



The Criterion

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Serving 'the least among us'

New director says program connecting parishes creates a lifeline of hope, faith, page 3.

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Priests and their dogs: A bond of joy that brings extra smiles to parish members, too

First of two parts

By John Shaughnessy

With his tail wagging and his head bopping back and forth in the rhythmic joy of being a dog, Raphael quickly gets smiles and pats of affection from the people who have come to the food pantry at St. Michael Parish in the southern Indiana community of Bradford.

In the 10 months since he was rescued by Father Aaron Pfaff, the dog who is named after one of the archangels has made such a connection with the people who come in need of extra food that *they bring him snacks and treats.*

That connection has also fed a different kind of need for Raphael, who had a damaged tail and a broken tooth—and who had lived in a cage in a basement—before Father Pfaff found him outside a Cincinnati animal shelter and gave him a home in more ways than one in the parish. Ever since, the huge English Mastiff breed dog has been making the most of his second chance.

“He’s on a mission to build trust in people,” Father Pfaff says. “He seems to build a lot of relationships with children, guests of the food pantry and adults. People see a big, gentle spirit. In his own way, he’s teaching us kindness and generosity. He’s a real welcoming presence.”

That description fits a number of dogs who have found homes with priests across the archdiocese, welcoming parishioners, connecting with school children and sometimes even helping to deepen people’s faith.

‘I wouldn’t give her up for the world’

When he decided to get a dog, Father Adam Ahern had just returned to the archdiocese after serving in 2019-20 as a chaplain in the Indiana Army National Guard—his unit having been deployed to a camp in Kuwait where he had traveled across the Middle East to minister to U.S. soldiers facing intense, life-threatening situations throughout the region.

See DOGS, page 8



Father Adam Ahern calls Bella, his 2-year-old German Shepherd, “a great blessing in my priesthood and a gift from God.” (Submitted photo)

Arriving in Kazakhstan, pope makes case for peace

NUR-SULTAN, Kazakhstan (CNS)—Arriving in Kazakhstan, a country that borders Russia, Pope Francis said he came as a “pilgrim of peace” at a time when



Pope Francis

“our world urgently needs peace; it needs to recover harmony. “I am visiting you in the course of the senseless and tragic war that broke out with the invasion of Ukraine, even as other conflicts and threats of conflict continue to imperil our times,” the

pope said on Sept. 13 in a speech to the country’s civil authorities, representatives of civic groups and members of the diplomatic corps.

“I have come to echo the plea of all those who cry out for peace, which is the essential path to development for our globalized world,” he said.

After a nearly seven-hour flight from Rome, Pope Francis arrived in the capital city, Nur-Sultan, where he attended the Sept. 14-15 Congress of World and Traditional Religions. As he arrived in Kazakh airspace, his plane was escorted by fighter jets.

Arriving at the presidential palace, Pope Francis, who continues to suffer from knee pain, remained seated while Kazakh President Kassym-Jomart Tokayev stood next to him as an honor guard played the national anthems of Vatican City State and Kazakhstan.

Welcoming the pope, President Tokayev thanked him for his “tireless and dedicated efforts in the name of the human family around the world” at a “critical juncture in human history.”

As Islamophobia, antisemitism and Christian persecutions continue to rise, the president said, “humanity could really go one way or the other if we are not vigilant.

“I believe it is high time for moderates from different cultures and religions to pool their wisdom and energy to unite

See POPE, page 8

New transitional home in Indianapolis for unsheltered men is ‘one-way ticket to a better life’

By Natalie Hoefler

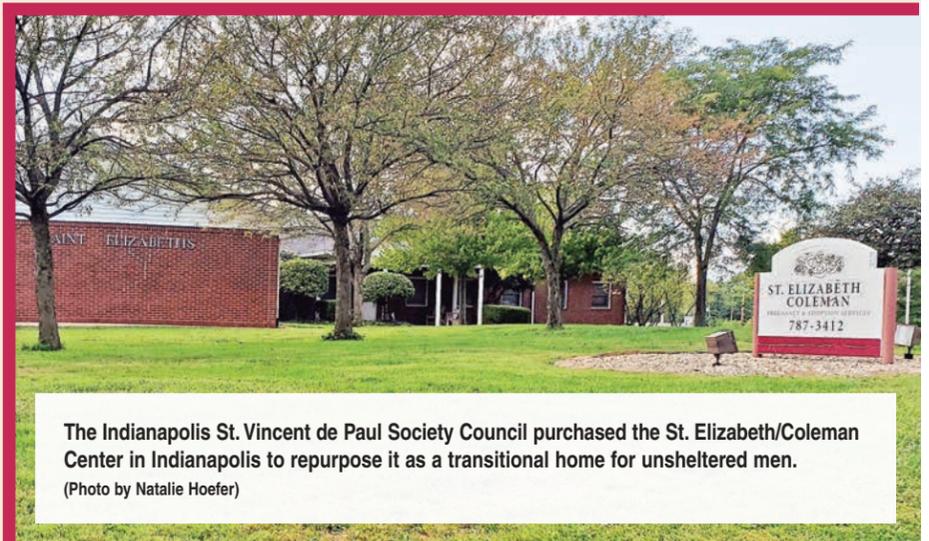
When Paul Ainslie became president of the Indianapolis St. Vincent de Paul Society (SVdP) Council in December 2020, he talked with outgoing president John Ryan about “the next big thing.”

“He got both [Mission 27 resale] stores launched, got the Changing Lives Forever program expanded and got nutritional food in the food pantry,” Ainslie said of Ryan. “So, we discussed what the next big thing should be.

“We decided we really needed to focus on support for people suffering homelessness. We were in handout mode and wanted to do a hand-up program.”

That goal is becoming a reality.

See SHELTER, page 9



The Indianapolis St. Vincent de Paul Society Council purchased the St. Elizabeth/Coleman Center in Indianapolis to repurpose it as a transitional home for unsheltered men. (Photo by Natalie Hoefler)



Transitional Deacon Jack Wright, right, an archdiocesan seminarian, blesses the room of new seminarian Quinton Thomas of the Diocese of Little Rock, Ark., on Aug. 19 at Saint Meinrad Seminary and School of Theology in St. Meinrad. (Photo courtesy of Saint Meinrad Archabbey)

Seminaries begin implementing new Program of Priestly Formation

By Sean Gallagher

The basic mission of seminaries across the U.S. is to form men to be effective parish priests. These seminaries, including Bishop Simon Bruté College Seminary in Indianapolis and Saint Meinrad Seminary and School of Theology in St. Meinrad, follow documents of the Second Vatican Council in carrying out this mission.

But societies and cultures around the world have changed greatly in the 60 years since the council began in 1962.

In response to these changes, the Church regularly updates its norms for priestly formation so that those who are ordained are best positioned to share the Gospel in parish communities.

Starting this fall, seminaries across the U.S., including Bishop Bruté and Saint Meinrad Seminary, are beginning to implement a new edition of the *Program of Priestly Formation* (PPF). It was developed by the U.S. Conference of Catholic Bishops (USCCB) with guidance from the Vatican.

For several years, Archbishop Charles C. Thompson has served on the bishops' committee that oversees the development of the new PPF.

It has taken several years to bring it to completion because of the many levels of review it has undergone. Other bishops' committees have reviewed it and offered suggested edits, as has the entire body of the USCCB. Then, drafts of the document were sent for review to the Vatican.

"It's clear that the Holy See is concerned about priestly formation around the world, as it should be," said Archbishop Thompson. "We have to make sure that we're doing good, solid formation of holy priests for the sake of the Church, for the well-being of all involved, for good preaching, the proper celebration of the sacraments, for pastoral care, for proper administration, for every aspect of the Church."

Father Eric Augenstein, archdiocesan director of seminarians, spoke with *The Criterion* about these changes, emphasizing that the new PPF overall focuses on the principles of "gradualism and integration."

"Gradualism is the concept that seminary formation happens gradually over a period of time," he said. "And you go deeper over time. It's not something that can happen quickly.

"Integration has to do with the integration of the four dimensions of priestly formation—human, spiritual, pastoral and intellectual formation."

In the past, where a seminarian was at in his priestly formation was simply described by the year he was in and where he was at, such as "first year college" or "third theology."

Terminology introduced by the new PPF emphasizes the goal of each stage of priestly formation. There are four stages of formation in the new PPF: propaedeutic, discipleship, configuration and vocational synthesis. The four dimensions of priestly formation in the new PPF are those included in previous editions: human, spiritual, intellectual and pastoral.

"The goal of priestly formation is to form men who are in the likeness of Jesus Christ for service in the Church and the world," Father Augenstein said.

"It flows from a personal relationship with Jesus. Priestly formation is really founded in discipleship, becoming first a disciple of Jesus Christ. Then, once you are a true disciple, you can be configured to Christ the priest."

The propaedeutic stage is for one year and applies to either men entering into their first year of college seminary, or the first year of priestly formation for those who have earned a bachelor's degree but did not attend a college seminary.

During that year, the focus is on the human and spiritual dimensions of formation. Those in college seminaries may take a limited number of general education courses. But the only classes related to the Catholic faith they can take are basic level Scripture or catechism courses.

The development of the propaedeutic stage, said Father Augenstein, is, in part, a response to deficiencies in catechesis some new seminarians may have experienced as children or teenagers.

"It's trying to make sure that all of our seminarians have a basic understanding of what the Church teaches and believes, recognizing that, when they come into seminary, they're inconsistent in their background in the faith," said Father Augenstein of the propaedeutic stage.

Saint Meinrad launched its version of it in August. It includes four archdiocesan seminarians.

"The propaedeutic year offers someone to be really grounded in his faith and



Public Schedule of Archbishop Charles C. Thompson

September 17–27, 2022

<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> <p>September 21 – 10 a.m. Department Heads meeting at Archbishop Edward T. O'Meara Catholic Center, Indianapolis</p> <p>September 21 – 7 p.m. Confirmation Mass for youths of St. Rose of Lima Parish, Franklin; St. Joseph and St. Ann parishes, Jennings County; St. Mary Parish, North Vernon; and Holy Trinity Parish, Edinburgh, at SS. Peter and Paul Cathedral, Indianapolis</p>	<p>September 22 – 3 p.m. Finance Council meeting at Archbishop Edward T. O'Meara Catholic Center</p> <p>September 22 – 6 p.m. White Mass at SS. Peter and Paul Cathedral</p> <p>September 24 – 10:30 a.m. Baptism at St. Francis Xavier Church, Mt. Washington, Kentucky</p> <p>September 26 – 6 p.m. Saint Meinrad Alumni Dinner at Valle Vista Golf Club and Conference Center, Greenwood</p> <p>September 27 – 1 p.m. Council of Priests meeting at Archbishop Edward T. O'Meara Catholic Center</p> <p>September 27 – 5:30 p.m. Mass for St. Vincent de Paul Feast Day in Blessed Sacrament Chapel at SS. Peter and Paul Cathedral</p>
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personal spiritual life before moving into the other dimensions of formation," said Benedictine Father Denis Robinson, rector of Saint Meinrad.

The men in the propaedeutic program at Saint Meinrad largely live in a community apart from the rest of the seminarians with its own chapel and dining hall.

"They're not doing the same things day after day that the other men are doing," said Father Denis. "While they will have some ministry experience, that's not the focus of their formation. It's not a pastoral or even an intellectual focus. It's a spiritual and human focus."

While Bishop Bruté will not begin its propaedeutic stage until next year, Father Andrew Syberg, the seminary's vice rector, says human and spiritual formation offered

for many years at the archdiocesan college seminary has anticipated the changes of the new PPF.

"We hammer human formation over and over and over until we're blue in the face, until the seminarians say, 'Yes. We get it. Human formation,'" said Father Syberg. "The propaedeutic year really focuses in like a laser on human and spiritual formation."

Father Augenstein looks forward to the possible positive impact of the introduction of the propaedeutic stage on the encouragement of priestly vocations. He noted that it may "help ease the minds of hearts of those who are discerning the priesthood but are still unsure.

"It provides a setting and a structure to

See **FORMATION**, page 16



In the front row, Father Andrew Syberg, left, Archbishop Charles C. Thompson and Father Joseph Moriarty pose with seminarians on Aug. 21 on the grounds of Bishop Simon Bruté College Seminary in Indianapolis at the start of a new year of priestly formation at the archdiocesan-operated seminary. (Submitted photo)



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09/16/22

A program to connect parishes creates a lifeline of hope and faith

By John Shaughnessy

David Siler has never forgotten the words that a teacher in Haiti shared with him and others as they made a mission trip to a small, impoverished parish in that country.

The teacher told Siler and the others in the group from St. Matthew the Apostle Parish in Indianapolis, “When we see your smiling faces here, it brings us great hope.”

That connection has also led to great results for both parishes.

“Our twinning relationship has been our parish’s opportunity to directly and significantly respond to the call of Jesus to serve ‘the least among us,’” Siler says. “The spiritual benefits for all of us who have traveled to Haiti have been profound, which in turn has an impact on our entire parish.

“And our support in Haiti allows 480 children to get an education, and 480 children to get a good meal four days per week—thanks to our eventual partnership with our neighboring parish in Indianapolis, Christ the King. And we helped a Catholic priest have the means to live among his parishioners. We raised the funds to build a rectory.”

Ten years after Siler helped establish that life-changing connection between the parishes of St. Matthew and St. Mary Who Unties Knots, he’s now on a mission to create more “twinning” connections between parishes in the United States and parishes in Haiti and Latin America.

On Aug. 15, he became the executive director of the Parish Twinning Program of the Americas (PTPA), an organization that oversees the relationships between Catholic churches in the United States and more than 325 parishes in Haiti and Latin America.

Siler talked about his hopes and goals for the organization in an interview with *The Criterion*. Here is an edited version of that exchange with the former executive director of Catholic Charities in the archdiocese.

Q. Share your perspective on the importance of creating twinning relationships between parishes in the U.S. and parishes in Haiti and Latin America.

A. “Most parishes in Haiti and Latin America are extremely isolated and feel disconnected from the larger Catholic Church. And the level of poverty that exists in these countries is so extreme that it is impossible to fathom for a U.S. Catholic who has never traveled to these countries.

“The pastor that my own parish supports near Cap-Haitien, Haiti, collects a mere \$4-\$6 per weekend from his several hundred parishioners. A bishop in Haiti once told me that there are some areas of Haiti that he would like to send a priest to serve, but he fears that they won’t even be able to eat due to the level of poverty and scarcity of resources.”

Q. How should we as Catholics view such twinning relationships as an extension of our Catholic faith?

A. “Throughout the entire history of our Church, we have been called to regard the inherent dignity of every human person. A twinning relationship with a parish that is extremely poor, whether inside or outside the U.S., is a very real way for Catholics to express this regard.

“It is pretty tough to experience dignity when one doesn’t have enough food to eat, clean water to drink or a worship space that is tattered and torn. When we join with others who are living in these conditions and improve their lives, we allow them to experience dignity—and in that dignity, they experience God.”

Q. You helped to form a twinning relationship between your home parish, St. Matthew the Apostle, and a parish in Haiti. Talk about some of the benefits you’ve seen from that relationship.

A. “The twinning relationship is one of solidarity and partnership. It is more about the connection with one another rather than the material support. The benefits to the parish in Haiti are spiritual, in that they feel deeply connected to the larger Church, in addition to the many very practical benefits.

