**Two schools earn national distinction, adding to archdiocese’s tradition**

*By John Shaughnessy*

After they learned the great news on Sept. 16, the students of Christ the King School in Indianapolis danced in their classrooms as the loudspeaker played “Celebration” by Kool & The Gang. The celebration was also on at Cathedral High School in Indianapolis where students greeted their community’s great news with cheers and high-fives.

Both celebrations were in reaction to the two schools adding to the outstanding academic tradition of Catholic education in the archdiocese as they were recognized as 2022 National Blue Ribbon Schools by the U.S. Department of Education.

The recognition extended the archdiocese’s success concerning this national award. Catholic schools in the archdiocese have received 37 National Blue Ribbon honors since the program started in 1982.

“We are extremely excited that Christ the King Catholic School and Cathedral High School have been recognized for their exemplary academic performance,” said Brian Disney, superintendent of the 68 Catholic schools in the archdiocese.

“Both schools provide excellent faith formation and academics in addition to extra- and co-curricular activities.”

The education that’s provided at the two schools also reflects the emphasis of Catholic education in schools across the archdiocese, according to the superintendent.

“Our Catholic schools focus on...”

See **BLUE RIBBON**, page 7

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**Iskali groups are ‘beginning of something great’ for Hispanic young adult Catholics**

*By Natalie Hoefer*

BEECH GROVE—Reaching out to Latino young adult Catholics is part of Saul Llacsas’s job as archdiocesan coordinator of Hispanic Ministry. But as an Hispanic young adult himself, he sees such outreach as more than a job responsibility. He understands at a personal level their desperate need for God and community.

“There are addictions and family issues” for this demographic, says Llacsas. “There are issues unique to them that they have to deal with because they walk in two realities—the English culture outside their homes, and the Hispanic culture inside their homes.

“They need to talk about what they see, how they feel. They need a...”

See **ISKALI**, page 15

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**A pairing of fun and faith guides couple’s journey in the footsteps of the saints**

*By John Shaughnessy*

Even before Scott Williams shared his unusual idea during a road trip to Chicago, his wife Elisabeth had learned that he is always up for an adventure.

After all, shortly after their wedding six years ago, the Indianapolis couple traveled to Rome to take part in a long-standing tradition at the Vatican.

It’s a tradition that holds that if a couple arrives for a Wednesday audience with the pope within six months of their wedding and wears the clothes they were married in (or similar attire), they will be allowed to sit in a reserved section where they will receive a “blessing of newlyweds” from the Holy Father.

See **SOCKS**, page 8

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**Synod report**

Report finds participants share common hopes, lingering pain, page 2.
Catholics across the country continue to feel wounded by the clergy abuse crisis, seek a more welcoming Church in which their “lived reality” is prioritized over rules and regulations, and desire lifelong spiritual, pastoral and catechetical formation as disciples, according to a report synthesizing the 10-month synodal process in dioceses.

In the report, the Church’s deepest concerns, hopes and desires voiced by laypeople’s gifts would be more widely contextualize the common joys, hopes and pain that has unfolded since October—and led to the 16-page synthesis report sent to the Synod of Bishops on the Synodal Process for the Church in the United States of America for the Diocesan Phase of the 2021-2023 Synod, the report was prepared in advance of the Synod of Bishops called by Pope Francis.

The synod’s theme is “For a Synodal Church: Communion, Participation, and Mission.”

The report is the synthesis of 290 documents received by the USCCB from various contributors. The report said the documents “represent over 22,000 reports from individual parishes and other groups” that emerged from more than 30,000 opportunities to join the synodal process.

The national synthesis report draws on judges, lawyers, law students and the legal field as judges, attorneys, law students and others who work in the legal field are especially encouraged to attend. The cost for the dinner is $40. A table sponsorship is $400, and a bar sponsorship is $1,500.

All are invited to take part in the Mass and dinner. Judges, attorneys, law students and others who work in the legal field are especially encouraged to attend. The cost for the dinner is $40. A table sponsorship is $400, and a bar sponsorship is $1,500.

