking it’s over.

But while the underdog boxer is seemingly out for the count, his mind is scrolling through all he’s been through up until that point, and all the people who love and motivate him. Like a jolt, he’s up before the count of 10—and is back in the fight.

For many, these type of boxing stories seem to bear little resemblance to the lives of those who help with Catholic Charities. Though they encounter battles, they don’t train intensely for them, with dedicated professionals to put them through their paces and shore up their weaknesses.

We often don’t see it coming. It could be a health crisis, loss of a loved one, an employment shake-up, betrayal, or some form of persecution. Or maybe it’s something we’re aware of, something we thought was mild or temporary, but it “hits” when it morphs from hill to mountain.

The question is not *whether* we will find ourselves in a battle, but *when*. “Consider it all joy, my brothers, *when* you encounter various trials” (Jas 1:2). Paul likewise says it’s part of our privilege as believers. “For to you has been granted, for the sake of Christ, not only to believe in him but also to suffer for him” (Phil 1:29). We remember vividly the times we have been hit and suffered. Many of us are still recovering.

Catholic Charities is continually comforting the afflicted in violent and poverty-stricken neighborhoods, spreading God’s mercy and bringing hope to troubled communities. Often, “comfort the afflicted” is referred to as “comfort the sorrowful,” and we think of helping someone endure the storm of loss and grief.

It is difficult to find exactly the right thing to say to grieving

friends, but sometimes the best comfort comes from just being there, of letting our friends know that they are not alone. We bring the sympathy of Jesus simply by being a compassionate presence and walking with those who are suffering.

“Comfort the afflicted” can also take on a more rigorous connotation. In its Latin roots, “afflicted” means to be struck down, weakened or injured. To comfort a person who has been weakened in the more literal sense means to restore him or her to strength and help them to build courage and skills so he or she can face life with renewed energy and vigor. This type of comforting often takes special skills and, perhaps, even professional expertise.

Catholic Charities’ programs provide both types of comfort to the afflicted. We compassionately walk with those who are suffering, and we provide professional and practical support to help them rebuild their lives.

Especially in distressed communities, Catholic Charities’ presence is a beacon of hope, reminding residents that they have not been abandoned or forgotten. We know that breaking the cycle of violence in turbulent areas often means breaking the cycle of poverty, and we use our professional expertise to address the many challenges of poverty head-on, improving and stabilizing communities—one person, one family at a time.

Catholic Charities is blessed to comfort and “raise up” those who have been “struck down” by violence, poverty, addiction, grief or other difficult circumstances. It is inspiring to see our staff bolstered by thousands of dedicated volunteers, donors and board members who are strongly committed to changing lives for the better.

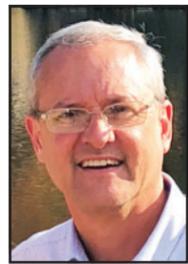
Together, we are bringing hope to troubled communities and giving our brothers and sisters the strength, skills and opportunity to lead lives that are reflective of their essential human dignity.

(David Bethuram is executive director of the archdiocesan Secretariat for Catholic Charities. You can contact him at dbethuram@archindy.org.) †

Guest Column/Richard Etienne

Let us always strive to be humble servants of the Lord each day

The Oxford Dictionary’s definition of the word “humble” is “having or showing a modest or low estimate of one’s own importance.”



My wife and I are blessed to have a group of friends that we have shared many life experiences with through the years as we have raised our families. These shared experiences are now extending into our

empty nest phase.

There is a standing joke—especially among the men in our group—about how humble we each are. (I know: bragging about one’s humility is not a very becoming trait.)

I was very involved with youth retreat movements when I was a young adult,

when I had much more energy physically, could sleep on the floor before I needed back surgery and did not always think about going to bed between 8:30-9 p.m.

Regardless, I enjoyed bragging to the youths about how often I had “won” the “Humility Award,” knowing there was no such honor.

Jesus gave us a wonderful teaching on humility when in the Gospel of Luke, he noted, “... everyone who exalts himself will be humbled, and the one who humbles himself will be exalted” (Lk 18:14).

Additionally, in Luke, we read, “let the greatest among you be as the youngest, and the leader as the servant” (Lk 22:26). In St. Paul’s Letter to the Ephesians, we hear, “... Live in a manner worthy of the call you have received, with all humility and gentleness, with patience, bearing with one another through love” (Eph 4:1-2).