“At St. Matthew, we have more than 100 parishioners who provide ongoing financial support to pay the teachers and school administrators in Haiti, so although they may never travel to Haiti, they participate in our mission.”

Q. Has the interaction between the two parishes carried over to interaction between the two schools?

A. “We have been blessed to have our Haitian pastor travel to Indianapolis and visit our church and school. He spends time in our classrooms, teaching our students what life is like in Haiti and helping to make real the impact of their prayers and support.

“Our St. Matthew students do a fundraiser each year that allows the pastor in Haiti, Pere Max, to throw a Christmas celebration for his 480 students. We’ve even had a few young students, when having their own birthday celebration, invite their friends to make a donation to Haiti instead of a gift for themselves.”

Q. You have participated in mission trips to St. Matthew’s sister parish in Haiti. For a parish considering a twinning relationship with a parish in Haiti or Latin America, what impact do such mission trips have on people and their faith?

A. “I have been privileged to see the very face of God, and the mark that this has left on my heart and soul is immeasurable. I have developed a love and a passion for serving our friends in Haiti. I’ve also had the privilege of accompanying many others to our twin



During a mission trip, David Siler shares a moment of joy with children who are students at the school of St. Mary Who Unties Knots Parish in Haiti, the twinning parish of St. Matthew the Apostle Parish in Indianapolis, where Siler is a member. (Submitted photo)

parish, and their reactions vary widely.

“Many travelers, upon seeing the profound poverty and life challenges that they could never before imagine, are moved so deeply that they want to remain involved in nurturing our relationship with our sister parish. Even if your heart is only partially open, it is impossible for you not to be touched deeply by the faith and joy of the people in Haiti and Latin America, in spite of their struggles.”

Q. What are some of your goals for the PTPA?

A. “In my first year, I intend to connect with every parish in the U.S. that has a twin in Haiti and Latin America. We currently have 293 such parishes twinning with a parish in Haiti and 35 twinned in Latin America. I want to learn about the work they are doing, their successes and their challenges so that PTPA can seek ways to help them meet their challenges and replicate their successes broadly.

“Every parish twin relationship is unique, yet at the same time there are many aspects that we all have in common—such as the need for water, a means to clean the water, education of children and church facility needs. It is my goal to make our parishes aware of others working in Haiti and Latin America

and connect them so that they can form collaborations and partnerships.

“I also hope to find more parishes in the U.S. that want to begin a twinning relationship, as we currently have a list of about 100 parishes requesting a twin in Haiti and nearly that many throughout Latin America.”

Q. How many parishes in the Archdiocese of Indianapolis have twinning relationships with parishes in Haiti and Latin America?

A. “I am very proud to report that we have 11 parishes in the Archdiocese of Indianapolis who have a twin parish. And the state of Indiana has more twin parishes than any other state in the country, with a total of 46 parishes.”

Q. What guidance would you give a parish wanting to start a twinning relationship?

A. “Take this leap of faith. It will be the best decision your parish has ever made. Parishioners, the parish as a whole and your twin parish will be enriched in ways that you cannot imagine.”

(For more information about the parish twinning program, contact Siler at 317-431-3635 or dsiler@ptpausa.org.) †

New website lists central and southern Indiana resources for moms in need

Criterion staff report

The archdiocesan Office of Human Life and Dignity and Catholic Charities-Social Concerns Ministry have created a new website, walkingwithmomsindy.org, to list resources located in central and southern Indiana for pregnant and parenting moms.

The site has three sections: Resources for Moms, Healing Resources and Parish Resources.

The Resources for Moms section currently has 14 categories. Each lists national and state programs first, then local resources alphabetically by location in the archdiocese.

The Healing Resources page currently lists eight options ranging

from websites to local programs, to counselors, podcasts, books and more.

The Parish Resources section currently includes prayers and prayer guides for leaders of parish ministries that help moms in need.

The number of resources in each section—and potentially new sections—will increase as more information is shared with the coordinators of the site.

Is there a resource you

know of that helps pregnant and parenting moms that is not currently listed on the site? Send the information to Brie Anne Varick, coordinator of the Office of Human Life and Dignity, at bvarick@archindy.org for vetting. †



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Editorial



A Portuguese flag is seen near Pope Francis as he greets the crowd before celebrating Mass for World Youth Day pilgrims in Panama City in this Jan. 27, 2019, file photo. World Youth Day will take place in Lisbon, Portugal, in August 2023, after being postponed due to the COVID-19 pandemic. (CNS photo/Alessandro Bianchi, Reuters)

Pope tells WYD pilgrims to follow Mary's example of encounter, service and love

The Blessed Mother is at the heart of Pope Francis' message for young people preparing to attend World Youth Day (WYD) in Portugal next year.

And his words offer a blueprint for them in their mission to live out their vocations as disciples of Christ.

"Mary is an example of a young person who wastes no time on seeking attention or the approval of others—as often happens when we depend on our 'likes' on social media. She sets out to find the most genuine of all 'connections': the one that comes from encounter, sharing, love and service," the pope said in his message for WYD, which will be held on Aug. 1-6, 2023, in Lisbon, Portugal.

The COVID-19 pandemic caused the postponement of the Lisbon gathering in 2022, and Pope Francis said he hoped young Catholics would gather in the Portuguese city, and that "in these troubling times, when our human family, already tested by the trauma of the pandemic, is racked by the tragedy of war, Mary shows to all of us, and especially to you, young people like herself, the path of proximity and encounter."

The theme the Holy Father chose for two WYD celebrations—one on a local level on Nov. 20, the feast of Christ the King; the other for the world gathering in Lisbon next summer—is "Mary arose and went with haste" (Lk 1:39) to visit Elizabeth after learning she would become the mother of Jesus.

To "arise," the Holy Father noted, "speaks to us of getting up from our slumber, waking up to the life all around us."

In reflecting on the theme, Pope Francis made it clear that he was not urging "haste" as something simply rapid, but instead as an enthusiastic response to experiencing God's love and feeling an urgent need to share it. The Blessed Mother did this after the Annunciation by visiting her elderly cousin Elizabeth, the pope noted.

"Even though the astonishing message of the angel had caused a seismic shift in her plans, the young Mary did not remain paralyzed, for within her was Jesus, the power of resurrection and new life," the pope said. "She arises and sets out, for she is

certain that God's plan is the best plan for her life.

"Mary becomes a temple of God, an image of the pilgrim Church, a Church that goes forth for service, a Church that brings the good news to all," Pope Francis wrote.

Like Mary, disciples of Christ—including young people—cannot be indifferent to the needs of others, the Holy Father noted.

"She thought more of others than of herself. And this gave enthusiasm and direction to her life. Each of you can ask: 'How do I react to the needs that I see all around me? Do I think immediately of some reason not to get involved? Or do I show interest and willingness to help?'"

"To be sure, you cannot resolve all the problems of the world," the pope wrote. "Yet you can begin with the problems of those closest to you, with the needs of your own community. Someone once told Mother Teresa: 'What you are doing is a mere drop in the ocean.' And she replied: 'But if I didn't do it, that ocean would have one drop less.'"

The Holy Father encouraged young people to "set out in haste toward concrete encounters, toward genuine acceptance of those different from ourselves. This was the case with the young Mary and the elderly Elizabeth. Only thus will we bridge distances—between generations, social classes, ethnic and other groups—and even put an end to wars. Young people always represent the hope for new unity within our fragmented and divided human family."

Young people's continuous message, like "the great message entrusted to the Church," must be Jesus, he continued.

"Yes, Jesus himself, in his infinite love for each of us, his salvation and the new life he has bestowed upon us. Mary is our model; she shows us how to welcome this immense gift into our lives, to share it with others, and thus to bring Christ, his compassionate love and his generous service to our deeply wounded humanity."

We pray that next year's WYD bears much fruit and that young people always carry Jesus within their hearts and bring him to all those whom they meet.

—Mike Krokos

Reflection/Sean Gallagher

Elizabeth II's life a reminder of the role of family in instilling timeless values

Although Queen Elizabeth II of Great Britain held no political authority like monarchs of old or like today's governmental leaders, her death on Sept. 8 drew immediate heartfelt reactions from people low and high around the world.



That was because, more than simply the head of state of the United Kingdom, Elizabeth had shown herself from before her 70-year reign began in 1952 to be a true leader of the peoples of the British Commonwealth spread around the world.

When she turned 21 in 1947, knowing that she would succeed her father King George VI as monarch, she said in a speech to the British people, "I declare before you all that my whole life, whether it be long or short, shall be devoted to your service and the service of our great imperial family to which we all belong."

She fulfilled that promise in the long life with which she was blessed, not just in words, but also in the loving care for her people that she showed in so many actions.

In this, Elizabeth built on the strong foundation of service and solidarity she had been given in her parents. She was a teenager when Great Britain was under massive attack from the air in the early years of World War II.

The royal family could have sought refuge in Canada or other countries of the commonwealth far away from the fighting. But her parents were determined to remain with their suffering people and not abandon them in their time of need.

So, though only a young 25 when she began her reign in 1952, Elizabeth had received a baptism of fire for leadership in the harrowing years of the war.

Other aspects of her life that shaped her leadership were her strong Christian faith and her dedication to her family, which she received so well from her parents.

Selfless leadership rooted in faith and family—these are timeless qualities

that many of the people of the United Kingdom and many others in western society increasingly devalued or outright abandoned in the second half of the 20th century and into the 21st century.

But while changes swirled around her in society and in her own family, Elizabeth remained steadfast in those values that had served her and her people so well for so long.

Her son, the new King Charles III, who has experienced his own self-inflicted difficulties in family life, called on the example of his mother in his first speech as monarch when he said, "As the queen herself did with such unswerving devotion, I too now solemnly pledge myself, throughout the remaining time God grants me, to uphold the constitutional principles at the heart of our nation."

Charles may have somewhat of a checkered past. But, as a student of history, I know that more than a few of his predecessors on the British throne make him look saintly by comparison. I think most notably here of the 16th-century King Henry VIII with his six wives and the horrible actions he took against the Church and its faithful in his country.

So, I take Charles at his word in his pledge to carry on the selfless duty so well lived out by his mother for 70 years.

The last three British monarchs—King George VI, Elizabeth II and King Charles III—are a reminder to us writ large of the importance of family in instilling timeless values to each new generation and the great good that can come about in the faith-filled carrying out of this primary duty of parents.

May God strengthen King Charles in continuing to help form his son and heir apparent, William, Prince of Wales, for dedicated service rooted in faith and family.

And, please God, may this blessing come upon all of our families so that they, with the help of your grace, usher in your eternal kingdom of peace.

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

Letters to the Editor

A challenge to tithe and experience God's love and generosity firsthand

After reading Richard Etienne's column regarding tithing in the July 15 issue of *The Criterion*, I felt compelled to write and express my whole-hearted agreement with his sentiment.

My husband and I have consistently donated to our parish and charities throughout our marriage, but I don't think we ever reached a 10% benchmark.

Several years ago, my job status changed, and I was unemployed; needless to say, quite a shock and upset to our lives.

We would no longer have the income that allowed us to donate to our parish

at the same level we had pledged earlier in the year. We decided that we would donate 10% of whatever funds came to us, tax refunds, unemployment benefits, salary, etc. to our parish.

Although I returned to work and we regained our financial security, we have continued with this practice into our retirement.

We also have found that "God will not be outdone in generosity" and have experienced his generosity repeatedly. We have been blessed in many ways!

We, too, would like to challenge others to tithe and experience God's love and generosity firsthand.

**Donna J. Lecher
Greensburg**

Local synod report is a reminder we must enhance transparency

It was gratifying to read in the Aug. 12 edition of *The Criterion* a description of the archdiocesan participation in the plan of Pope Francis that the voices of the people of God be heard from all over the world. This is in preparation for a Synod of Bishops in Rome in 2023. I encourage readers to access the full report at archindy.org/synod.

I look forward to substantial reporting in the future on the progress of the synod, which will be a major event in Church history.

In the archdiocesan report, it was stated

that the activities of the Archdiocesan Pastoral Council were described frequently in the diocesan newspaper. I peruse *The Criterion* every week, but do not recall such information. I visited the archdiocesan web site and found mention of the group only twice—one time in December 2020 and again in April 2015. A listing of the current membership of the group and copies of its minutes may exist somewhere but were not easily accessible on the website.

Connection with this important source of lay participation in the life of the Church would enhance the transparency which should be an integral part of our faith lives.

**Ellen Healey
Indianapolis**



Christ the Cornerstone

Stewardship requires that we give back everything to God

“The person who is trustworthy in very small matters is also trustworthy in great ones; and the person who is dishonest in very small matters is also dishonest in great ones” (Lk 16:10).

The Gospel reading (Lk 16:1-13) for this weekend, the Twenty-Fifth Sunday in Ordinary Time, speaks about stewardship. It also provides us with an insight into the way God deals with those of us who squander the many gifts he has given to us.

Too often, when we hear the word “stewardship,” we think of giving our time, talent and treasure to our parish, to the archdiocese or to other charitable organizations and, of course, this is an important part of our responsibility as stewards of God’s gifts.

But authentic Christian stewardship means more than almsgiving or sharing our time and talents. As the parable Jesus tells in this Sunday’s Gospel indicates, good stewardship also requires trustworthiness (or accountability), generosity and the willingness to forgive those who have failed in their responsibility to care for God’s gifts.

The first reading from the

Book of the Prophet Amos (Am 8:4-7) also concerns trustworthiness, or the lack of it, among those who are responsible for the economic well-being of the people of God. Giving voice to the Lord’s anger and disappointment, the prophet says:

“Hear this, you who trample upon the needy and destroy the poor of the land! ‘When will the new moon be over,’ you ask, ‘that we may sell our grain, and the sabbath, that we may display the wheat? We will diminish the ephah, add to the shekel, and fix our scales for cheating! We will buy the lowly for silver, and the poor for a pair of sandals; even the refuse of the wheat we will sell!’ ” (Am 8:4-6)

The Lord will remember our irresponsibility, the prophet warns. He will hold us accountable for the way we manage our affairs and treat others, especially the poor and vulnerable.

This Sunday’s selection from St. Luke’s Gospel concludes with sayings that are familiar but not always well-understood:

“If you are not trustworthy with what belongs to another, who will give you what is yours? No servant can serve two masters. He will either hate one

and love the other, or be devoted to one and despise the other. You cannot serve both God and mammon” (Lk 16:12-13)

If we are not good stewards of the things that belong to others, who will entrust us with gifts that are our own? And we cannot devote ourselves to two ways of living at the same time or we will end up hopelessly conflicted.

“Mammon” is a Hebrew word for money or wealth. In the Middle Ages, mammon was often portrayed either as a false god or as a personification of evil. Jesus does not despise money or consider it to be something evil in and of itself. It is *the love of money*, not money itself, that, is the root of all evil. As St. Paul teaches, “For the love of money is the root of all evils, and some people in their desire for it have strayed from the faith and have pierced themselves with many pains” (1 Tm 6:10).

When we substitute wealth or material things for the love we are called to have for God alone, we are worshiping the false god of mammon. And when we pursue blindly the things that money can obtain for us, including power, fame or sexual gratification, we truly become blinded by money’s

seductive power and “pierce ourselves with many pains.” As Jesus clearly says, we cannot serve both God and mammon.

To be trustworthy stewards of the gifts we have received from God, we must recognize that we will be held accountable for the way we manage our gifts and share them generously with others. This is the way of life that Jesus calls us to live, and it is incompatible with lifestyles that place wealth and privilege above all else. In fact, it is simply not possible to serve God as responsible stewards and, at the same time, live as self-centered people whose primary concern is what money will buy for us.