Registation for the dinner is required and may be made at cnyRedMass.org. No registration is required for those attending the Mass only.

For more information, send an email to stthomasmoreindy@gmail.com.
Our Lady of Grace Monastery in Beech Grove sells St. Paul Hermitage

West Virginia bishop, pro-life leaders applaud lawmakers for abortion ban

WHEELING, W.Va. (CNS)—Bishop Mark E. Brennan of Wheeling-Charleston and pro-life leaders of West Virginia lauded the state Legislature for passing an abortion ban on Sept. 13.

The bill banning most abortions in the state, with some exceptions, was signed into law by Gov. Jim Justice on Sept. 16.

“I’ve done exactly what I said I would do—I’ve signed it,” Justice, a Republican, told reporters. He said he is proud that he signed it and he believes wholeheartedly in it,” Justice said in a press release. “As you might imagine, the health care landscape has changed significantly from when St. Paul Hermitage opened its doors in 1961, to 2022, in terms of the finances, operating requirements and personnel needed to meet the needs of residents in nursing care facilities.”

“These challenges have led us to the sale of St. Paul Hermitage to Green Tree Healthcare, a larger health care system that shares our values and has more resources than a stand-alone facility like ours can provide.”

Sister Julie emphasized that when the new owners are in place on Oct. 1, all current residents will continue to have a home at the facility and their high-quality care will remain a priority.

The facility will be operated by Envive Healthcare and will be known as Envive of Beech Grove. Envive operates seven other facilities in Indiana.

“Our primary concern throughout the sale process has been our residents—whom we have been privileged to serve—and ensuring that they continue to receive high-quality care,” Sister Julie said. “A smooth, compassionate and prayerful transition in ownership is our goal, and the sisters will remain involved throughout this time.”

In addition, all current employees of St. Paul Hermitage will be offered the opportunity to continue working with Green Tree Healthcare at the Beech Grove facility.

“We are saddened to be moving on from this ministry, our work in other areas of the community, such as education, nursing, social services, hospitality and prayer, will endure,” Sister Julie said. “We will also continue to be regular visitors to The Hermitage as our community has both sisters and sisters’ family members living at the facility.”

For more information on Green Tree Healthcare, visit https://greentreehc.com.

For more information on the Sisters of St. Benedict at Our Lady of Grace Monastery, please visit www.benedictine.com.

Students for Life hosting Life Chain on Oct. 2 on streets of downtown Indy

Students for Life of America is hosting a Life Chain Sunday from 2:30-3:30 p.m. on Oct. 2 along Meridian Street between the corners of 12th and 18th streets in downtown Indianapolis.

The distribution of signs will take place outside SS. Peter and Paul Cathedral, 1347 N. Meridian St., beginning at 2:15 p.m.

For more information, contact Ben Ice at bice@studentsforlife.org.

Onward, Christian Soldiers

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

From the hymn Onward, Christian Soldiers

Together, we can do many great things. We can feed the hungry, clothe the naked, and give homeless families a safe place to rest. We can educate our future priests and care for our retired priests. We can support our youth and young adults with faith-centered programs and activities. And that’s not all!

Your support of the United Catholic Appeal makes all of these things possible. Please give today at www.archindy.org/UCA.
We must not become complacent in our efforts to build a culture of life.

Each October, the U.S. Conference of Catholic Bishops reminds us that “consider more deeply why every human life is valuable and reflect on how to build a culture that protects life from conception to natural death.”

We have recently seen landmark pro-life legislation following the U.S. Supreme Court’s overturning of Roe v. Wade in late June. That includes a new Indiana law that gives legal protection to most unborn babies. It was passed in early August by the Indiana General Assembly and signed into law by Gov. Eric Holcomb.

In the wake of such clear pro-life victories, our efforts to build a culture of life must continue.