The men in our adult group know that we are far from the humble state that God would want for us in life. In fact, we are each often quite “full” of ourselves.

But teasing each other on a regular basis does remind us it is good to be aware of our continuous need to become more humble—even as hard as that might be for many of us, especially men.

As you reflect on your vocation, how are you doing? Are narcissism and self-importance staples of your life? Or are you trying to focus more on developing the spirit of humility about which Jesus spoke? Let us always strive to be humble servants of the Lord.

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

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

The Sunday Readings

Sunday, September 11, 2022

- Exodus 32:7-11, 13-14
- 1 Timothy 1:12-17
- Luke 15:1-32



The first reading for Mass this weekend is from the Book of Exodus, which chronicles the passage of the Hebrew people from Egypt, where they had been slaves.

God guided them to freedom through the leadership of Moses, who wholly depended on God's help. So, while they had Moses to thank for their successful and safe passage across the Sinai Peninsula to the land God had promised them, the thanks ultimately were due to Almighty God.

In this reading, God speaks to Moses, indicting the people for sinning. Indeed, they had committed the greatest of sins by constructing and worshipping an idol, a calf crafted from gold, nothing but a lifeless piece of metal.

Harsh punishment properly would follow, not because of divine meanness, but because the people had pushed God away. They would reap the whirlwind. It reflected the ancient Jewish thought that rejecting God totally upset a person's life, flawed the person's decision-making, weakened a person and brought unwanted consequences.

Moses implored God to forgive the people. He pleaded with God to remain the people's guide and protector despite their sin.

St. Paul's First Epistle to Timothy provides the second reading. Timothy was a disciple of St. Paul. Together with Silvanus, Timothy had accompanied Paul on some of the Apostle's missionary travels.

While elsewhere in his writings Paul seems to express some doubts about Timothy's skills for leadership, Paul nevertheless regarded him as a special associate and faithful disciple.

To fortify Timothy's fidelity, Paul explains his own personal devotion to Christ. Paul makes clear that he himself was a sinner, but, despite this, Paul insists, God saved him from eternal death through Jesus the Redeemer.

A passage from St. Luke's Gospel is the last reading. It is a story of the Lord's willingness to associate with

tax collectors and sinners. It is easy to imagine why the critics of Jesus disdained sinners. After all, sinners insulted God by breaking the divine law, but why were tax collectors despised as terrible sinners?

The reason was two-fold. In the first place, they were turncoats and traitors, willing tools of the detested Roman occupation, collecting taxes for the imperial treasury.

Secondly, they were legalized thieves and extortionists. Under the Roman system, tax collectors assessed taxes in amounts they themselves chose. Then they could take whatever they received above and beyond what was sent to Rome and put it in their own pockets.

Jesus associated with these despicable tax collectors. He even called one of them, Matthew, to be an Apostle. Of course, people criticized Jesus, unable to believe their own eyes.

The Lord answered critics with three beautiful parables. Their lessons are clear. God's mercy never ends, nor is it ever limited. It awaits even the worst of sinners, if only they repent. God reaches out to us in our need.

He can give us the strength to see the way and to withstand whatever.

Reflection

Displayed in the Vatican Museum is a splendid item, given to Pope Leo XIII by the Austrian Emperor and Hungarian king Francis Joseph I in 1903 on the 25th anniversary of his election as Roman pontiff. Mounted on a magnificent black marble pedestal are wonderfully carved gold figures of 99 sheep, following a shepherd carrying one sheep on his shoulders.

The scene recalls the Good Shepherd who searched for and found the stray sheep.

This beautiful work of art illustrates the first of this weekend's parables. If we turn to the Lord but are still weak, the loving, merciful Lord literally will carry us to fertile pastures.

But for this to happen, we must admit our own blindness, limitations and stubbornness. It is not easy. We need God's strength and enlightenment.