Stewardship teaches us to “seek first the kingdom of God” (Mt 6:33) confident that everything we need to love God, and love our neighbor, will be provided to us as gifts proceeding from divine providence. We are invited, and challenged, to be trustworthy stewards of God’s abundant generosity. We can only succeed in carrying out this awesome stewardship responsibility if we let go of any inappropriate preoccupations with money and material things.

Let’s pray for the grace to be good stewards of everything God has given us. †



Cristo, la piedra angular

La corresponsabilidad exige que le retribuimos a Dios todo lo que nos ha dado

“El que es honrado en lo poco también lo será en lo mucho; y el que no es íntegro en lo poco tampoco lo será en lo mucho” (Lc 16:10).

La lectura del Evangelio de este fin de semana (Lc 16:1-13), el vigésimo quinto domingo del tiempo ordinario, habla sobre la corresponsabilidad y nos da una idea de la forma en que Dios trata a los que despilfarran los muchos dones que nos ha dado.

Muy a menudo, cuando oímos la palabra “corresponsabilidad,” pensamos en dar nuestro tiempo, talentos y tesoro a nuestra parroquia, a la arquidiócesis o a otras organizaciones benéficas y, por supuesto, esto es una parte importante de nuestra responsabilidad como administradores de los dones de Dios.

Pero la auténtica corresponsabilidad cristiana significa algo más que dar limosna o compartir nuestro tiempo y talentos. Como se ilustra en la parábola que cuenta Jesús en el Evangelio de este domingo, la buena corresponsabilidad también supone ser fieles, generosos y la voluntad de perdonar a los que han fallado en su responsabilidad de cuidar los dones que Dios nos ha encomendado.

La primera lectura del libro del profeta Amós (Am 8:4-7) también se refiere a la fiabilidad, o a la falta de

ella, de los responsables del bienestar económico del pueblo de Dios. Dando voz a la ira y la decepción del Señor, el profeta dice:

“Oigan esto, los que pisotean a los necesitados y exterminan a los pobres de la tierra. Ustedes dicen:

‘¿Cuándo pasará la fiesta de luna nueva para que podamos vender grano, o el día de reposo para que pongamos a la venta el trigo?’ Ustedes buscan achicar la medida y aumentar el precio, falsear las balanzas y vender los desechos del trigo, comprar al desvalido por dinero, y al necesitado, por un par de sandalias” (Am 8:4-6).

El profeta nos advierte que el Señor se acordará de nuestra irresponsabilidad y nos pedirá cuentas por la forma en que manejamos nuestros asuntos y tratamos a los demás, especialmente a los pobres y vulnerables.

La selección de este domingo del Evangelio de san Lucas concluye con dichos que nos resultan conocidos, pero que no siempre se entienden bien:

“Y, si con lo ajeno no han sido honrados, ¿quién les dará a ustedes lo que les pertenece? Ningún sirviente puede servir a dos patronos. Menospreciará a uno y amará al otro, o querrá mucho a uno y despreciará al otro. Ustedes no pueden servir a la vez a Dios y a las riquezas” (Lc 16:12-13).

Si no somos buenos administradores de las cosas que pertenecen a otros, ¿quién nos confiará dones a nosotros? Y no podemos dedicarnos a vivir de dos formas distintas al mismo tiempo o acabaremos desesperadamente en conflicto.

En traducciones antiguas del Nuevo Testamento en ocasiones se utilizaba la palabra hebrea *mammon* (españolizada a *mammón*) para describir dinero o riqueza. En la Edad Media, *mammon* se representaba a menudo como un falso dios o una personificación del mal. Jesús no desprecia el dinero, ni lo considera algo malo en sí mismo. Es *el amor al dinero*, no el dinero en sí lo que constituye la raíz de todos los males. Como nos enseña *san Pablo*: *“La avaricia, en efecto, es la raíz de todos los males y, arrastrados por ella, algunos han perdido la fe y ahora son presa de múltiples remordimientos” (1 Tm 6:10).*

Cuando sustituimos el amor que estamos llamados a sentir únicamente por Dios y lo trasladamos a la riqueza o las cosas materiales, estamos adorando al falso dios *Mammón*. Y cuando perseguimos ciegamente las cosas que el dinero nos consigue, incluido el poder, la fama o la gratificación sexual, realmente nos cegamos por el poder seductor del dinero y somos “presa de múltiples remordimientos.” Como dice claramente Jesús, no podemos servir a

la vez a Dios y a *Mammón* (la riqueza).

Para ser corresponsables dignos de confianza de los dones que hemos recibido de Dios, debemos reconocer que se nos pedirá cuentas por la forma en que gestionamos nuestros dones y los compartimos generosamente con los demás. Esta es la forma de vida que Jesús nos llama a vivir, y es incompatible con los estilos de vida que ponen la riqueza y los privilegios por encima de todo. De hecho, sencillamente no se puede servir a Dios como administradores responsables y, al mismo tiempo, vivir como personas egocéntricas cuya principal preocupación es lo que el dinero nos comprará.

La corresponsabilidad nos enseña a “buscar primero el reino de Dios” (Mt 6:33) con la confianza de que todo lo que necesitamos para amar a Dios y al prójimo lo recibiremos como dones procedentes de la Divina Providencia. Se nos invita, y se nos desafía, a ser administradores confiables de la abundante generosidad de Dios y solo podremos llevar a cabo con éxito esta impresionante responsabilidad si nos desprendemos de toda preocupación inapropiada por el dinero y lo material.

Pidamos la gracia de ser buenos corresponsables de todo lo que Dios nos ha dado. †

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 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, adult meals \$9, sausage \$2 extra, dinner for children 4-12 years old \$3, 4 years and under free, Dymple's Persimmon Pudding \$3 a serving or \$28 for whole pan, other desserts \$1, salad only \$.50. 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 health care workers, 7:15 p.m. dinner reception with live band and open bar at McGowan Hall, 1304 N. Delaware St., Indianapolis. Information, dinner registration: info@indycathmed.org or cutt.ly/CMAGDinner.

September 23

Our Lady of the Most Holy Rosary Catholic Church, 520 Stevens St., Indianapolis. **Pro-Life Series: "Demographic Bomb" film and panel discussion**, doors open 6 p.m., film viewing followed by panel discussion 6:30-9:30 p.m., freewill offering. Information: 317-407-6881 or smdye1@gmail.com.

St. Lawrence Parish, 542 Walnut St., Lawrenceburg. **Pray, Hope and Don't Worry**, 6-9 p.m., overcoming anxiety, depression and learning disabilities, \$15 includes meal, shirt and booklet. Information, registration: tinyurl.com/yu2mykhr, 812-576-4302 or emilyalig.asp@gmail.com.

St. Malachy School Gym, 7410 N. County Rd. 1000 E., Brownsburg. **8th Grade**

Garage Sale Fundraiser Sale and Donation Drop Off, 3-7 p.m., drop off donated furniture, clothing, shoes, household items, sports equipment; 8-10 p.m. preview sale, \$5 entry fee, purchase items as priced. Information: 317-370-1053.

September 23-24

SS. Francis and Clare of Assisi Parish, 5901 Olive Branch Rd., Greenwood. **Fall Festival**, Fri. 5-10 p.m., Sat. noon-10 p.m.; games and activities for all ages, live music, silent auction, raffles, food, ice cream, beer and wine, free admission. Information: festival@ss-fc.org or 317-859-4673.

September 24

All Saints Parish, St. John the Baptist Campus, 25743 State Route 1, Guilford. **"Laughter: The Sanity of the Family" married/engaged couples retreat**, 6 p.m., dinner, presentation by radio and EWTN TV host Dr. Ray Guarendi, free, register by Sept. 23. Information, registration: 812-576-4302, clairekeck.asp@gmail.com.

Primo Banquet Hall, 2615 National Ave., Indianapolis. **Angels of Grace Awards Luncheon**, 10 a.m.-2 p.m., proceeds benefit women's

programming at Benedict Inn Retreat and Conference Center, \$40 per person or \$320 for table of eight. Information, registration: benedictinn.org/angels-of-grace, 317-788-7581, benedictinn@benedictinn.org.

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

Providence Spirituality and Conference Center, 1 Sisters of Providence, Saint Mary-of-the-Woods, St. Mary-of-the-Woods. **Teen Volunteering Opportunity**, 9 a.m.-2 p.m., ages 12-18, assist retired Providence Sisters. Information, registration: 361-500-9505, jluna@spsmw.org or TeenVolunteer.SistersofProvidence.org.

St. Malachy School Gym, 7410 N. County Rd. 1000 E., Brownsburg. **8th Grade Garage Sale Fundraiser**, 8 a.m.-2 p.m., free admission, purchase items as priced, bake sale available; 1-2 p.m. fill shopping bag for \$3. Drop off items to donate 3-7 p.m. on Sept. 23 at same location.

Information: 317-370-1053.

September 24-25

St. Gabriel Parish, 232 W. 9th St., Connersville. **Fall Festival**, Sat. 4 p.m.-midnight., Sun. 11 a.m.-3 p.m., live music, beer garden, escape room, axe throwing, kids' games and bounce houses, cash raffle, basket and quilt raffles, poker and Big 6, German dinner Sat., fried chicken dinner Sun., free admission. Information: 765-825-8578.

September 25

St. Michael Parish, 11400 Farmer's Lane NE, Bradford. **Fried Chicken Country Picnic**, fried chicken with homemade dumplings, slaw, choice of pie, meal price \$12, free admission. Information: 812-364-6646 or st.michaelbradford@gmail.com.

St. Mark Parish, 5377 Acorn Rd., Tell City. **Shooting Match**, 8 a.m.-5 p.m. CT, shoot for beef, ham and cash, raffles for cash and gift certificates, chili by the bowl or gallon, hamburgers, hot dogs, brats, homemade pies, games and half-pot drawing throughout the day, country store with fresh produce, quilts and handcrafted items, free admission, free parking. Information: 812-836-2481.

All Saints Parish, St. John Campus, 25743 State Rt. 1, Guilford. **Fall Lecture Series: The Case for Jesus**, session three of four (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. Luke the Evangelist Church, 7575 Holliday Dr. E., Indianapolis. **40 Days for Life Kickoff**, 2-3 p.m., Mary Carmen Zakrajsek of Students for Life of America speaking.

September 26

The Villages of Indiana online Foster Parenting Virtual Information Night, 6-8 p.m., for those interested in becoming a foster parent, free. Information and registration: 317-775-6500 or cutt.ly/villagesindyreg.

St. Mary of the Immaculate Conception Parish, 203 Fourth St., Aurora. **Fall Lecture Series: The Case for Jesus**, session three of four (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. †

Talk on ethics surrounding end-of-life care will take place in North Vernon on Oct. 1

A presentation called "End-of-Life Care: Let's Talk About It" will take place at St. Mary Parish, 212 Washington St., in North Vernon, from 2-4:30 p.m. on Oct. 1.

The talk, sponsored by Jennings County ProLife, will discuss the ethics of end-of-life care from a Catholic perspective. It will feature talks by Timothy O'Donnell, Susan Jansen, a member of the Little Sisters of the Poor and a funeral director. Time will be allowed at the end for questions.

O'Donnell will address the increasing acceptance of euthanasia by society, Catholic teaching on euthanasia and promoting the dignity of each

person even as life draws to a close.

Susan Jansen, a nurse, will approach the topic from a "boots on the ground" perspective, including in-home care and prayer.

Members of the Little Sisters of the Poor, who operate homes for the elderly poor, will offer a talk and will also provide activities for children ages 5 and older.

Light snacks will be offered, and all are invited to worship at Mass at 4:30 p.m. in St. Mary Church.

Registration is requested by Sept. 30 by sending an e-mail to jenningscountyprolife@gmail.com.

For more information, e-mail jenningscountyprolife@gmail.com. †

Right to Life Indianapolis dinner on Oct. 6 will feature president of Charlotte Lozier Institute

Right to Life Indianapolis will hold its annual "Celebrate Life" dinner at Marriott Downtown, 350 W. Maryland St., in Indianapolis, at 6 p.m. on Oct. 6.

This year's event will feature a keynote address by Chuck Donovan, president of the Charlotte Lozier Institute. The institute promotes deeper public understanding of the value of human life, motherhood and fatherhood, and seeks to identify policies and practices that will protect life and serve both women's health and family well-being.

Donovan, a University of Notre Dame graduate, has served as legislative director of the National Right to Life Committee, helped to lead the Family Research Council for nearly two decades and most recently has been Senior Research Fellow in Religion and Civil Society at The Heritage Foundation.

He has written several books, had articles published in leading newspapers and magazines, and has been a guest on national TV and radio shows.

Donovan has played key roles in the development of public policy regarding public financing of abortion, compassionate alternatives to abortion, the child tax credit, marriage penalty relief and rights of conscience.

Registration begins at 6 p.m., followed by dinner and award presentations at 6:45 p.m. The keynote address starts at 8 p.m.

The cost is \$75 per person, \$750 for a table of 10 and \$425 for a student table of 10.

To register, become an event sponsor or for more information, go to celebratelifedinner.com, call 317-582-1526 or e-mail life@rtlindy.org. †

Retreats and Programs

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

September 20, 29, October 4, 10

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Viewing of The Chosen: Season One**, 5-9 p.m. with dinner, 6-9 p.m. without dinner, four stand-alone sessions showing two episodes followed by discussion led by Cheryl McSweeney and Father Keith Hosey, \$85 for all sessions with dinner, \$25 per individual session with dinner, free with no dinner, registration required. Information,

registration: ftm.retreatportal.com/events, 317-545-7681 or lcoons@archindy.org.

September 30-Oct. 1

Providence Spirituality and Conference Center Foley Room, 1 Sisters of Providence, Saint Mary-of-the-Woods, St. Mary-of-the-Woods. **Art Journaling Retreat**, 9 a.m.-4 p.m. each day., Sister of Providence Rosemary Schmalz presenting, \$80 commuter and one meal or \$150 for housing and two meals, materials and refreshments provided,

registration deadline Sept. 23. Information, registration: 812-535-2952, provctr@spsmw.org or spsmw.org/events.

September 30-Oct. 2

Saint Meinrad Archabbey Guesthouse, 200 Hill Dr., St. Meinrad. **Beauty as a Pathway to God: Religious Art and Symbol in the Spiritual Life**, Benedictine Brother Martin Erspamer presenting, \$300 single, \$425 double. Registration: saintmeinrad.org/retreats. †

Wedding Anniversaries

GARY AND VIRGINIA (MCGIFFEN) WILD, members of SS. Francis and Clare of Assisi Parish in Greenwood, celebrated their 60th wedding anniversary on Sept. 15.

The couple was married in St. John the Baptist Church in Vincennes, Ind. (Diocese of Evansville), on Sept. 15, 1962.

They have four children: Catherine, David, Mark and Michael Wild.

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



JOHN AND VIKKI (BOOHER) RISCH, members of St. Gabriel Parish in Connersville, will celebrate their 50th wedding anniversary on Sept. 16.

The couple was married in St. Gabriel Church in Connersville on Sept. 16, 1972.

They have two children: Angela Redmond and Brian Risch.