The 31 days in October that mark Respect Life Month are a time when we must stand up for the least among us—-the unborn, the hungry, the homeless, the immigrant, yes—even our brothers and sisters in prison—and remind humanity that each of us is made in the image of God and, just as important, are our brothers and sisters in Christ.

But we must remember, it all begins with life.

The first Sunday of October is designated as Respect Life Sunday and, this year, Archbishop Charles C. Thompson will celebrate the archdiocesan Respect Life Mass at 1 p.m. on Oct. 2 at SS. Peter and Paul Cathedral, 1347 N. Meridian St., in Indianapolis.

During the liturgy, the archdiocesan Office of Human Life and Dignity will present the Archdiocese of Indianapolis Respect Life Award and the Our Lady of Guadalupe Pro-Life Youth Award.

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

Our annual pro-life outreach during Respect Life Month will also continue with the fall 40 Days for Life campaign, which runs from Sept. 28-Nov. 6. A campaign of prayer, fasting and peaceful activism, it is held in the spring and fall with the purpose of turning hearts and minds from a culture of death to a culture of life and bringing an end to abortion.

Two locations in the archdiocese are again participating: Bloomington and Indianapolis.

Indiana’s near-total abortion ban went into effect on Sept. 15, but two lawsuits filed against the law are still waiting to be heard.

“We had already decided to have the campaign before that [first lawsuit] came out,” said 40 Days for Life Indianapolis co-coordinator Linda Kile in a recent article.

... Women will still show up and need to know where to go for help. Plus, they [Planned Parenthood] will still offer birth control services and possibly abortion referral services that continue the culture of death.

For those wishing to participate in 40 Days for Life, the Bloomington campaign will take place in front of the Planned Parenthood facility at 421 S. College Ave. Parking is available at the meters along the street at $1 per hour. Do not park in the Planned Parenthood parking lot.

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

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

The Indianapolis campaign will take place in front of the Planned Parenthood facility at 8590 Georgetown Road. Parking is available along Georgetown Road, do not park in the Women’s Care Center parking lot or at the industrial complex across from the Planned Parenthood facility.

The Indianapolis campaign will have an opening event at St. Luke the Evangelist Church, 7575 Holliday Dr. E., in Indianapolis, from 2:30 p.m. on Sept. 25, with guest speaker Mary Carmen Zakrzajeck of Students for Life of America.

The Knights of Columbus will hold a 12-hour overnight vigil in front of the Planned Parenthood facility starting at 7 p.m. on Oct. 14. All are welcome to join.

A closing rally will take place on Nov. 6 in front of the Planned Parenthood facility from 2:30 p.m. to 4 p.m.

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

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

To find other 40 Days for Life campaigns outside of the archdiocese, go to www.40daysoflife.com and select “Locations.”

Despite the recent victories for the pro-life movement, we cannot become complacent in our efforts to build a culture of life.

St. Joseph, defender of life, pray for us!

—Mike Krokos

Letter to the Editor

Reader: Words are the essential and powerful force available to humanity

Words matter. They reflect reality and also have the power to alter reality—the power to edify and to destroy.

Words do matter, and the right words matter most of all. In the end, what we say and what we believe are all that remains of us. Words are containers. They contain faith, or fear, or hope, and they produce after their kind. Words are a form of action, capable of influencing change. Their articulation represents a lived experience.

If language is as intricately tied up with consciousness as it appears to be, then the perpetuation or dismantlement of our propensity to use it to express the times in which we live, could very well mean that an essential part of human consciousness itself is on the brink of vanishing.

Words are singularly the most essential and powerful force available to humanity. We can choose to use this force constructively with words of love and encouragement, or destructively using words of despair and denigration. Words have spirit, meaning and power with the ability to help, to heal, to hurt, to humiliate and to humble.

Words can reconfigure our brain. Words are expressions of a person’s perspective in a way that images cannot. Words open the faculty of the soul to thought and feeling beyond our own, in a way that an image cannot.

Words connect us to others, and, uniquely said words is a language of connection unto itself. Words stimulate our imagination. Language is the mother of thought; words will tell you things you never thought or felt before.