God will help us if we are humble, as Moses was humble, as Paul was humble. †

Daily Readings

Monday, September 12

The Most Holy Name of Mary
1 Corinthians 11:17-26, 33
Psalm 40:7-10, 17
Luke 7:1-10

Tuesday, September 13

St. John Chrysostom, bishop and doctor of the Church
1 Corinthians 12:12-14, 27-31a
Psalm 100:1b-5
Luke 7:11-17

Wednesday, September 14

The Exaltation of the Holy Cross
Numbers 21:4b-9
Psalm 78:1b-2, 34-38
Philippians 2:6-11
John 3:13-17

Thursday, September 15

Our Lady of Sorrows
1 Corinthians 15:1-11
Psalm 118:1b-2, 16ab-17, 28
John 19:25-27
or Luke 2:33-35

Friday, September 16

St. Cornelius, pope and martyr
St. Cyprian, bishop and martyr
1 Corinthians 15:12-20
Psalm 17:1bcd, 6-7, 8b, 15
Luke 8:1-3

Saturday, September 17

St. Robert Bellarmine, bishop and doctor of the Church
St. Hildegard of Bingen, virgin and doctor of the Church
1 Corinthians 15:35-37, 42-49
Psalm 56:10c-14
Luke 8:4-15

Sunday, September 18

Twenty-fifth Sunday in Ordinary Time
Amos 8:4-7
Psalm 113:1-2, 4-8
1 Timothy 2:1-8
Luke 16:1-13
or Luke 16:10-13

Question Corner/Fr. Kenneth Doyle

Other Christian faith traditions have rituals for the forgiveness of sins

(Editor's note: This column by Father Kenneth Doyle was originally published in 2021.)



Q Catholics are blessed to have the sacrament of reconciliation. But what about other faiths? How do non-Catholics have their sins forgiven? (Hawaii)

A The Catholic Church has a long history of the confession of sins. In the earliest centuries, confession was actually done in public, the thinking being that when we sin, we damage not only our own friendship with God but our relationships within the community of faith. But around the sixth century, Irish monks began hearing confessions one-on-one, and that practice eventually became a universal practice in the Church.

Though most Catholics may not know this, there are types of individual confession in other religious groups as well. Eastern Orthodox priests, for example, hear confessions not in a confessional but in the main part of the

church, before a Gospel book and an icon of Jesus Christ. (This serves as a reminder to the penitent that the confession is really made not to another human being but to God himself.)

Lutherans have a form of confession known as "Holy Absolution," that is done privately by a cleric upon request. After the penitent has confessed his or her sins, the minister declares: "In the stead and by the command of my Lord Jesus Christ, I forgive all your sins in the name of the Father and of the Son and of the Holy Spirit."

In the Anglican tradition, confession and absolution is usually done by an entire congregation as part of a eucharistic service, but certain Anglicans, particularly Anglo-Catholics, do practice private auricular confession.

The Catholic Church teaches that venial sins can be forgiven by prayer and acts of charity, but it requires individual confession at least annually for mortal sins and encourages penitents to also confess venial sins as a way to grow in holiness.

It's noteworthy to mention that during the pandemic, in March 2020, the Apostolic Penitentiary (the Vatican tribunal that deals with matters of conscience) urged Catholic priests to remind the faithful that, when they find themselves with "the painful impossibility of receiving sacramental absolution," they can make an act of contrition directly to God in prayer.

If they are sincere and promise to go to confession as soon as possible, said the Vatican tribunal, they "obtain the forgiveness of sins, even mortal sins."

Q I heard on a Catholic channel that on holy days of obligation, all proceeds from the collection plate stay with the parish—as distinguished from Sunday offerings, where there is a split with the diocese. Is this true? (Location withheld)

A Although there is some variation among dioceses, I am not familiar with any place that has the arrangement you describe—where holy day revenue would go to the parish, while Sunday collections would be divided with the diocese.

Instead, all collections typically go first to the parish, where they are used to keep the lights and heat on in the parish church, pay the salaries of parish staff, provide Catholic education through a parish school and/or religious education program, etc. The parish then forwards to the diocese a yearly tax, called an assessment, which is used to run the chancery office and the marriage tribunal, to train seminarians, etc. †

My Journey to God

Bread for the Journey

By Sandy Bierly

Bread for the journey,
Our pilgrimage through life,
Is the Eucharist,
Jesus come down from heaven,
To give us life!

Jesus alone sustains us,
In our trials through life,
Through the valleys and hills,
Through the struggles and joys,
The Eucharist gives us life!

To continue the journey,
The Israelites ate manna,
David ate the blessed bread,
Elijah ate the hearth cake,
And Jesus gives us life!