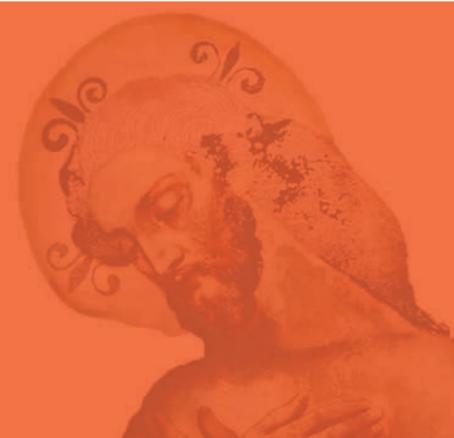


Announcements for couples celebrating 50, 55, 60, 65, 70 or more years of marriage are accepted. Go to cutt.ly/anniversaries or call 317-236-1585.



The Face of Mercy

By Daniel Conway



Elderly, infirm pope preaches about the challenges, blessings of old age

On July 26, at the beginning of his penitential journey to Canada, Pope Francis reflected on the challenges and blessings of old age. By his own reckoning, the Holy Father is an old man at age 85, and as his use of either a wheelchair or a cane demonstrates, he is suffering from an infirmity that greatly reduces his mobility.

While celebrating Mass on the feast of Saints Joachim and Anne, the grandparents of Jesus, the Holy Father said:

May Joachim and Anne intercede for us. May they help us to cherish the history that gave us life, and, for our part, to build a life-giving history. May they remind us of our spiritual duty to honor our grandparents and our elders, to treasure their presence among us in order to create a better future. A future in which the elderly are not cast aside because, from a "practical" standpoint, they are "no longer useful." A future that does not judge the value of people simply by what they can produce. A future that is not indifferent to the need of the aged to be cared for and listened to.

By all accounts, the pope's apostolic

journey to Canada was an arduous one.

We know it was emotionally draining because Pope Francis met with many of the indigenous peoples who either were personally abused by Church members or who represented family or others who suffered at the hands of overzealous, rigid proselytizers. But for the elderly, infirm pope this trip was also physically exhausting.

On his return flight to Rome, Pope Francis commented to journalists that he would either have to cut back on traveling or resign as pope. That set off a frenzy of media speculation that, as usual, missed the point.

Pope Francis was using his own recent experience to illustrate the importance of honoring our elders not for what they can "produce," but because of what they have to offer us as guardians of a "life-giving history." This is the legacy, the pope said, that our parents and grandparents in faith bequeath to us: "An inheritance that, quite apart from any claim to prestige or authority, intelligence or creativity in song or poetry, is centered on righteousness, on fidelity to God and his will."

Pope Francis insists that he is not ready to resign. But he also refuses to rule it out as a possibility. No pope is irreplaceable, he says. Popes come and go, but the Holy Spirit continues to guide and direct the successors of Peter and the Apostles in their pastoral duty to obey Jesus' command: "Feed my sheep" (Jn 21:17). As the pontiff proves by the witness of his own life and suffering, even an elderly, infirm pope has much to share with God's people.

In light of his reflections on the "treasure" we have received from those who have gone before us, Pope Francis asks:

So, dear brothers and sisters, let us ask ourselves: Are we children and grandchildren capable of safeguarding this treasure that we have inherited? Do we remember the good teachings we have received? Do we talk to our elders, and take time to listen to them? And, in our increasingly well-equipped, modern and functional homes, do we know how to set aside a worthy space for preserving their memory, a special place, a small family memorial which, through precious pictures and objects, allows us to remember in

prayer those who went before us? Have we kept their Bible, their rosary beads? In the fog of forgetfulness that overshadows our turbulent times, it is essential, brothers and sisters, to take care of our roots, to pray for and with our forebears, to dedicate time to remember and guard their legacy. This is how a family tree grows; this is how the future is built.

Respect for our elders is one important way individuals, families and communities can break through "the fog of forgetfulness that overshadows our turbulent times." It is also essential if we ever hope to break free from the chains of indifference that prevent us from reaching out to those who are no longer productive or useful in the eyes of a pragmatic society.

Pope Francis believes that a bright future is available to us "if, with God's help, we do not sever the bond that joins us with those who have gone before us, and if we foster dialogue with those who will come after us."

(Daniel Conway is a member of The Criterion's editorial committee.) †

"Jesus of Nazareth, by his words, his actions, and his entire person reveals the mercy of God."

—Pope Francis, "*Misericordiae Vultus*" ("The Face of Mercy")



"Jesús de Nazaret con su palabra, con sus gestos y con toda su persona revela la misericordia de Dios."

—Papa Francisco, "*Misericordiae Vultus*" ("El rostro de la misericordia")

El rostro de la misericordia/Daniel Conway

El Papa anciano y enfermo predica sobre los retos y las bendiciones de la vejez

El 26 de julio, al inicio de su viaje penitencial a Canadá, el Papa Francisco reflexionó sobre los retos y las bendiciones que plantea la vejez. En sus propias palabras, el Santo Padre es un anciano de 85 años y, como lo demuestra el uso de una silla de ruedas o de un bastón, padece una enfermedad que reduce considerablemente su movilidad.

Mientras celebraba la misa en la festividad de san Joaquín y santa Ana, los abuelos de Jesús, el Sumo Pontífice expresó:

Que Joaquín y Ana intercedan por nosotros. Que nos ayuden a custodiar la historia que nos ha generado y a construir una historia generadora. Que nos recuerden la importancia espiritual de honrar a nuestros abuelos y mayores, de sacar provecho de su presencia para construir un futuro mejor. Un futuro en el que no se descarte a los mayores porque funcionalmente "no son necesarios"; un futuro que no juzgue el valor de las personas sólo por lo que producen; un futuro que no sea indiferente hacia quienes, ya adelante en la edad, necesitan más tiempo, escucha y atención.

Según se sabe, el viaje apostólico del Papa a Canadá fue arduo. Sabemos que

fue emocionalmente agotador porque el Papa se reunió con muchos de los indígenas que, o bien fueron abusados personalmente por miembros de la Iglesia, o bien representaron a familiares u otras personas que sufrieron a manos de proselitistas excesivamente entusiastas y rígidos. Pero para el anciano y enfermo Papa este viaje también fue físicamente agotador.

En su vuelo de regreso a Roma, el Papa Francisco comentó a los periodistas que o bien tendría que reducir sus viajes o bien dimitir como Sumo Pontífice, lo cual desencadenó un frenesí de especulaciones en los medios de comunicación que, como es habitual, no se ajustaron a la realidad.

El Papa Francisco utilizaba lo que había vivido recientemente para ilustrar la importancia de honrar a nuestros mayores, no por lo que pueden "producir," sino por lo que tienen que ofrecernos como guardianes de una "historia que nos ha generado." Según el Santo Padre, este es el legado que nos dejan nuestros padres y abuelos en la fe: "Una herencia que, más allá de las proezas o de la autoridad de unos, de la inteligencia o de la creatividad de otros en el canto o en la poesía, tiene su centro

en la justicia, en ser fieles a Dios y a su voluntad."

El Papa Francisco insiste en que no está dispuesto a dimitir, pero tampoco lo descarta como posibilidad. Dice que ningún papa es insustituible. Los papas van y vienen, pero el Espíritu Santo sigue guiando y dirigiendo a los sucesores de Pedro y los Apóstoles en su deber pastoral de obedecer el mandato de Jesús: "Apacienta mis ovejas" (Jn 21,17). Como demuestra el pontífice con el testimonio de su propia vida y sufrimiento, incluso un papa anciano y enfermo tiene mucho que compartir con el pueblo de Dios.

A la luz de sus reflexiones sobre el "tesoro" que hemos recibido de quienes nos han precedido, el Papa Francisco se pregunta:

Queridos hermanos y hermanas, preguntémosnos, entonces, ¿somos hijos y nietos que sabemos custodiar la riqueza que hemos recibido? ¿Recordamos las buenas enseñanzas que hemos heredado? ¿Hablamos con nuestros mayores, nos tomamos el tiempo para escucharlos? En nuestras casas, cada vez más equipadas, cada vez más modernas y funcionales, ¿sabemos cómo habilitar un espacio digno para conservar sus recuerdos, un

lugar especial, un pequeño santuario familiar que, a través de imágenes y objetos amados, nos permita también elevar nuestros pensamientos y oraciones a quienes nos han precedido? ¿Hemos conservado la Biblia o el rosario de nuestros antepasados? En la niebla del olvido que asalta nuestros tiempos vertiginosos, hermanos y hermanas, es necesario cuidar las raíces, y así es cómo crece el árbol, así se construye el futuro.

El respeto a nuestros mayores es una forma importante para que todos, individuos, familias y comunidades, puedan ahuyentar "la niebla del olvido que asalta nuestros tiempos vertiginosos." También es esencial si alguna vez esperamos liberarnos de las cadenas de la indiferencia que nos impiden llegar a los que ya no son productivos o útiles a los ojos de una sociedad pragmática.

El Papa Francisco cree que nos aguarda un futuro radiante "si, con la ayuda de Dios, no rompemos el vínculo con los que nos han precedido y alimentamos el diálogo con los que vendrán después de nosotros."

(Daniel Conway es integrante del comité editorial de The Criterion.) †

DOGS

continued from page 1

“We had dogs when I was growing up,” Father Ahern says. “Coming back from Kuwait, I knew I’d be on my own in the rectory, and I wanted to see what it would be like to have a dog as an adult.”

The connection he has with Bella, a 2-year-old German Shepherd, has been even better than he hoped.

“I wouldn’t give her up for the world at this point,” he says.

With a laugh, Father Ahern shares a few stories of how children and adults react when they see the priest and the dog together, often focusing more on Bella.

In the nearly two years he led St. Michael Parish in Charlestown in the New Albany Deanery, Father Ahern made frequent visits with Bella to the parish’s early childhood development center where the 3- and 4-year-old children would joyfully chase after the dog, and she would respond playfully. After such visits, the children would sometimes draw pictures of those experiences.

“When they drew pictures of Father Adam, they would draw pictures of Bella, too,” Father Ahern says. “Some would just draw pictures of Bella.”

“People say, ‘Hi, Bella!’ before they say hi to me. Or the first thing they say when they see me is, ‘Hi, Father Adam, how’s Bella?’ ”

In July, when Father Ahern became pastor of the Jeffersonville parishes of St. Augustine and Most Sacred Heart of Jesus, there was a huge sign welcoming both him and Bella.

“I’m introducing myself to the parishes right now. I’ve lost count of the number of people who have told me, ‘I know you’re a good person because you’re a dog person.’ ”

He laughs again as he shares that reaction, but he turns serious when he talks about Bella, who he gave a home when she was 8 weeks old and has now grown into “a 65-pound terror of rabbits and squirrels” whose main pleasure in life is playing ball with Father Ahern.

“There are times when being a priest is difficult, when the weight of the world is on your shoulders,” he says. “When you come home from a difficult funeral or a long day at the office, the presence of another creature in the rectory makes a difference—the joy she has in seeing you come back.”



Father Aaron Pfaff and Raphael have formed a close connection since the pastor of St. Michael Parish in Bradford rescued the English Mastiff breed dog 10 months ago. (Submitted photo)

“The parish is dependent on you as a priest. And I’m looking at a creature that is dependent on me. It helps motivate me to do the things I need to do—to take her to the state park for a walk, to throw the ball for her. I can do that.”

“When I was at St. Michael, there was a chapel in the rectory. When I couldn’t find Bella, nine times out of 10 she was in the chapel. It was always a reminder that I need to go in there and spend more time there myself.”

There’s a definite tone of love in his voice when Father Ahern says about his connection with Bella, “It’s been a great blessing in my priesthood and a gift from God.”

The unconditional love of dogs

When 86-year-old Father Thomas Stepanski settles down to take a nap each day, he can always count on

his two boxers named Rocky and Riley to join him for that hour in bed.

“They’re real companions,” he says, his voice touched with a combination of joy and love. “And they get along really well. They’re like brother and sister.”

Now in his 60th year as a priest, Father Stepanski never had dogs in his life until 11 years ago when his friend and caretaker, Rich DeLong, suggested the idea to him.

Father Stepanski and DeLong had been friends who took walks together after the priest retired as the pastor of Mary, Queen of Peace Parish in Danville, but their bond became stronger after Father Stepanski had a heart attack and needed a quintuple-bypass surgery, according to DeLong. And with Father Stepanski not having family nearby, DeLong became a caretaker for his friend. DeLong also thought having dogs would enhance his friend’s life.

“The dogs give him joy,” DeLong says. “They give him unconditional love. That’s a gift.”

The priest’s first two dogs, Tara and Toric, meant so much to him that there is a memorial in his house to them, including their pictures and their collars.

Rocky and Riley, both rescue dogs, soon came into the life of Father Stepanski, who still attends Mass at Mary, Queen of Peace and continues to live in Danville, saying, “It’s a nice small town.”

“I can’t get around too much,” Father Stepanski says. “The spirit is good, but the body isn’t. That’s why it’s nice to have the dogs. When Rich has to go away, it’s nice to have companions who look after me.”

“Dogs are a blessing. I would always encourage people to have them.”

Father Pfaff adds to that thought when he talks about Raphael and the other dogs he has rescued through the years.

“Dogs teach us a lot about faith, about relationships, about God,” Father Pfaff says. “Raphael is consistent in wanting to give and receive love, no matter what’s happening in the world and in our lives.”

“He has a way of keeping me in the moment and other-focused. It’s similar to the way God calls us to be grounded, focused and present—to be aware of others. The more I live with dogs, the more I realize how far I have to come as a human.” †



In his retirement, Father Thomas Stepanski has found a lot of comfort and joy in his two dogs, Riley and Rocky. (Submitted photo)

POPE

continued from page 1

people behind the ideas of peace, social harmony and mutual support,” he said.

Tokayev said the pope’s presence at the interreligious meeting would ensure its success “and instill a true joy and happiness in the hearts of all devout Catholics in Kazakhstan and beyond.”

Responding to the president and addressing the civil leaders, the pope reflected on the two-stringed “dombra,” a traditional Kazakh musical instrument, and noted its use for centuries, thus “linking the past to the present.”

“As a symbol of continuity in diversity, its rhythm accompanies your country’s memory,” he said. “It thus serves as a reminder of how important it is, amid today’s rapid economic and social

changes, not to neglect the bonds that connect us to the lives of those who have gone before us.”

Because of its history, St. John Paul II regarded Kazakhstan as a “land of martyrs and of believers, land of deportees and of heroes, land of intellectuals and artists,” he said.

That history, Pope Francis said, is one of “culture, humanity and suffering,” particularly during the Soviet era that brought prison camps and mass deportations.

Nevertheless, “Kazakhs did not let themselves remain prisoners of these injustices,” the pope said. “The memory of your seclusion led to a deep concern for inclusion.”

“In this land, traversed from ancient times by great displacements of peoples, may the memory of the sufferings and trials you endured be an indispensable part of your journey toward the future,

inspiring you to give absolute priority to human dignity, the dignity of every man and woman, and of every ethnic, social and religious group,” he added.

Noting the hundreds of ethnic groups peacefully coexisting in Kazakhstan, the pope said he was honored to take part in the Congress of World and Traditional Religions to “emphasize the importance and the urgency of this aspect of encounter, to which religions are called especially to contribute.”

He also praised Kazakhstan’s constitution, which defines the country as a “secular state” and thus, “provides for freedom of religion and belief.”