A. Teresa Calcagno said, “Kind words can be short and easy to speak, but their echoes are truly endless.”

Kirth N. Roach

Order of Carmelites Discalced Secular Indianapolis
En la parábola de Jesús, Abraham le dice claramente al hombre rico cuál es la situación: “Hijo, recuerda que durante tu vida te fue muy bien, mientras que a Lázaro le fue muy mal; pero ahora a él le toca recibir consuelo aquí, y a ti, sufrir terriblemente” (Lc 16:25).

La mayoría de nosotros reaccionaríamos ante esta historia. El hombre rico no hizo nada; su castigo parece injusto. Pero, por supuesto, de eso se trata: el hombre rico no hizo nada cuando claramente podría haberlo hecho. Ni siquiera le dio a Lázaro que estabas hogar y hambriento, las sobras de tu mesa. No hacer nada puede ser un pecado grave, y nuestro Señor nos deja en claro que tendríamos que rendir cuentas por nuestros pecados de omisión.

El Evangelio de Jesucristo nos da el testimonio de que no estamos solos en nuestra responsabilidad. Aunque somos pobres en bienes materiales, podemos hacer algo en el caso de las personas que tenemos a nuestro alrededor. Podemos ser testigos de los sufrimientos de los demás y brindarles nuestro apoyo y nuestro amor.

"¡Ay de los que viven tranquilos en el bienestar, y que no hacen nada!" (Am 6:1, 4-7).
Talk on ways to give ‘hand up’ to those in poverty will take place in Oldenburg and online on Oct. 8

A talk called “From Poverty to Possibility” by Charity Sister Caroljean Willie in Cincinnati will be offered at the Oldenburg Franciscan Center, 22143 Main St., in Oldenburg, and online via Zoom from 9:30-11:30 a.m. on Oct. 8.

Sister Caroljean, a board member of Microfinancing Partners in Africa (MPA) which uses different approaches to offer people a hand up, will discuss the group’s successful projects in Kenya, Tanzania and Uganda and how people she has met along the way have had their lives benefited as a result of a small loan.

Sister Caroljean is program director at EarthConnection, a ministry of the Sisters of Charity of Cincinnati. It is a center for learning and reflection about living lightly on Earth, seeking to integrate spirituality and sustainability through programs in sustainable agriculture, alternative energies, ecojustice and eco-spirituality.

She has extensive experience working cross-culturally throughout the United States, the Caribbean, Africa, Europe, Asia, and South and Central America as an environmental educator, teacher-trainer and cultural diversity consultant. Before becoming program director at EarthConnection, she served two terms of office as the non-governmental organization representative at the United Nations for the Sisters of Charity Federation.

The cost for the talk is $30. For more information or to register, go to www.oldenburgfranciscancenter.org, call 812-933-6437 or send an e-mail to center@oldenburgosf.com.
Cardinal prays at queen’s funeral, signaling Charles’ openness to dialogue

LONDON (CNS)—An English cardinal took part in the funeral of Queen Elizabeth II in an indication of openness to the British Royal family to ecumenical and interfaith dialogue.

Some observers believe the involvement of Cardinal Vincent Nichols of Westminster represents the first time for possibly hundreds of years that a cardinal or Catholic bishop has taken a role in a royal funeral. Cardinal Nichols, president of the Bishops’ Conference of England and Wales, was one of a number of non-Anglican Christian leaders asked to lead the congregation in prayer for the queen during the Sept. 19 state funeral in Westminster Abbey.

The cardinal expressed thanks for the monarch’s “commitment to the Commonwealth throughout her reign,” and prayed for a “spirit of mutual honor and respect” and that figures in authority “may promote justice and the common good.”

Among prominent Catholics in attendance were Archbishop Leo Cushley of St. Andrews and Edinburgh, representing the Catholics of Scotland; Archbishop Mark O’Toole of Cardiff, the most senior Catholic leader in Wales; and Archbishop Paul Gallagher, the Vatican’s Liverpool-born foreign minister, representing Pope Francis. Cardinal Nichols, principal Julie Barthel. “Cathedral is a special place, and to get this distinction affirms the work that we do for our students each day to educate hearts and minds. I could not be more proud of the entire Cathedral family.”