(Sandy Bierly is a member of Our Lady of Perpetual Help Parish in New Albany. Photo: Voluntus Dei Father Leo Patalinghug incenses the Blessed Sacrament during adoration at the National Catholic Youth Conference in Lucas Oil Stadium in Indianapolis on Nov. 19, 2021.) (File photo by Natalie Hoefler)

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.

ANDERSON, Franklin L., 77, St. Bartholomew, Columbus, Aug. 11. Father of Rebecca Dickerson and Donald Anderson. Brother of Cecelia Ellis, Alicia Rendel and Deacon Bradley Anderson. Grandfather of four.

ANDRES, Irma R., 98, All Saints Parish, Dearborn County, Aug. 2. Mother of Mary Russell, Daniel, Lawrence and Ronald Andres. Sister of Mildred Swales, Ray and Russell Kuebel. Grandmother of seven. Great-grandmother 10. Great-great-grandmother of two.

BALMER, Stephen D., 80, St. John the Baptist, Starlight, Aug. 1. Husband of Karen Balmer. Father of Amy Hale and Christopher Balmer. Brother of Bruce Balmer. Grandfather of six.

BARHORST, Laverne M., 91, St. Mary, Greensburg, Aug. 5. Mother of Sharon Fischer, Ronnie and Tim Barhorst. Grandmother of seven. Great-grandmother of eight.

BAURLE, Louis, 85, St. Ambrose, Seymour, Aug. 1. Husband of Mary Ann Baurle. Father of Karen Clark, Donna Disque and Gregg Baurle. Brother of Frieda and Donald Baurle. Grandfather of five. Great-grandfather of seven.

BEIER, Ronald H., 71, St. Boniface, Fulda, Aug. 5. Father of Brent and Craig Beier. Son of Ardella Beier. Brother of Carma and Diane Berg, LeAnn Hoffman, Ruth Mullen, Allen, Kenny, Larry and Tom Beier. Grandfather of four.

BLOCK, Rose Marie, 94, St. Mary, New Albany, July 24. Mother of Rose Block Shannon, Jane Block Spitznagel, Patty Geswein,

Nancy Miller, Susan, Daniel, David and William Block. Grandmother of 22. Great-grandmother of 46.

COOPER, Marilyn, 93, St. Elizabeth Ann Seton, Richmond, Aug. 12. Mother of David, Jeff, Mark and Tony Cooper. Grandmother of five. Great-grandmother of one.

DEARINGER, Alberta (Albright), 91, Our Lady of the Greenwood, Greenwood, Aug. 6. Mother of Beverly Carnes, Sharon Knierim and Dorrell Dearing. Sister of Pamela Black. Grandmother of six. Great-grandmother of 15. Great-great-grandmother of two.

DECRAENE, Robert G., 87, St. Luke the Evangelist, Indianapolis, Aug. 7. Father of Diane Brown, Suzanne Fore, Daniel, James, Michael and Robert Decraene. Grandfather of 15. Great-grandfather of nine.

DOYLE, Edward E., 84, SS. Francis and Clare of Assisi, Greenwood, Aug. 7. Husband of Frances Doyle. Father of Elaine Bouchie and Carolyn Doyle. Grandfather of three.

EVARD, David E., 90, St. Paul, Tell City, Aug. 2. Husband of Maggie Evard. Father of Michelle Marietta, Jackie Rolf and Joe Evard. Grandfather of 11. Great-grandfather of one.

FREDERICK, Barbara A., 98, St. Bartholomew, Columbus, July 30. Mother of Benedictine Sister Anne, David, Jay, Mark, Matthew, Neil, Shawn and Tom Frederick. Grandmother of 13. Great-grandmother of seven.

FREEMAN, Norma, 76, St. Rita, Indianapolis, April 14. Mother of Karriem and Richard Freeman. Sister of Lucy Bell, Poly King, Deborah and Leonzo Quarles. Grandmother of three. Great-grandmother of three.

GARCIA RODRIGUEZ, Isabel, 46, St. Lawrence, Indianapolis, April 12. Wife of Vicente Rodriguez. Mother of Beatriz, Dailin, Destiny, Jacqueline and Jessica Rodriguez. Daughter of Eleanor Rodriguez. Sister of Silvia, Francisco, Raul and Rigoberto Garcia. Grandmother of four.