“A healthy secularity, one that acknowledges the important and indispensable role of religion and resists the forms of extremism that disfigure it, represents an essential condition for the equal treatment of each citizen, while fostering a sense of loyalty

to the country on the part of all its ethnic, linguistic, cultural and religious groups,” he said.

Freedom also recognizes basic human rights, the pope said, praising the country’s abolition of the death penalty “in the name of each human being’s right to hope.”

The pope lauded Kazakhstan’s commitment to peace and expressed his appreciation for the country’s “decisive repudiation of nuclear weapons” as well as its environmental policies that invest in clean sources of energy.

“Together with a commitment to interreligious dialogue, these are concrete seeds of hope sown in the common soil of humanity,” Pope Francis said. “It is up to us to cultivate those seeds for the sake of coming generations, for the young, whose desires must be seriously considered as we make decisions affecting the present and the future.” †

SHELTER

continued from page 1

On Aug. 22, SVdP Indianapolis released a statement announcing its purchase of the St. Elizabeth/Coleman Center in Indianapolis for conversion into the Love Your Neighbor Center, a transitional housing facility with space for 13 unsheltered men.

The men, identified from among those served by the organization, will live there for 6-9 months. During that time, they will participate in the SVdP Changing Lives Forever (CLF) program, learn job and life skills and utilize resources, with the end goal of obtaining permanent housing.

The hope is to finish necessary renovations to the facility in time for a late 2022 or early 2023 opening.

"We've been trying to help unsheltered people for years and years," said Ainslie. "This [initiative] really steps up our game to provide 24/7 help and a one-way ticket off the street and to a better life."

'Learn their story to know how to help them'

The first step is identifying men "who would connect well" with the transitional housing ministry, said Ainslie.

"We're starting with men because they far outnumber homeless women in Indianapolis," he said.

Of the nearly 2,000 homeless in the city, "We see about 250-500 people a week, many recurring," said Ainslie. "Linda [Clodfelter] said she wouldn't have any problem finding 13 [men] who would connect well with this program."

Clodfelter volunteers as the organization's director of homeless services, which provide food, clothing, bicycles and social services to those living on the streets.

She first came to SVdP Indianapolis as a homeless person herself, after selling her home and car to help pay for her daughter's medicine.

"I was on the streets for about a year," said Clodfelter. "The homeless taught me how to be homeless. Now I teach the homeless how to not be homeless. This is a passion for me."

She spoke of the need to "walk with the homeless one-on-one and learn their story to know how to help them."

Clodfelter sees the transitional housing program's mission applying that approach by focusing on just 13 men at a time.

"This [initiative] was my vision," she said. "I saw the idea progressing, growing, finding a place. And now it's here, praise God!"

'Concept of one-on-one relationships'

The initiative is about far more than providing housing and food for its residents, said SVdP Indianapolis executive director Peter Zubler.

The center and program are "a closure of a loop of our services for the unsheltered," he said. "It's a way to take folks we know and intermingle our



Indianapolis St. Vincent de Paul Society Council executive director Peter Zubler, left, and president Paul Ainslie share a laugh on Aug. 31 outside the organization's new transitional housing facility for unsheltered men in Indianapolis.



Indianapolis St. Vincent de Paul Society Council president Paul Ainslie shows off a bedroom of the organization's future transitional home for unsheltered men in Indianapolis. Each of the facility's 13 bedrooms will include a bed, desk, closet, dresser, window for natural light and a bathroom with shower. (Photos by Natalie Hoefler)

whole concept of systemic change and developing one-on-one relationships with people, so they feel empowered to take the next step to be permanently housed."

Men living at the Love Your Neighbor Center will participate in SVdP's Changing Lives Forever program, which teaches the impoverished how to break the cycle of poverty.

Through CLF's 18, two- to three-hour modules, participants learn the basics of handling finances, managing time, researching community resources and other life-changing skills and strategies.

The residents will also benefit from SVdP's partnership with the state's IMPACT (Indiana Manpower Placement and Comprehensive Training) program and with the John Boner Community Center for jobs skills training.

The partnerships are "something new and a way to leverage existing resources in the community to develop skills and confidence in our participants," said Ainslie.

But the transitional housing ministry is "not just about trying to fit people into a social work box where they have to meet certain criteria," he continued. "They're individuals worthy of dignity and respect."

The Love Your Neighbor Center honors those rights. In addition to a bed, desk, closet and dresser, each of the 13 residential rooms has a window for natural light, WiFi and a private bathroom with a shower, as well as a lock on the door "so people can have their individual privacy," said Ainslie.

To develop a realistic, workable program, Ainslie, Zubler and other council leaders visited similar SVdP facilities in Dayton and Louisville.

"They're two similar but slightly different models, and it helped shape what we would like to accomplish," said Zubler.

With an annual budget between \$500,000 and \$600,000, the Love Your Neighbor Center will have five full-time staff members, including a program director, case workers, kitchen staff and more.

But the facility and services will operate primarily through volunteers, said Zubler.

"We rely on the help of thousands to do all St. Vincent de Paul does in our community," he said. "That will be no different with this facility."

'Similar mission in serving the poor and vulnerable'

The property, located at 2500 Churchman Ave. on the south side of Indianapolis near Beech Grove, has a long history of serving those in need. The Daughters of Isabella purchased it in 1921 and built the St. Elizabeth Home for unwed, unsheltered pregnant women, adding adoption services in 1929.

In 2004, the organization merged with Coleman Adoption Services to become St. Elizabeth/Coleman Pregnancy and Adoption Services.

It closed the maternity home in 2007 due to rising costs but continued to use the home's office space to provide adoption services, international adoption home studies and post-placement supervision.

St. Elizabeth/Coleman became an agency of Catholic Charities Indianapolis in 2008, maintaining its services and location while the residential facility served through 2017 as housing for archdiocesan interns.

"With the residential housing facility empty for five years, it was more and more challenging to financially support," said David Bethuram, archdiocesan Catholic Charities Secretariat executive director. "So, the decision was made to sell the property to another non-profit with a similar mission in serving the poor and vulnerable."

The transitional housing program for unsheltered

men fulfilled that desire, and the property fulfilled the program's needs. SVdP Indianapolis purchased the property from the archdiocese in May.

St. Elizabeth/Coleman will continue to operate on the property while searching for a new location, said Bethuram.

"Our services will not change," he noted. "St. Elizabeth/Coleman will continue to provide lifelong support and services to birth mothers, children and families."

St. Vincent de Paul will continue the agency's service of distributing clothes and baby items locally to pregnant and parenting mothers.

Distributing clothes and other items is "something St. Vincent de Paul already does, something we know how to do," said Zubler. "So, we will continue that [service] and probably expand it."

'They're not walking out alone'

There are other SVdP Indianapolis ministries Zubler sees adding to the list of services provided through the Love Your Neighbor Center, including a self-serve food pantry similar to the one the organization runs on the east side of Indianapolis.

"There is space [at the transitional home] that would allow a food pantry with room for storage and industrial-size refrigerators and freezers," he said. "There's a real food gap need within that community—we've been told that by multiple sources."

Zubler also envisions the possibility of running a small resale shop at the facility, similar to the organization's Mission 27 stores.

In addition to helping the local community, "Both [a resale shop] and a food pantry can function as vocational incubators for [the transitional home's residents], because they give folks an opportunity to understand operations and responsibilities associated with employment and volunteer services," he said.

Other ideas Zubler hopes to implement at the center include hosting community dinners, offering the facility's conference space for use and inviting neighbors to participate in the CLF program.

"We want our doors to be open to the community around us," he said. "We've already met with several neighborhood associations and religious organizations within the surrounding community, including Holy Name [of Jesus Parish in Beech Grove] and other denominations. We feel a cooperation with neighborhood associations, community centers, religious organizations and other non-profits will allow us to work together to identify need gaps."

Zubler dreams big when considering the facility's 7.4 acres. A campus with multiple family housing units and comprehensive services "could help us meet the needs of unsheltered families, including immigrants and refugees," he said.

But the current focus is on getting the transitional housing program for unsheltered men established.

"It really fits the mission and values of St. Vincent de Paul," said Zubler. "It's a holistic approach that provides person-to-person service to those in need and helps them recover their own dignity by teaching them to be self-sufficient."

"We don't want to be housing people so much as homing people. And we will continue to be there to help them and walk with them, so when they walk out the door, they know they're not walking out alone."

(For more information on the Love Your Neighbor Center and services or to inquire about job opportunities there, go to www.svdindy.org/about/love-your-neighbor-center.) †

British Catholics, pope pay tribute to Queen Elizabeth II

MANCHESTER, England (CNS)— Catholics in the U.K. paid tribute to Queen Elizabeth II following her death on Sept. 8 and the end of a reign that lasted more than 70 years.

Pope Francis sent a telegram addressed “To His Majesty the King, Charles III,” her son who immediately ascended to the throne.

“I willingly join all who mourn her loss in praying for the late queen’s eternal rest and in paying tribute to her life of unstinting service to the good of the nation and the Commonwealth, her example of devotion to duty, her steadfast witness of faith in Jesus Christ and her firm hope in his promises,” Pope Francis said.

The British sovereign died “peacefully” at Balmoral, the royal residence in Scotland, surrounded by members of her family. She was 96.

Cardinal Vincent Nichols of Westminster, president of the Bishops’ Conference of England and Wales, paid tribute using many of the queen’s own words.

“On 21 April 1947, on her 21st birthday, Princess Elizabeth said, ‘I declare before you all that my whole life, whether it be long or short, shall be devoted to your service.’” Cardinal Nichols said. “Now, 75 years later, we are heartbroken in our loss at her death and so full of admiration for the unfailing way in which she fulfilled that declaration.

“Even in my sorrow, shared with so many around the world, I am filled with an immense sense of gratitude for the gift to the world that has been the life of Queen Elizabeth II,” he said. “At this time, we pray for the repose of the soul of Her Majesty. We do so with confidence, because the Christian faith marked every day of her life and activity.”

The cardinal quoted Queen Elizabeth’s

Christmas message from 2000, in which she said the teachings of Christ and her own “personal accountability before God” gave her a framework of how to live, and that Christ’s words and example offered her “great comfort in difficult times.”

Cardinal Nichols said: “This faith, so often and so eloquently proclaimed in her public messages, has been an inspiration to me, and I am sure to many. The wisdom, stability and service which she consistently embodied, often in circumstances of extreme difficulty, are a shining legacy and testament to her faith.”

He also offered prayers “for His Majesty the King, as he assumes his new office, even as he mourns his mother. God save the king.”

Bishop Hugh Gilbert, president of the Bishops’ Conference of Scotland, praised Queen Elizabeth for her life of “outstanding and dedicated public service.”

“Her determination to remain active to the end of her long life has been an example of Christian leadership, which demonstrated her great stoicism and commitment to duty and was undoubtedly a source of stability and continuity in times of great change,” he said. “Scotland’s Catholic bishops will remember her in our prayers and pray for all those who mourn her loss.”

Anglican Archbishop Justin Welby of Canterbury said: “As we grieve together, we know that, in losing our beloved queen, we have lost the person whose steadfast loyalty, service and humility has helped us make sense of who we are through decades of extraordinary change in our world, nation and society.”

Queen Elizabeth died 17 months after the death of her husband, Philip, who died in April 2021 at age 99. Her 73-year marriage to Philip was the longest of any British sovereign.

Elizabeth was born on April 21, 1926,

to Prince Albert, Duke of York, and Lady Elizabeth Bowes-Lyon.

She acceded to the throne on Feb. 6, 1952, and during her coronation in Westminster Abbey on June 2, 1953, Queen Elizabeth was open about her Christian faith.

“When I spoke to you last, at Christmas, I asked you all, whatever your religion, to pray for me on the day of my coronation—to

pray that God would give me wisdom and strength to carry out the promises that I should then be making,” the queen said in her address. “Throughout this memorable day, I have been uplifted and sustained by the knowledge that your thoughts and prayers were with me.”

The accession of 1952 made 2022 the year when the world’s oldest monarch and the longest-serving monarch in British history celebrated the platinum jubilee of her reign—the point when Elizabeth had sat on the British throne for 70 years.

The queen was able to witness the celebrations in her honor, but handed over all of her public duties to her nearest relatives. Her final act of office was to receive Prime Minister Liz Truss in Scotland on Sept. 6, when she was also last photographed.

Fourteen prime ministers served during her reign, beginning with Sir Winston Churchill. Truss was the 15th to greet her in that office.



Britain’s Queen Elizabeth II talks with Pope Francis during a meeting at the Vatican in this April 3, 2014, file photo. Queen Elizabeth died on Sept. 8 at the age of 96. (CNS photo/Maria Grazia Picciarella, pool)

During her reign, Queen Elizabeth met with four popes—Francis, Benedict XVI, John Paul II and John XXIII, and as princess she met Pope Pius XII.

She served as a constitutional monarch—the British head of state and Commonwealth—the supreme governor of the Church of England and head of the British armed forces.

In her private life, she was a mother of four children, a grandmother of eight and a great-grandmother of 11 children.

Following her death, King Charles said in a statement: “The death of my beloved mother, Her Majesty the Queen, is a moment of the greatest sadness for me and all members of my family.

“We mourn profoundly the passing of a cherished sovereign and a much-loved mother. I know her loss will be deeply felt throughout the country, the Realms and the Commonwealth, and by countless people around the world.” †



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Writer's faith helps her offer hope to challenges facing society

By Effie Caldarola

Jeannine Marie Pitas, a Catholic writer and poet, is a Renaissance woman whose many and varied endeavors are all informed by her faith.

Part of that Catholic viewpoint is looking at the world's challenges and seeing, not hopelessness, but opportunity for a Christian response.

The author of a collection of poetry, *Things Seen and Unseen*, Pitas earned a doctorate in comparative literature from the University of Toronto, teaches literature, writing and Spanish at the college level, has written for several Catholic publications and has one rather unique passion to which many give little thought: She translates Spanish publications into English.

"I see translation as a major part of my vocation," the 39-year-old writer told Catholic News Service (CNS).

A very small percentage of what is published in the U.S. is actually translated from other languages, she said, meaning that English speakers miss much of the thought and giftedness of literature from other languages and cultures.

This creates, said Pitas, "an imbalance of power."

A rough analogy might be American movies, which are seen all over the world. But in the U.S., foreign movies are often subtitled and have limited viewings.

"I'm very passionate about advocating for authors being brought into the English market," she said.

Pitas was shortlisted for the 2018 National Translation Award for her translation of *I Remember Nightfall* by Uruguayan poet Marosa di Giorgio.

This summer, Pitas is in the process of moving from her teaching position at the University of Dubuque in Iowa to St. Vincent College, a private Benedictine school, in Latrobe, Pa. An only child, Pitas will be hours closer to her parents, who still live in her native Buffalo, N.Y.

In addition to her teaching duties at St. Vincent, the move gives her the opportunity to assist with co-editing at Eulalia Press, an independent publisher of literary translations that is housed at the college.

How does her Catholicism inspire her life and work?

"There's so much I love about being Catholic," Pitas told CNS.

She sees the main Catholic message as Jesus' direction to love our neighbor,

which was a restating and reaffirmation of the ancient Jewish teaching.

"It's why I love Holy Thursday," she said, with its emphasis on Christ washing the feet of his Apostles.

Pitas said she loves the rituals of Catholicism, the liturgical year that often coincides with pre-Christian observances. For example, the feast of All Souls comes in the fall, when ancient cultures made time to remember their dead since fall in an agricultural world was seen as a time of dying.