Christ the King plans on having a Blue Ribbon Day of celebration at the school in the upcoming weeks, Seib said.

“We will also celebrate with the entire community at our Fall Community Night on Nov. 16,” he said. “This is an event we have every year where we invite parishioners, prospective families and current families to have dinner and then take part in family-friendly activities in the classrooms.”

Cathedral plans to have a celebration at the school during its Homecoming assembly on Oct. 7, and another celebration later.

Representatives from both schools will be in Washington on Nov. 1 for the National Blue Ribbon Schools awards ceremony led by U.S. Secretary of Education Miguel Cardona.

“As our country continues to recover from the pandemic, we know that our future will only be as strong as the education we provide to all of our children,” Cardona said in announcing this year’s honored schools.

“Blue Ribbon Schools have gone above and beyond to keep students healthy and safe while meeting their academic, social, emotional and mental health needs. These schools show what is possible to make an enduring, positive difference in students’ lives.”

The school was chosen as a 2022 National Blue Ribbon School.

Cathedral High School in Indianapolis will have to add a new National Blue Ribbon School sign as the private Catholic school recently earned its fourth such honor from the U.S. Department of Education. (Photo by John Shaughnessy)
With Scott in a black tuxedo and Elisabeth in her wedding dress on that August day in 2016, the couple met with Pope Francis, talked with him and received a blessing. Even more astounding to them, they also left their meeting with the pontiff’s zucchetto, the white skullcap that a pope wears.

Scott had learned that there’s another special papal tradition: If someone has the same size of zucchetto as the pope, the pope will make a trade. So the couple had gone to Pope Francis’ personal tailor in Rome and bought a zucchetto of the same size. They were the only one of the 60 couples from around the world who arrived for the papal audience with a zucchetto. And when Scott offered him that one, Pope Francis tried it on, and made the exchange.

It was an incredible moment in a wonderful week of adventures in Rome, and Elisabeth believed there were more to come in her life with Scott.

Still, she wasn’t prepared for the unusual idea that Scott shared with her a year later, during a road trip to Chicago for fun.

‘What if we did…?’

As soon as Elisabeth heard his idea, she laughed, thinking he had to be joking.

Yet the more the couple talked and laughed about Scott’s idea to have a side business of making a line of socks featuring scenes and saints of the Catholic faith, the more Elisabeth realized how serious her husband was.

“Scott is a big sock guy,” she says. “As we’re driving up to Chicago, he started talking about how there’s a lot of feast days in the Church. He said, ‘What if we did socks with saints on them, and I didn’t have to wear hamburgers on my socks anymore?’”

After they returned from the Chicago trip, Scott made a rough, far-artistic sketch of the first pair of socks that he wanted to make. Fortunately, he has a friend, Madison Cipolletti, who does have artistic talent, and she made Scott’s sketch come to life—a pair of socks with the image, fittingly, of Pope Francis.

Scott found a manufacturer to make the socks, and the couple decided to try to sell them at the National Catholic Youth Conference in Indianapolis in 2017. At the time, Scott was the director of youth ministry for the archdiocese and heavily involved in running the conference.

“Pope Francis was super popular, especially with high school kids,” Scott says. “We thought if this brand is going to do something, we have to sell 20,000 high school students to see if it has legs.”

Scott wanted to order 1,200 pairs of socks to try to sell at the conference. Elisabeth, who is more cautious and who would run the booth at the conference, told him he could order 600 pairs.

“We ended up selling out in eight hours and just sat around wishing we had more to sell,” Elisabeth says.

“We sold about a sock a minute,” Scott adds. “We knew we had a very viable product. We set up an online shop after that. We had pre-orders for socks we weren’t going to get for another month.”