GREEN, Karin A. (Doolin), 80, St. Joseph, Corydon, Aug. 9. Mother of Lisa Osborne and Larry Green. Sister of Janet Mullflur, Colette, Kevin, Michael, Shawn and Thomas Doolin. Grandmother of six. Great-grandmother of one.



Ukrainian President Volodymyr Zelenskyy visits with a student in Kyiv on Sept. 1, the first day of school in the country still struggling against a Russian invasion that began on Feb. 24. (CNS photo/Ukrainian Presidential Press Service/Handout via Reuters)

HALL, Kevin C., 61, St. Bartholomew, Columbus, Aug. 4. Husband of Patricia Hall. Father of Rianne Craig, Chelsea Ortlieb and Kyler Hall. Son of Lois Hall. Brother of Norby Tester, Gerry, Jim and Tim Hall. Grandfather of two.

HERMANN, Marianne D. (Lowe), 92, St. Roch, Indianapolis, Aug. 5. Mother of Dodie Thie and Donna Williams. Sister of Tom Lowe. Grandmother of 24. Great-grandmother of 55. Great-great-grandmother of eight.

HIRSCH, Clayton, 15, St. Luke the Evangelist, Indianapolis, July 29. Son of Michael Hirsch and Jessica Kelley. Brother of Tea Bremner, Ashton Frankville and Colton Oliver. Grandson of Mike and Kathy Hirsch.

HUSER, James R., 93, Holy Name of Jesus, Beech Grove, Aug. 20. Husband of Jeanne Huser. Father of Maureen Bogard, Marilyn Haywood, Jean O'Gara, Mary Stewart, Chris, Gerald, James, John, Joseph and Terry Huser. Brother of Marie Kern. Grandfather of 41. Great-grandfather of 95. Great-great-grandfather of two.

JOHNSON, Alberta L., 88, Holy Angels, Indianapolis, July 26. Mother of Nannette Johnson-Howard, Rhonda Johnson-Pitts, Donna Morris-Chapman, Derek and Eric Morris. Grandmother of 24. Great-grandmother of 42. Great-great-grandmother of 10.

LASTER, Sr., Sherman, 91, Holy Angels, Indianapolis, Feb. 4. Father of Theresa Montgomery, Angela Laster-Rutland, Diane, Kevin and Sherman Laster, Jr. Grandfather and great-grandfather of several.

LECLERE, Pamela S., 61, St. Paul, Tell City, Aug. 3. Mother of Gina Vantiem and Jim Leclere. Sister of Tina Carter, Karen Harth, Jeanne Woolums, Gary and Larry Kleeman. Grandmother of one.

MILLER, Robert W., 54, St. Bartholomew, Columbus, July 23. Father of Jodi Miller. Son of Bette A. Niedbalski.

Brother of Andrew Miller. Stepbrother of Brian Niedbalski.

MONTGOMERY, Theresa J., 66, Holy Angels, Indianapolis, March 4. Mother of Thomas Montgomery. Sister of Angela Laster-Rutland, Diane, Kevin and Sherman Laster, Jr.

MURRELL, Annie (Scott), 77, Holy Angels, Indianapolis, July 25. Mother of Shana Smith, Michael Jimson, Michael and Robbie Scott. Sister of Ivory Nelson and Nettie Nelson-Roby. Grandmother of 14. Great-grandmother of 27.

RICHARDSON, Sr., Ronald J., 78, St. Joseph, Corydon, Aug. 4. Husband of Rosemary Richardson. Father of Angela

Finlay, Eric Timberlake and Ronald Richardson, Jr. Brother of Leland and Russell Richardson. Grandfather of 13. Great-grandfather of 14.

RIESTER, Julia A., 81, St. Bartholomew, Columbus, July 31. Mother of Katherine Carr, James, John III and Mark Riestler. Grandmother of five.

SAVAGE, Frank N., 101, St. Lawrence, Lawrenceburg, July 29. Father of David, James, John, Patrick and Philip Savage. Grandfather of 10. Great-grandfather of 13.

SCHERRER, Helen L., 99, St. Lawrence, Indianapolis, July 1. Mother of Jane Bremer, Susan Day, Andrea Espich, Mary Skillern,

Joseph and Stephen Scherrer. Grandmother of 13. Great-grandmother of 10.