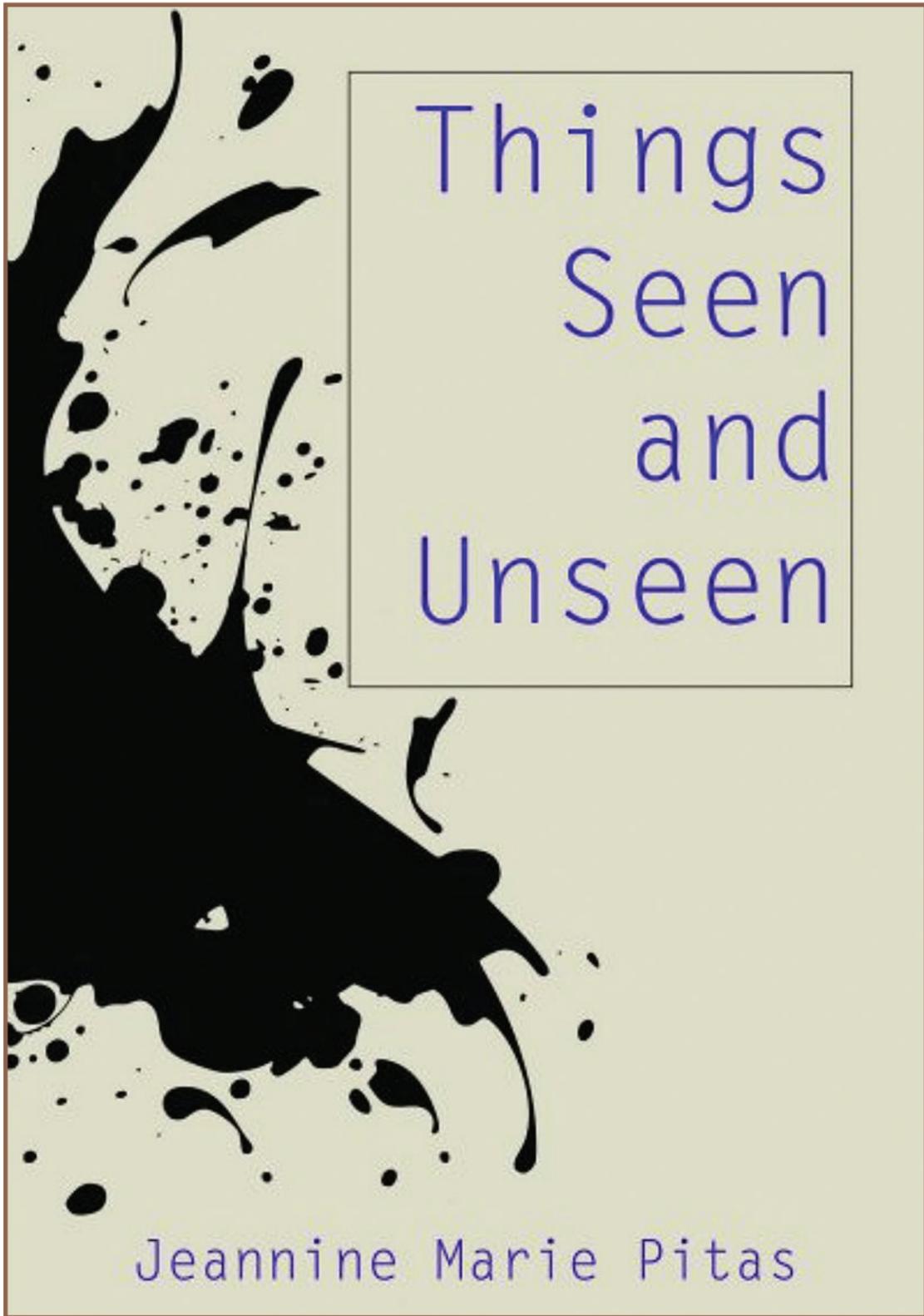
"It was a time of thinning between the living and the dead," she said.

Pitas has spent time with Catholic Worker communities, and she said they make retreats to mark the solstices. When the world was based on a farming lifestyle, she said, there was more of an understanding of the "rhythms of life," which the Church's liturgical calendar helps promote. In today's culture, a sense of that has been diminished.

Pitas volunteered at an urban Catholic Worker house from 2016 to 2018. Although she didn't live at the Worker house, she has opened her own home to those in need.

"The first person who stayed with me was a young immigrant. I was their legal guardian for two years," she said. Another person stayed for six months, and she offered a third person temporary housing for a year.

"I realize not everyone can do that," she said of her willingness to share



This is the book cover for *Things Seen and Unseen*, a collection of poems by Jeannine Marie Pitas. (CNS photo/JeannineMarie Pitas)

her home with strangers, "but I like companionship."

Anyone, however, can offer hospitality in some form, said Pitas. Dorothy Day, the founder of the Catholic Worker movement, told us that welcoming the stranger doesn't come just from a subculture or a house, she said.

The world faces "huge problems," said Pitas, from environmental destruction to conflicts in Ukraine, Afghanistan, Yemen and Syria, income inequality and food shortages.

"Christians have a wonderful opportunity to respond to the signs of our times," she said.

"We have a strong responsibility to respond from a faith perspective. What would Jesus be saying? What would he be wanting us to do?"

Pitas said she loves the luminous mysteries of the rosary, introduced by St. John Paul II, because they speak to Jesus' ministry on Earth.

"And I love the beatitudes, with their message of mercy. We're in a social climate right now where there isn't much mercy."

Pitas is currently working on a book project focusing on the political divide in the U.S. as seen through the Catholic Church.

"I've experienced the political divide within my own family," she said.

Pitas, who went through Catholic school pre-K through 12th grade, said she hopes her book will explore how individuals raised with similar values have nevertheless come to a divide, and how people bridge this divide and find common ground.

Pitas said that Catholic writers "can feel marginalized. The publishing world can seem very secular, and the young generation is seen as 'least religious.'"

But, she added, there's "a real spiritual hunger and it's connected to a cry for justice. That's a cry for all Catholics—not just writers—to respond with faith and love."

Learn more about Pitas at jeanninemariepitas.com.

(Effie Caldarola is a columnist for Catholic News Service.) †



Full-time volunteer Jim Reagan prepares bread that will be served along with soup to people in need at the Catholic Worker's St. Joseph House in New York. Catholic writer Jeannine Marie Pitas has explored and expressed her faith by being involved with the Catholic Worker movement. (CNS photo/ Gregory A. Shemitz)

Worship and Evangelization Outreach/Andrew Motyka

Praying for the dead is one of the most loving things we can do

As Catholics, we have a long tradition of praying for the dead. All of us have lost loved ones, and one of the most loving acts we can perform for our loved ones is to pray for them when they have died.



It is a difficult prospect to many of us in the modern age because praying for the dead means we have to think about death, and even about our own death. This is scary, and we often just ignore it. However, because we have a path through Jesus to eternal life in him, we should not be afraid, but should love the purification he offers us.

Anyone who has attended a Catholic funeral has probably heard the reading from the Book of Wisdom, "The souls of the just are in the hand of God ..." (Wis 3:1). It is a beautiful articulation of God's love for those who follow him.

A puzzling phrase in that reading, and one very appropriate to funerals, is, "As gold in the furnace he proved them, and as sacrificial offerings he took them to himself" (Wis 3:6).

Of course, we want to think of the dead

as being in the hand of God, but what does it mean for them to be "proved?" Proved, in this case, means purified. Gold is purified by heating it up, which burns away the impurities in the metal.

God provides a way for us to be purified of our remaining imperfections before we enter into his presence. Our prayers are for this purification to be accomplished in those who have already died.

We often want funerals to be a "celebration of life," which is understandable, but secondary to being an act of thanksgiving to God (as every Mass is). Funerals bring us together to pray for the dead. The perfect act of prayer is, of course, the offering of the Mass.

Likewise, in the month of November we turn to pray for the dead in general. This begins with the Commemoration of All the Faithful Departed (All Souls Day) on Nov. 2 and is a practice that continues throughout November. We offer prayers, especially Mass, for all the dead throughout the month. Celebrating a Mass for the dead often makes us think about our own mortality, and that is good. We should always be aware of our inevitable death and should adopt prayers for others with urgency.

Any Mass for the dead, whether a funeral or a general Mass, is sometimes

called a *Requiem* Mass. Like Mass on *Gaudete* Sunday in Advent or *Laetare* Sunday in Lent, the *Requiem* Mass is named after the first word of the Entrance Antiphon, in this case *Requiem aeternam*: "Grant them eternal rest, O Lord, and let perpetual light shine upon them."

This fall, we will be offering two special choral *Requiem* Masses in November. *Vox Sacra*, the *schola cantorum* of the Archdiocese of Indianapolis, will be leading music for the *Requiem* as composed by Maurice Duruflé. These choral Masses, which include orchestra, will be full celebrations of Mass and celebrated at 2 p.m. on Nov. 6 in the Bishop Chartrand Memorial Chapel at Marian University in Indianapolis, and at 7 p.m. on Nov. 18 at St. Malachy Church in Brownsburg. All are invited to these special celebrations to pray for the dead, an act of charity and related to the corporal works of mercy.

For more information, please visit www.voxsacra.com/requiem.

(Andrew Motyka works in the Office of Worship as the director of Archdiocesan and Cathedral Liturgical Music for the Archdiocese of Indianapolis. He can be reached at amotyka@archindy.org.) †

Living Well/Maureen Pratt

Being Catholic, being known

A recent experience at a Catholic hospital made me realize how we cannot just assume our faith practices will be understood within an increasingly secular health care environment.



The situation was fairly straightforward: I wanted to see how a patient on a special diet might receive holy Communion. I spoke with the

hospital's speech therapist. The therapist told me it would be best to puree the host!

The therapist was not new to the hospital, but seemed to be new to at least one of the Catholic sacraments. I tried to explain that the host could not be pureed and why, but my efforts were not effective (or, perhaps, accepted).

So, I called the hospital's pastoral care department and explained the situation. Fortunately, the Catholic chaplain understood the dilemma and set up a formal meeting with the therapists. The chaplain explained the sacrament, its requirements and discussed what might work in the specific instance that prompted the encounter.

Later, the chaplain told me that I had opened a conversation leading to a learning experience for all. Ultimately, everyone benefited.

The experience I describe made me more aware of a reality in our faith-based health care institutions: Pastoral care, even in a Catholic hospital, is increasingly disconnected from the medical care of patients.

Not all of the hard-working professionals who treat patients in a Catholic setting will be aware of what the faith practices of the patients are and how to see that the spiritual needs of those suffering are met.

It is not reasonable to expect all staff in a hospital to be chaplains, of course. However, knowledge of the role of spiritual care is sometimes not among the priorities of scientifically trained personnel.

So, it is even more important for us to make our faith needs known and, if needed, avail ourselves of advocates who will navigate the sometimes deep divide between physical health care and spiritual care.

Beyond checking the box for religious affiliation, someone entering a health care facility can and should ask for the number and name of the chaplain or pastoral care department serving the facility.

Often, the pastoral care staff receive basic information about those admitted to the facility, but the sooner a personal connection is forged, the better communication can unfold throughout the individual's stay.

If a Catholic has a religious object (a rosary, a prayer book, a Bible), these should be pointed out to staff. We understand that our precious, blessed items should be treated with care, but perhaps not all around us have the same knowledge.

No matter the conscious state of the patient, prayer at the bedside or on a wider scale is a foundation of pastoral care. I have known of medical teams that pray before a patient's surgery or other procedure, but also of medical "professionals" who dismiss discussions of things spiritual because of their focus on "science."

In these and other situations, it is up to us to speak up, to make our faith or our loved one's faith and spiritual needs known. And in so doing, we can be part of the conversation that lessens the chasm between medicine and faith and creates more of an appreciation of how they can work together for everyone's benefit.

(Maureen Pratt writes for Catholic News Service. Her e-mail is maureen@maureenpratt.com.) †

Guest Column/Debra Tomaselli

Illness should not dictate how a loved one will be remembered

"I don't like that the kids are going to remember me this way." I glanced at my beloved husband and cocked my head.

Joe sat in the recliner, where he spends most of his waking hours these days. His big blue eyes are glassy. He looks pale. His face is expressionless, a common Parkinson's condition born of the deterioration of facial muscles.



Joe shifts his head and, like a forlorn dog, turns his eyes toward me.

Why? I wonder. He is still kind and loving. He is still devoted to his family.

But, pondering his comment, maybe I understand.

After all, fueled by a stroke, Parkinson's disease has robbed Joe of much more than his smile.

Joe used to play tennis, run, swim and exercise. He used to whistle, usher at Mass and cook big Sunday dinners. He used to take the grandkids to the bagel shop or Steak 'n Shake. He used to attend their ballgames. He used to drive, stocking his glovebox with candy, gum and mints for them. He used to laugh and joke and socialize and give orders ... not anymore.

He's fatigued. Unwell. Bedridden mostly. He can't attend the kids' competitions. He can't fish with them—even in our own backyard. He can't play tennis—even with a toddler ... he just can't.

Momentarily, I remembered the old Joe ... the guy who whistled happy tunes when he walked in the door. How he'd offer hugs and jokes and funny stories of his day. How Friday was family pizza night and Saturday was date night.

Life is full of changes, though, and we've got to "roll with the punches," as my mom used to say. Even so, it's OK to grieve what you've lost.

I miss his whistling. I miss his decisiveness. I miss his jokes. I miss him planning beach trips and family vacations. I miss him paying bills and managing investments. I miss him driving. I miss him maintaining the car. I miss his quick wit. I miss our lively conversations.

But there's much I still have—and love—about him.

I love that he is always here for me. I love that he never complains. I love that he still can give a nod, an affirmation or even a little input to the decisions I now must make. I love that he pauses before the Blessed Mother statue and prays, even if I forget. I love that he remains loyal to our Gospel Gab group.

I'm thankful he's still alive, although I wish he wasn't suffering. I'm thankful that post-stroke, he knew he couldn't drive anymore ... thankfully, it was never an issue.

I'm thankful he is always OK with the kids and grandkids coming, no matter how crappy he's feeling.

I'm thankful he's still strong for me, and when he endures sudden bouts of unnerving disorientation and overwhelming unwellness and I cry, I'm thankful he holds me close and keeps his tears inside.

So, yeah, I agree: I hope the kids don't remember him this way—stuck in a recliner or sleeping in a bed.

Maybe it's time I go buy a stash of gum and mints and candy for him to distribute.

(Debra Tomaselli writes from Altamonte Springs, Florida. She can be reached at dtomaselli@cfl.rr.com.) †

Journeying Together/Hosffman Ospino

Love, support and pray for catechists who are essential to parishes

Catechetical programs have resumed activities or will soon start in most Catholic parishes in the United States.



Children, youth, young adults and adults prepare to return to sessions where they will learn and reflect about their faith.

Just as we speak of the sacraments, particularly the Eucharist, as essential to nurture our spiritual

life, catechesis is essential to nurture our love for our faith and for God's word.

Central to the work of catechesis are the many women and men of all ages who exercise their discipleship by serving their communities as catechists. They are missionary disciples who understand the importance of passing on the faith.

Although the first and most essential catechists, especially for children and youth, are the parents and other adults who live in a household, catechists

expand and enhance that first catechesis by sharing their faith in small groups.

In many cases, catechists play a remedial role, mindful that many parents fall short in sharing the basics of the faith at home with the younger ones.