SMITH, Linda, 76, St. Michael, Bradford, Aug. 9. Sister of Mary Ann O'Brien. Aunt and great-aunt of several.

STEPHAN, Jason D., 43, St. Michael, Bradford, July 24. Father of Jillian, Skylar and Ty Stephan. Brother of Amanda Stephan.

SULLIVAN, John F., 94, Holy Spirit, Indianapolis, July 28. Uncle of several.

SUTHERLAND III, Jack R., 51, Nativity of Our Lord Jesus Christ, Indianapolis, July 29. Husband of Allison Sutherland. Brother of Jason Sutherland. Uncle of several. †

Franciscan Sister Mary Claire Hausfeld served in food services for 42 years

Franciscan Sister Mary Claire Hausfeld died on Aug. 19 at the motherhouse of the Congregation of the Sisters of the Third Order of St. Francis in Oldenburg. She was 73.

The Mass of Christian Burial was celebrated on Aug. 25 at the Motherhouse Chapel in Oldenburg. Burial followed at the sisters' cemetery.

Sister Mary Claire was born on July 22, 1949, in Cincinnati. She joined the Sisters of St. Francis on Sept. 8, 1967, and professed final vows in on Aug. 10, 1975.

After studying at Marian University in

Indianapolis, Sister Mary Claire returned to Oldenburg in 1971 where she began service in food service in the motherhouse's diet kitchen. She ministered as manager of the diet kitchen from 1980-85 and as manager of central food service from 1987 until she retired in 2013.

Sister Mary Claire is survived by her siblings, Judy Hoffmeister, Jane, Bill, Jim, John and Richard Hausfeld.

Memorial gifts may be sent to the Sisters of St. Francis, P.O. Box 100, Oldenburg, IN 47036-0100. †

Franciscan Sister Rose O'Brien served as an educator for 35 years

Franciscan Sister Rose O'Brien died on Aug. 30 at the motherhouse of the Congregation of the Sisters of the Third Order of St. Francis in Oldenburg. She was 91.

The Mass of Christian Burial was celebrated on Sept. 6 at the Motherhouse Chapel in Oldenburg. Burial followed at the sisters' cemetery.

Florence Rose O'Brien was born on Sept. 16, 1930, in Covington, Ky. She joined the Sisters of St. Francis on Sept. 11, 1948, and professed final vows on Aug. 12, 1954. She earned a bachelor's degree in education at Marian University in Indianapolis and master's degrees in theology at St. Xavier University in Chicago. She later continued her education at The Catholic University of

America in Washington; St. Louis University in St. Louis; and Xavier University in Cincinnati.

During 73 years as a member of the Sisters of St. Francis, Sister Rose ministered in Catholic education and other educational settings for 35 years in Illinois, Indiana, Missouri, Ohio and Mexico. She also served as parish catechetical leader in several parishes in Ohio. Beginning in 2008, Sister Rose retired to the motherhouse in Oldenburg.

She is survived by her sisters, Ann Rombach of Wilmington, Del., and Mary Ellen Swanson of Park Ridge, Ill.

Memorial gifts may be sent to the Sisters of St. Francis, P.O. Box 100, Oldenburg, IN 47036-0100. †

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317-236-1548 or 800-382-9836, ext. 1548
victimassistance@archindy.org

Most abortions in Indiana to end on Sept. 15, pending possible injunction

By Natalie Hoefler

It is a day that has been fought for and anticipated for nearly 50 years, an historic day. Barring a potential temporary injunction from a recent lawsuit, Indiana will become almost abortion-free on Sept. 15.

The date was set in Indiana's new Senate Enrolled Act 1 (SEA 1), passed on Aug. 5. The law makes performing abortions a felony with the exceptions of rape and incest until up to 12 weeks of pregnancy, and fetal abnormalities or medical emergencies until 20-22 weeks of pregnancy.

"As I witness this historic moment in our state, I rejoice that the prayers of the faithful have been answered and our



Brie Anne Varick

Indiana state laws will better protect the vulnerable unborn and will protect mothers and fathers from the trauma of abortion," said Brie Anne Varick, coordinator for the archdiocesan Office of Human Life and Dignity.