If you look at the catechists in your parish, you will notice that there is not necessarily a specific profile that restricts this important ministry to a narrow group. We want catechists to be witnesses of what they believe, do their best modeling their faith through their actions and share the faith with joy.

However, these expectations apply practically to all the baptized. We all are called to be catechists.

Stay-at-home moms, teachers, doctors, nurses, lawyers, farmworkers, administrators, retirees, young adults, grandparents, tour guides, hotel and factory workers, taxi drivers, academics, cooks, nuns, priests, deacons, married couples, single people, among many others, join the ranks of catechists in our parishes every year.

What do all these people have in common? We all love our faith and we all are passionate to share it with others! Nearly all of us do it as volunteers. This is what makes being part of a faith community exciting.

The Holy Spirit moves the hearts of the baptized, regardless of our background or social location, and inspires us to build the Church as catechists.

While there are many Catholics who love to share our faith as catechists, the numbers are not always enough. We need many more catechists and thus we have a responsibility to encourage one another to serve our faith communities in this capacity.

At the same time, we should avoid taking our catechists for granted. Our faith communities need to cultivate a permanent culture of support for our catechists. Here are four practical ways in which we can support this important group.

Pray for our catechists. This is perhaps the easiest way of supporting them. Pray

See OSPINO, page 14

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

The Sunday Readings

Sunday, September 18, 2022

- Amos 8:4-7
- 1 Timothy 2:1-8
- Luke 16:1-13

The first reading for Mass this weekend is from the Book of Amos. This prophet, regarded as one of the



minor prophets, was from Tekoa, a rural area of Judea, about 10 miles from Jerusalem. Amos was a shepherd.

He knew well the religious traditions of his ancestors. He also had a sense of events occurring beyond his

own environment, even events happening faraway in other lands. This awareness of his own religious heritage and of life beyond his own situation gave his book of only nine chapters a special quality.

Money dominates this reading's message. The passage mentions ancient units of currency, such as the shekel, in circulation at the time. Most importantly, it is highly critical of any quest to gather great sums of money, putting ethics and all other considerations aside.

Amos insists that a higher standard always exists, bluntly and realistically stating that a reward greater than monetary gain is to be preferred and is available.

For its second reading, the Church presents a passage from St. Paul's First Letter to Timothy. Early Christian history presents Timothy as a deeply committed pioneer convert to Christianity, who was so close to the Apostle Paul that Paul referred to him earlier in this letter as his "true son," although nothing suggests that Timothy literally was the Apostle's biological child (1 Tm 1:2).

In fact, Timothy was the son of a Greek father and a devout Jewish mother. Since his mother was Jewish, Timothy was Jewish under the laws of Judaism.

According to tradition, Timothy was the first bishop of the Church in Ephesus.

In this weekend's reading, Timothy is asked to pray particularly for rulers and people in authority. These figures are especially vulnerable to the temptation of yielding to greed and self-interest.

St. Luke's Gospel supplies the last reading. It is a parable. In the story, an irresponsible manager fears the consequences if his employer discovers the manager's mishandling of his responsibilities. So, the manager calls his employer's debtors and orders them to cook the books, so to speak. If a loan was for 100, the manager said to change the amount to 50.

This arrangement would have been as unacceptable then as it would be now. The employer would have had every right to repudiate the manager's manipulation of the amounts owed and discipline the manager.

Had the manager, however, insisted on the original figures, he would lose the regard of the community by appearing to be out of control of his own business and heartless by extracting what was owed from people struck by bad luck.

The reading admonishes that fidelity to God and his law is the only standard.

Reflection

It is easy to be confused trying to understand the world of ancient Jewish economics. They were not altogether like modern finances, although some similarities pertain. So, it is better not to elevate the employer in the parable recounted by Luke's Gospel to too high a level of prestige or to accuse or absolve the manager of fraud.

The bottom line is clear. Some things in life are more important than money. It is the theme of the reading from Amos. The theme reappears in the Gospel.

The central figure in the Gospel is the employer. The manager reduces the debts, even if prompted by his own mishandling of the situation. The employer is merciful, willingly reducing what is his due in view of a borrower's difficulty in paying.

Not without a lesson, however, is the story of the manager and of the debtors' willingness to join in the fraud. The line between genuine security and peace of mind and grasping for more and more is thin, blurred and easy to cross.

Remember what is important. Pursue what is important. †

Daily Readings

Monday, September 19

St. Januarius, bishop and martyr
Proverbs 3:27-34
Psalm 15:2-4b, 5
Luke 8:16-18

Tuesday, September 20

St. Andrew Kim Tae-gŏn, priest, and St. Paul Chŏng Ha-sang and companions, martyrs
Proverbs 21:1-6, 10-13
Psalm 119:1, 27, 30, 34-35, 44
Luke 8:19-21

Wednesday, September 21

St. Matthew, Apostle and evangelist
Ephesians 4:1-7, 11-13
Psalm 19:2-5
Matthew 9:9-13

Thursday, September 22

Ecclesiastes 1:2-11
Psalm 90:3-6, 12-14, 17bc
Luke 9:7-9

Friday, September 23

St. Pius of Pietrelcina, priest
Ecclesiastes 3:1-11
Psalm 144:1b, 2abc, 3-4
Luke 9:18-22

Saturday, September 24

Ecclesiastes 11:9-12:8
Psalm 90:3-6, 12-14, 17
Luke 9:43b-45

Sunday, September 25

Twenty-sixth Sunday in Ordinary Time
Amos 6:1a, 4-7
Psalm 146:7-10
1 Timothy 6:11-16
Luke 16:19-31

Question Corner/Fr. Kenneth Doyle

Stunned parishioner asks if a pastor pre-screens a deacon's homily

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



Q At Mass recently, I was stunned by a statement made by the deacon who was preaching the homily. That has made me wonder whether deacons have sole independence when preparing remarks or if the priest exercises

oversight. (Location withheld)

A On the parish level, the pastor has the ultimate responsibility for the orthodoxy and propriety of what is said from the pulpit. To answer your question directly: A deacon does not have "sole independence" for his remarks.

In practice, though, rarely does this result in the pastor's "pre-screening" a deacon's homilies. By the very fact that he has allowed and invited the deacon to preach, the pastor has indicated his confidence that the deacon will handle things maturely and well. Deacons do not pop up suddenly from a congregation on a Sunday morning.

Before being ordained, deacons undergo a fairly intensive formation process that includes several years of theological education, psychological evaluation and tutoring in pastoral techniques.

Returning to your question, you would be best advised to bring your concern to your pastor. If he, like you, is "stunned" by what the deacon is said to have said, he will surely bring it to the deacon's attention to avoid future problems. If he deems it necessary, the pastor might even see fit to make a correction from the pulpit.

Q Jan. 1, 2016 [and 2023], is a holy day of obligation. But our parish calendar shows

that Jan. 1, 2017 [and Jan. 1, 2024], will not be a holy day of obligation.

If holy days are so important, why do some oblige Mass attendance while others do not? Doesn't this send a message that some of them are not really that critical? Also, for the past two years—even while it has been a holy day of obligation, our church has scheduled only one Mass on Jan. 1.

Obviously, the entire parish cannot fit into the church for one Mass. Isn't this a tacit acknowledgement that this feast day is not very important? (New Jersey)

A The solemnity of Mary, Mother of God, takes place on Jan. 1 and is sometimes a holy day of obligation. That means that, when it is, Catholics in the United States have a serious responsibility, binding under the pain of sin, to participate at the celebration of the Eucharist on that day.

If the feast you mention happens to fall on a Sunday, parishioners are already obliged to be at Mass on that day.

The best answer to your question can be found in this: Each national conference of bishops has the prerogative of determining the holy days of obligation for their country.

In 1991, the bishops of the U.S. decided that whenever Jan. 1, Aug. 15 and Nov. 1 take place on a Saturday or a Monday, the obligation to attend Mass is lifted.

But on two holy days, American Catholics are obliged to go to a feast day Mass no matter on what day they occur—Christmas and Dec. 8 (the Immaculate Conception, which is the patronal feast of our nation).

Does that mean that the bishops considered these two days to be "more important" than the other holy days? That seems a logical conclusion, but it remains true that the other holy days were still important enough in the mind of the bishops to require attendance at Mass.

As to your concern about your parish offering only one Mass on Jan. 1 even when it has been a holy day of obligation, I agree with you. I don't think it's an acknowledgement that this particular feast is not important, but it may be a concession that Mass on this date is not nearly as well attended as it ought to be—and pedagogically, I don't think it's good to cater to people's delinquency.

I would think it better, if priests are available, to have at least two feast day Masses—perhaps a vigil early in the evening on Dec. 31 and then a morning Mass on Jan. 1, to make it more convenient for people to fulfill their obligation and start the new year off right by seeking the blessing of the Lord. †

My Journey to God

Remain in My Love

By Janine Schorsch

When anger rises within you, choose Love.
When your heart feels pierced by sorrow, choose Love.
When you feel betrayed, choose Love.
When you are hurt to the core of your being, choose Love.
When resentment and revenge battle for your heart, choose Love.
Choose forgiveness, choose reconciliation, choose Love.

Remain in My Love,
Choose Me,
Choose joy.

(Janine Schorsch is a member of St. Teresa Benedicta of the Cross Parish in Bright. Photo: A tear traces down the cheek of Isabelle Hunzek of the Diocese of Rochester, N.Y., during prayer time during the National Catholic Youth Conference at Lucas Oil Stadium in Indianapolis on Nov. 16, 2017.) (File photo by Natalie Hoefjer)



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.

ATKINS, Loretta T., 93, St. Mary-of-the-Knobs, Floyd County, Aug. 28. Mother of Brenda Jones and Allan Atkins. Sister of Venita Lynch, David, Edmund and Franklin Banet. Grandmother of eight. Great-grandmother of 19.

BAHENA DE AYALA, Antonia, 74, St. Lawrence, Indianapolis, July 11. Mother of Estela, Mary, Antonio, Miguel and Ruben Ayala, and Candido Bahena and Tomas Hurtado. Grandmother of one.

BAIN, Frances C. (Miskowic), 96, St. Anthony, Indianapolis, July 22. Sister of Mary Ann Miller. Aunt of several.

BARY, Leon, 84, St. Bernard, Frenchtown, Aug. 14. Husband of Norma Bary. Father of Teri Striegel, Ricky and Ronald Bary. Grandfather of four. Great-grandfather of seven.

BOAZ, Terry D., 86, St. Mary, Navilleton, Aug. 22. Husband of Linda Boaz. Father of Delora Boaz, Melinda Koopman and Danelle Staser. Grandfather of eight. Great-grandfather of 11.

BROOKS, Kendra, 65, St. Bridget of Ireland, Liberty, June 30. Mother of Joshua Brooks. Sister of Karen Faverty, Karla Kaufman and Kathy Ramey. Grandmother of one.

CISCO, Thomas J., 89, St. Barnabas, Indianapolis, May 8. Husband of Linda Cisco. Father of Maria, Bradley and Martin Cisco. Grandfather of five. Great-grandfather of three. (correction)

DRURY, Lois A. (Stiner), 82, St. Mary, Navilleton, Aug. 26. Mother of Paula Moore, Mary and Missy Drury. Grandmother of three. Great-grandmother of four.

EDDY, Bret, 61, St. Gabriel, Connorsville, June 14. Son of Betty Eddy. Brother of Niah Hicks, Monica Ross, Anthony, George III and Mark Eddy. Uncle of several.

FAITH, Billie, 90, St. Mary, New Albany, Aug. 22. Father of Susan Jenkins, Greg, Tim and Tony Faith. Brother of Mary Lee Timberlake, Marilyn Troutman and Roger Faith. Grandfather of seven. Great-grandfather of seven.

FLANNAGAN, Janice K., 72, St. Meinrad, St. Meinrad, Aug. 26. Wife of Dr. Michael Flannagan. Mother of Dr. Leslie Kizior, Dr. Kelly Young, Drs. Ross and Ryan Flannagan. Sister of Brenda Arnold, Linda Braun, Laura Janay, Gail Kippenbrock, Lula Michel, Connie Schmitt, Rita Voges, Ruthie Winchell, Donnie, Paul and Ralph Hagedorn. Grandmother of 14.

GODAR, Angela, 92, St. Mary, Rushville, Aug. 17. Mother of Rita Adams, Mary Ball, Debbie Carsey, Elizabeth Chapman, Julia Hodge, Cindy Lunsford, Cathy McDivitt, Linda Meyer, Susie Owen, Bob, Daniel, David, James, Mark, Mike, Richard and Tom Godar. Sister of Jeannie Hawley, Louise Hayes, Mary Hoeing, Patsy McVey, Carolyn Risk, Becky Stewart, Jerry, Lloyd and Virgil Herbert. Grandmother of 41. Great-grandmother of 58. Great-great-grandmother of one.

GOEBEL, Sandi, 81, Annunciation, Brazil, Aug. 16. Mother of Theresa Keller, Diane Moss, Rita Totske, Walter Goebel, Barbara, Nancy, Greg and Michael Short. Grandmother of 16. Great-grandmother of four.

HARRELL, George, 97, St. Elizabeth Ann Seton, Richmond, Aug. 26. Father of Kevin, Mark and Tim Harrell. Brother of Ruby Wood. Grandfather of seven. Great-grandfather of 14.

HUGUENARD, Virginia, 86, St. Lawrence, Indianapolis, July 21. Mother of Jane Morrison, Andrew and John Huguenard. Sister of Janice Butts and Annette Jennings. Grandmother of eight. Great-grandmother of four.

JAGGERS, Lawrence E., 74, St. Lawrence, Indianapolis, Aug. 3. Husband of Patricia Jagers. Father of Amanda Dixon and Nicholas Jagers. Brother of Daniel Jagers. Grandfather of two.

JAHN, Freda M. (Lori), 96, Holy Family, New Albany, Aug. 23. Mother of Mary Kessans, Jean Miller, Joan Rose and Jerry Jahn. Grandmother of four. Great-grandmother of six.

JAMNICZKY, Joan M., 83, St. Meinrad, St. Meinrad, Aug. 26. Mother of Tammy Heckel and Gloria Stanger. Grandmother of seven. Great-grandmother of eight.

KEACH, Richard, 82, St. Mary, New Albany, Aug. 18. Husband of Madelyn Keach. Father of Karen Aemmer and Rick Keach.



Deacon Charles Carroll uses holy water to bless the grave site of Maryknoll Father Vincent R. Capodanno at St. Peter's Cemetery in Staten Island, N.Y., on Sept. 4, the 55th anniversary of the priest's death. Father Capodanno, a native of Staten Island, was killed while ministering as a U.S. Navy chaplain to wounded Marines on a battlefield in Vietnam. Father Capodanno was posthumously awarded the Congressional Medal of Honor in 1969. (CNS photo/Gregory A. Shemitz)

Brother of Phyllis Foster. Grandfather of five.

KEAL, Janet, 65, St. Gabriel, Connorsville, Aug. 12. Wife of Rodger Keal. Mother of Andy and Justin Keal. Sister of Judy Selke. Grandmother of five.

KEANE, Robert, 96, St. Pius X, Indianapolis, Aug. 6. Husband of Rose Keane. Father of Joan Fraser, Rosemary and Kevin Keane. Grandfather of three.

KENNEDY, Bruce B., 85, St. Barnabas, Indianapolis, Aug. 20. Husband of Judy Kennedy. Father of Kathleen and Kelly Kennedy. Grandfather of one.