"This law can teach and inform our culture," said Alexander Mingus, associate director of the Indiana Catholic Conference (ICC), the public policy arm of the Church in Indiana. "I see this as the beginning of much more to take place."

"My hope is for the law to be a slow teacher to help people rediscovering the humanity of the pre-born. That will bring the changing of hearts and minds we've talked about for so long. The enactment of this law is a big step."

'We are confident the state will prevail'

A lawsuit filed on Aug. 30 by Planned Parenthood and the American Civil Liberties Union could result in a temporary injunction on the Sept. 15 date as the case is addressed by the court. As of *The Criterion* going to press, no such announcement had been made.

The lawsuit, which was filed in Monroe County, claims that SEA 1 violates the right to privacy and equal protections under the Indiana Constitution.

"Everything is pure speculation at this point," said Mingus. "I wouldn't be

surprised to see at least a preliminary injunction. From there, it depends on how the judge moves forward.

"I've heard that it's not likely the case will work out in Planned Parenthood's favor. Their arguments are similar to [those made in] the *Dobbs v. Jackson Women's Health Organization* case" that led to the overturning of *Roe v. Wade* in June, he said. "I don't see the language of the Indiana Constitution changing."



Alexander Mingus

"But again, it's all speculation right now. We'll have to see how it all plays out."

Sen. Rodric Bray (R-Martinsville), Indiana Senate president *pro tem*, issued a statement that same day, saying, "We set out to pass a bill in the special session that would protect life and support mothers and babies, and that's what we did. It was always our intent to draft a bill that could withstand a constitutional challenge, and I hope to see that will be the case."

Indiana Right to Life president and CEO Mike Fichter also released a statement on Aug. 30 in response to the lawsuit.

"Not only is there no right to an abortion in the Indiana Constitution, it actually states life is one of our inalienable rights," he said. "We are confident the state will prevail and pray the new law is not blocked from going into effect on Sept. 15, knowing that any delay will mean the indiscriminate killing of unborn children will continue at abortion [facilities] across Indiana."

Meanwhile, as long as abortions up to 22 weeks gestation remain legal in Indiana, abortion centers, physicians and hospitals will now be required to report 25 specific abortion complications to the Indiana Department of Health, thanks to another pro-life win for the state on Aug. 29.

On that date, the United States Southern Indiana District Court dismissed a lawsuit by Planned Parenthood challenging a 2018 Indiana law that required such reporting.

"The legislature had a legitimate concern that researchers have insufficient data available to study

the safety of abortion," Indiana Attorney General Rokita said in an Aug. 30 statement. "This law advances the causes of compassion, common sense, medical science and public health."

'Double our efforts to walk with moms'

With the date for the end of most abortions in Indiana on the horizon, the focus has shifted to supporting pregnant and parenting moms and their children.

Part of Indiana Senate Enrolled Act 2 (SEA 2), also passed on Aug. 5, provides funds for this purpose.

According to an Indiana Senate Republican news release issued on Aug. 5, SEA 2 allocated \$42 million to "programs like the Nurse Family Partnership, Child Care Development Fund, Safety PIN program, Safe Haven baby boxes" and more. An additional \$45 million will go to the new Hoosier Families First Fund, "which allows the state the flexibility to add funds to programs that help support healthy pregnancies and families."

Senate Enrolled Act 2 also increased the adoption tax credit to \$2,500 for each eligible child and created a \$3,000 income-tax exemption for each adopted child on top of the existing \$1,500 exemption for all dependents.

"We were happy to see those included," said Mingus. "There's good stuff in [SEA 2] and momentum going into the next session to do more."

"But we do have concerns about how the distribution of the funds is going to work."

ICC executive director Angela Espada agreed.

"While \$45 million sounds like plenty, this amount is distributed among Indiana's 92 counties for various needs," said Espada.



Angela Espada

"The result is that the resources will be stretched entirely too thin to adequately provide for the needs of Hoosier women and families."

She also noted that state-provided funds "should not be any excuse for Catholics to lessen contributions of time, talent and treasure within their own communities" in terms of supporting women and families.

Varick agreed. "There is great work left to do, she said. "The reversal of *Roe* has revealed the division in our state and our nation. We must continue to fast and pray for the conversion and healing of our nation, for those who are angry, confused and fearful, for those who grieve and suffer the trauma of abortion."

"We must double our efforts to walk with moms so they know they are not alone."

(Go to www.walkingwithmomsindy.org for an ongoing list of resources in the archdiocese that can be referred to moms in need and used to identify places to support financially, with donated items or through volunteering.) †

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New duties do not diminish call to evangelize, pope tells cardinals

VATICAN CITY (CNS)—Jesus' call to spread the Gospel should fill all Christians, especially those within the Church hierarchy, with a sense of wonder and gratitude, Pope Francis said.



Pope Francis

Celebrating Mass in St. Peter's Basilica on Aug. 30 with the College of Cardinals, the pope said this sense of wonder "sets us free from the temptation of thinking that we can 'manage things.'"

"Today the Church is big, it is solid, and we occupy eminent positions in its hierarchy. They call us 'eminence,'" he told the cardinals

and the estimated 4,500 people present. "There is some truth in this, but there is also much deception, whereby the father of lies seeks to make Christ's followers first worldly, then innocuous.

"This calling is under the temptation of worldliness and, step-by-step, it takes away your strength, it takes away your hope, it takes you away from seeing the gaze of Jesus, who calls us by name and sends us. This is the cancer, the woodworm of spiritual worldliness," the pope added, departing from his prepared remarks.

The votive Mass, offered "for the Church," was celebrated after the pope met with cardinals from around the world on Aug. 29-30 to reflect on the apostolic constitution "*Praedicate evangelium*" ("Preach the Gospel") on the reform of the Roman Curia.

"The work in language groups and exchanges in the hall provided an opportunity for free discussion on many aspects related to the document and the life of the Church," the Vatican said in a statement published on Aug. 30.

The final session of the pope's meeting with the cardinals, the statement said, was dedicated to the Jubilee Year in 2025.

In his homily at the Mass, the pope reflected on the first reading from St. Paul's Letter to the Ephesians, in which the Apostle praises God for revealing "the mystery of his purpose" and his "hidden plan" for humanity.

St. Paul's hymn of praise, the pope said, is "born of wonder, a praise that will never become force of habit, as long as it remains rooted in wonder and nourished by that fundamental attitude of the heart and spirit."

Recalling the Gospel reading from St. Matthew in which Jesus sends his followers "to make disciples of all the nations" (Mt 28:19), Pope Francis said Christians cannot only marvel "at the plan of salvation itself, but at the even more amazing fact that God calls us to share in this plan."

Christ's promise that "I will be with you always to the end of time," he said, "still has the power, even after 2,000 years, to thrill our hearts.

"We continue to marvel at the unfathomable divine decision to evangelize the whole world, starting with that ragtag group of disciples, some of whom—as the evangelist tells us—still doubted," the pope said.

Nevertheless, he continued, the mystery "of our being blessed in Christ and of going forth with Christ into the world" should awaken in Christians the "wonder of being in the Church.

Addressing the 20 new cardinals elevated in a consistory on Aug. 27, including Cardinal Robert W. McElroy of San Diego, the pope said the wonder of being chosen to spread the Gospel "does not diminish with the passing of the years," nor does it "weaken with our increasing responsibilities in the Church."

"No, thanks be to God; it grows stronger and deeper. I am certain that this is also the case with you, dear brothers, who have now become members of the College of Cardinals," he said.

Citing St. Paul VI's encyclical letter on the Church, "*Ecclesiam Suam*," Pope Francis expressed gratitude



New U.S. Cardinal Robert W. McElroy of San Diego, center, and other new cardinals worship at a Mass with Pope Francis in St. Peter's Basilica at the Vatican on Aug. 30. (CNS photo/Paul Haring)

to his predecessor, "who passed on to us this love for the Church" and gratefulness for the "gift of our being not only members of the Church, but involved in her life, sharing in and, indeed, jointly responsible for her."

Christians who are ministers of the Church, Pope Francis said, are those who love the Church and are ready to be at "the service of her mission wherever and however the Holy Spirit may choose.

"This was the case with the Apostle St. Paul, as we see from his letters. His apostolic zeal and the concern for the community was always accompanied, and indeed preceded, by words of blessing filled with wonder and gratitude," the pope said.

"May it also be the case with us. May it be the case with each of you, dear brother cardinals," he said. †



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