KUEHN, Jean E., 96, St. Michael, Brookville, Aug. 21. Mother of Ann Ball and Debora Webber. Grandmother of three. Great-grandmother of four.

LINTON, Ruth, 96, St. Bernard, Frenchtown, Aug. 14. Aunt of several.

MCCOY, Raymond, 81, Annunciation, Brazil, Aug. 20. Husband of Carrie McCoy. Father of Vicki Coopridier, Marsha Duregger, Cathy Smoot, Sheila Thompson, Chris, Greg and Jeff McCoy. Grandfather of 42. Great-grandfather of 41.

MILLER, Clem, 87, St. Gabriel, Connorsville, Aug. 14. Husband of Mary Ann Miller. Father of Jeannie Dabertin, Jo Ann Limpus, Jill and Eric Miller. Brother of Ivan, Jerry and Marshall Miller. Grandfather of eight.

PAVY, Roberta F., 95, St. Lawrence, Indianapolis, Aug. 13. Mother of Diane Caudill, Ann Craven, Bessie Henson, Donna Wehmeyer and Jim Robinson. Sister of Jean Morton, Vera Wolf and Earl Furnish. Grandmother of 11. Great-grandmother of 17.

PEREZ, Julie M., 37, St. Bartholomew, Columbus, Aug. 15. Mother of Mia Grider, Cayden Grider and Hunter Perez-Goodpaster. Daughter of Thomas Perez and Brenda Combest Perez. Sister of Melissa Coy and Tom

Perez, Jr. Granddaughter of Mary Combest.

RYAN, Mary Ann, 87, St. Lawrence, Lawrenceburg, Aug. 16. Sister of Michael Ryan. Aunt and great-aunt of several.

SOMMA, Mary Elizabeth, 95, St. John the Apostle, Bloomington, Aug. 12. Mother of Debbie Craig, Donna Digiuseppe, Denise Mondelli and Doreen Salyers. Grandmother of nine. Great-grandmother of 15.

SPONSEL, David E., 84, St. Jude, Indianapolis, Aug. 13. Father of Sharon Edmonson, Andrew, Robert III, Stephen and Timothy Sponsel. Grandfather of 11. Great-grandfather of six.

STRUVER, Christina K., 54, St. Christopher, Indianapolis, July 29. Daughter of Kathleen

Dryer. Sister of Michele Hernly and Stephanie Smith. Aunt of several.

VAZQUEZ-CERVANTES, Joellen, 39, St. Lawrence, Indianapolis, Aug. 8. Wife of Yoselin Vazquez. Mother of Aliana, Serenity, Cielo and Jairo Vazquez. Daughter of James Wooten and Jessica Lee Dewitt.

WATHEN, Michelle C. (Hufnagel), 64, St. Pius X, Indianapolis, Aug. 18. Mother of Katrina Wathen. Sister of Mary Anne Davenport and John Hufnagel.

WERLE, Audrey C., 95, St. Elizabeth Ann Seton, Richmond, Aug. 24. Wife of William Werle. Mother of Mary Norman, John and Joseph Werle. Grandmother of 11. Great-grandmother of 22. †

Benedictine Raban Bivins was the first brother to serve as subprior of Saint Meinrad

Benedictine Brother Raban Bivins, a monk of Saint Meinrad Archabbey in St. Meinrad, died on Sept. 6, at the monastery. He was 81.

The Mass of Christian Burial was celebrated on Sept. 10. Burial followed at the Archabbey Cemetery.

Brother Raban was a jubilarian of monastic profession, having celebrated 62 years of monastic profession.

Brother Raban was born on Dec. 11, 1940, in Owensboro, Ky., and given the name William Joseph at his baptism.

After attending a Catholic grade school and, for three years, a Catholic high school in Owensboro, Brother Raban enrolled at Saint Meinrad's St. Placid Hall to complete his high school education. St. Placid Hall was a school for men discerning a vocation as a brother in the monastery.

Brother Raban was invested as a novice on April 9, 1959, professed simple vows on May 7, 1960, and perpetual vows on June 19, 1963.

His first assignments in the monastery included working in its shoe shop and in the physical facilities department as assistant house prefect. In 1965, Brother Raban volunteered for an assignment to Saint Meinrad's mission

priory in Peru. For the next 14 years, he ministered there as a procurator, superintendent of employees and in general maintenance.

Returning to Saint Meinrad in 1979, Brother Raban began 11 years of service on the St. Meinrad volunteer fire department, including working as an emergency medical technician. He also worked as a locksmith.

From 1996-2007, Brother Raban served as the monastery's subprior, after being appointed to that position by then-Archabbot Lambert Reilly. He was the first brother in Saint Meinrad's history to serve in this leadership position. During that time, he also assisted in the monastery's infirmary and health services.

In 2007, Brother Raban was appointed the monastery's almoner and director of community outreach, positions he held until failing health earlier this year necessitated his move into the infirmary.

Brother Raban is survived by a sister, Jane Payne of Cincinnati, and a brother, Bob Bivins of Owensboro.

Memorial gifts may be sent to Saint Meinrad Archabbey, 200 Hill Drive, St. Meinrad, IN 47577. †

OSPINO

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for their wisdom and well-being. Pray for their families. Pray for their holiness.

Second, approach a catechist in your faith community and say, "Thank you." It does not take much effort or time. A word of gratitude is always the best way to encourage others to move forward in what they are doing.

Third, sponsor a catechist or your parish religious education program. Catechists are very generous with their time and expect nothing in return. Yet, we can be gratefully supportive.

Buy a book for them, bring a gift certificate, contribute to a fund to buy coffee or tea when they catechize. Make an annual or monthly donation to support their meetings and retreats.

Fourth, support the continuing education of your catechists. Catechists need constant training. Support a formation program for catechists in your parish or diocese. Some may be ready to study theology at a local seminary or university, and they need scholarships. You can help.

(Hosffman Ospino is professor of theology and religious education at Boston College.) †

'Get blessed by Jesus' at St. Joseph Church in Corydon, state's first capital

By Natalie Hoefler

There are seven parishes named St. Joseph in the boundaries of the archdioceses. One of them is found in historic Corydon, site of the state's first capital. Founded in 1896, St. Joseph celebrated its 125th anniversary last year.

About 450-500 households comprise the parish. It's a mix of demographics, says Father Kyle Rodden, the parish's pastor.

"One part of the parish are these deep-rooted, related-to-everybody kind of families," he says. "And then there are these new faces that chose St. Joseph. Some of them commute to Louisville to work, and some of them chose to settle in Corydon from far away, like California and Washington, D.C."

"Our number of vibrant, young families is growing."

Their children, plus families taking advantage of Indiana's student voucher system, have led to tremendous growth at the parish's school.

"We were actually just featured in our local paper about our expansion," says Father Rodden.

Twenty years ago, the school discontinued offering seventh- and eighth-grade classes. Last year, it established a seventh-grade class again, and this year it added an eighth-grade class. Plus, the school opened

a preschool class for 3-year-olds and a second 4-year-old class.

"Our school is our largest ministry," says Father Rodden.

And the students are constantly evangelized. Each day offers some form of worship, whether Mass, Morning Prayer from the Liturgy of the Hours or the rosary. Plus, students in grades 2-8 who have made their first confession are given the opportunity once a month to receive the sacrament of reconciliation.

"Friday after Mass, we expose the Blessed Sacrament, and at the end of the day the students return to church for song, Benediction and reposition," Father Rodden adds. "So, they get blessed by Jesus before they head off for the weekend."

St. Joseph Parish also impacts the local community through its "very active" St. Vincent de Paul Society, he says.

"In Harrison County, a lot of our families are lower income," says Father Rodden. "Our St. Vincent de Paul group does a lot of work with their ministry to help the poor. They try to meet every need that comes to the door. They don't limit what they give—they just ask, 'How can we help?'"

Anytime is a good time to come to Corydon, says Father Rodden. With St. Joseph located just two-tenths of a mile from the Corydon State Historical Site, he says "there are always events going on."

"But there are also lots of local cave systems, canoeing, and of course the internationally known Butt Drug pharmacy."

His personal favorite food fare is

at 1816 Modern Kitchen, located in an Italianate structure built in 1892.

"They have items on the menu you won't find in any other restaurant in the area," he says.

Father Rodden invites all who come to Corydon to worship at Mass or just to pray at St. Joseph Church.

"The doors are open from 7 a.m.-9 p.m. every day," he says. "We encourage people to stop by to spend time with the Lord."

St. Joseph Parish is located at 312 E. High Street. For Mass times, call 812-738-2742 or go to www.catholic-community.org.

Early state history, outdoors, wineries and more

Worshiping at Mass at St. Joseph can enhance a day or weekend trip taking in the numerous sites to see and things to do in Corydon and Harrison County.

As the state's first capital, Corydon is a treasure trove of history. The Corydon State Historic Site, one of several sites operated by the Indiana State Museum, includes the first state capitol building, completed in 1816; the remains of "Constitutional Elm," under which the state's first constitution was drafted in June 1816; and several other historic homes and buildings. Go to cutt.ly/ISMCorydon for more information.

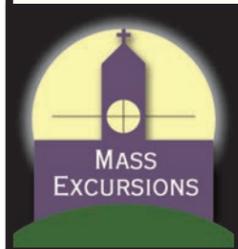
Corydon and Harrison County feature events year-round. There's a spring wine walk in April, a



"Paddle Fest" on the Blue River in June, a popcorn festival in July, "Glasstoberfest" and a "Real Haunted Happenings" tour in October, a mountain biking event in O'Bannon Woods State Park in November and "A Merry Country Christmas" weekend hayride and lights display in late November through mid-December. Plus, Corydon offers "Extravaganza" craft and vendor fairs three times a year. For more information on these events, go to cutt.ly/HarrisonCounty.

Outdoorsy folks can enjoy trails year-round at O'Bannon Woods State Park. Squire Boone Caverns is also open all year. They offer cave tours, mining for gemstones, mill-grinding and feeding barnyard animals, and ziplining is available March-November. Go to squireboonecaverns.com for more information.

Finally, wine lovers can enjoy a tour of three local wineries: Best Vineyards Winery and Distillery, Indian Creek Winery and Turtle Run Winery. Each offers tastings, tours and free outdoor concerts during the warmer months. See cutt.ly/HarrisonCtyWineries for more information. †



Pope: International law violated, nuclear risks worsened with war

VATICAN CITY (CNS)—Europe and the entire world are being shaken by a war of great seriousness, Pope Francis told his papal nuncios who serve around the globe.

It is "a particularly serious war, due to the violation of international law, the risks of nuclear escalation and the drastic economic and social consequences," he said.

"It is a Third World War 'fought piecemeal' that you are witnessing in the places where you carry out your mission," he added.

The pope's remarks came during his brief greeting to his representatives before opening the floor to their "questions and suggestions" during a private meeting in the Apostolic Palace on Sept. 8.

The group included 91 apostolic nuncios and six permanent observers; five papal representatives were unable to attend, according to Vatican News.

Pope Francis expressed his gratitude that, after all the difficulties caused by the COVID-19 pandemic, "now it seems the worst may be behind us, and thank God we were able to meet."

"But, unfortunately, Europe and the whole world are shaken by a particularly serious war," he added.

He thanked them for everything they have been doing in "these situations of suffering" everywhere they work. "You have brought the closeness of the pope to the people and the Church. You have been points of reference during moments of extreme loss and turbulence." †

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Eucharistic procession brings St. Mary students ‘together in our faith’

By Jennifer Lindberg
Special to *The Criterion*

NORTH VERNON—Principal Lisa Vogel’s heart was overflowing with gratitude on Sept. 7 as she watched students of St. Mary School in North Vernon celebrate Christ in the Eucharist in a public witness of their faith.

Students made banners to carry in a special eucharistic procession to kick off support for the three-year National Eucharistic Revival, which started in June and will culminate in a National Eucharistic Congress on July 21-24, 2024, in Indianapolis, drawing tens of thousands of Catholics from across the country.

The students also participated in an in-school retreat to learn more about the Catholic belief in the real presence of Christ in the Eucharist, a session on *lectio divina* as a source of prayer and various craft activities to illustrate the Eucharist.

“It brought us all closer to God and helped me love him more,” said Nathan Fewell, an eighth-grader at the school.

Father Jerry Byrd, pastor of St. Mary Parish in North Vernon and St. Ann and St. Joseph parishes, both in Jennings County, led the students in the eucharistic procession that stopped at three altars on the St. Mary school and parish grounds.

The procession made a strong impact on the students’ faith.

“It was beautiful and it was so peaceful and our singing was so joyful. It just made our school happy and light up,” said eighth-grader Khylee Barlow.

Another eight-grade student agreed.

“The eucharistic procession was an awesome experience,” said Arcadia Gindhart. “The reason for doing this is absolutely amazing. We were brought together to push through with our beliefs that the consecrated host is truly the body of Christ. This was a new experience, and I’m glad I got to be a part of it. I think it brought us together in our faith.”

Bringing the school closer to God and witnessing the students’ faith touched Vogel’s faith.

“It’s important for me that the students know about



St. Mary students take part in a eucharistic procession in front of their school in North Vernon on Sept. 7. (Submitted photo by Jennifer Lindberg)

the true presence of Christ in the Eucharist,” the school’s principal said. “I am just so proud of them, their participation and their willingness to learn.”

(Jennifer Lindberg is a member of St. Mary Parish in North Vernon.) †

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do that active discernment, supported by the Church in a community of other men who are discerning the priesthood,” said Father Augenstein. “It recognizes that this is intended to be a year of discernment.”

While Saint Meinrad has begun its implementation of the propaedeutic stage, it is waiting until next year to put the vocational synthesis stage in place.

In the new PPF, seminarians in this stage are ordained transitional deacons and spend six months ministering in parishes before they are ordained priests.

“As a deacon gradually prepares for

priestly ministry, in the six months he’ll be at a parish, he’ll be doing baptisms, weddings, funeral rites, visiting the sick and preaching as a gradual transition into priestly ministry,” said Father Augenstein.

This is a significant change from the past when a newly ordained priest enters for the first time into full-scaled parish ministry just weeks after he is ordained.

“When you end seminary and three weeks later you’re a priest in a parish, it’s a big shock to the system,” said Father Augenstein. “Everything is new very quickly. The vocational synthesis stage is designed to ease that transition.”

Archbishop Thompson knows well the duty of a diocesan bishop in approving men to be seminarians and to be ordained,

having done research in graduate school in canon law on this topic.

He thinks the new PPF will help him and other bishops carry out this task more effectively.

“It provides more clarity on how to measure the readiness of a person for the next stage and ultimately for ordained ministry,” he said.

Archbishop Thompson is a graduate of Saint Meinrad and previously served on its formation staff. As archbishop, he closely oversees the priestly formation offered at Bishop Bruté, which is operated by the archdiocese.

He said that both seminaries are positioned well to implement the new PPF because of their history of forming future

priests well to be men of prayer rooted in a fruitful spiritual life.

“I think both seminaries do that in a wonderful way,” said Archbishop Thompson, “and I think that’s why those other dimensions fall into place. It’s because of that rootedness that they both give us.”

(For more information on a vocation to the priesthood in the Archdiocese of Indianapolis, visit www.HearGodsCall.com. For more information on Bishop Simon Bruté College Seminary, visit bishopsimonbrute.org. For more information on Saint Meinrad Seminary and School of Theology, visit www.saintmeinrad.edu.) †

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