That was the start of their company, Sock Religious. Five years after that unlikely beginning, it’s even more startling how much their business has grown and expanded.

A touch of fun, a focus on faith

From that first pair of socks featuring Pope Francis, about 80 other pairs have been created, including ones of St. Joseph, Our Lady of Fatima, St. Francis of Assisi, St. Teresa of Calcutta, St. Joan of Arc and the Sacred Heart of Jesus. Socks featuring the image of the rosary St. Joseph, Our Lady of Fatima, St. Francis of Assisi, about 80 other pairs have been created, including ones of St. Joseph, Our Lady of Fatima, St. Francis of Assisi, St. Teresa of Calcutta, St. Joan of Arc and the Sacred Heart of Jesus. Socks featuring the image of the rosary are also customer favorites.

The company also makes faith-related coffee mugs and T-shirts that combine touches of saintliness and whimsy. A shirt celebrating St. Peter includes his image and the phrase, “Classic Rock.” A shirt celebrating Pentecost pictures the disciples and proclamations, “We Got Spirit.” And one featuring St. Michael the Archangel advises, “Never Go Without Your Wingman.”

We like to say the clientele for Sock Religious are people who take their faith seriously, but not themselves,” says Jeff Taylor, the company’s chief operating officer. “We come up with these funny ideas, laugh about them really hard, and then make a product out of it.”

In the first three years of Sock Religious, its supply of items was imported. In February of 2021, everything changed.

The company bought 10 sock-manufacturing machines from businesses in Indiana and North Carolina, all of which are functioning in a 10,000-square-foot facility on the south side of Indianapolis. And a staff of three people has grown to 26 employees, many of whom share the Catholic faith, including Scott, Elisabeth, Taylor and Cipolletti, who has continued to design many of the socks.

“Everything is done in-house now,” says Scott, the company’s chief executive officer.

To build the company, he left his position with the archdiocese, but he believes the philosophy that guides the business starts with the same foundation of his previous ministry.

“Working in full-time ministry, I always thought the most difficult part of the journey of evangelization is starting the conversation,” Scott says. “If we can get more people to initiate a conversation about faith and their journey, that’s going to put more people down that process of conversion and conversation.

“The tagline we’ve always used with Sock Religious is ‘starting conversations through joyful products.’ Our products don’t evangelize, people do. We just want to start conversations on faith and the lives of the saints.”

That leads Scott to share one of his favorite stories.

A story of soaring to new heights

It’s the story of a flight attendant and a passenger on a plane who were both at turning points in their faith lives.

On that day he boarded the plane, the passenger was wearing a pair of St. John Paul II socks from Sock Religious. He also prayed to God to use him in whatever way he wanted that day.

The passenger later told Scott the story of how God did use him that day.

“Whether it’s a treatment for cancer, a surgery, giving birth, job interviews—people have worn them, leaning on the saints in difficult times. We know people have been buried in our socks, which is a wild thing to think about. But like anything else, people depend on saints to get them through difficult times, and this is just a way that has manifested itself in a physical product.”

A soulful and sole-filled ride

All this soul-stirring growth, the business is striving to expand its reach.

Sock Religious has been integrated into a larger company called Catholic Concepts.

Under that umbrella company, there is also a business called States of Faith, which produces T-shirts for all 50 states, with the boundaries of a state outlined in a rosary and the crucifix over the state capital. Catholic Concepts also offers a custom printing service for parishes and Catholic schools. And another business is Live Liturgically, a family-focused brand that revolves around a weekly, faith-related, planning calendar.

“We want a family to use it, to grow closer to each other, and grow closer in their faith, and lead their family where they’re called to lead them,” says Elisabeth, the company’s director of mission integration. “We’re just on the journey, too.”

In many ways, the journey has been both a wild and a blessed ride for the couple since that road trip to Chicago five years ago. As the business has grown, so has their family. Members of St. Barnabas Parish in Indianapolis, they are the parents of two children, 4 and 1.

One of the role models for their journey is featured in a large image that has a prominent place in the company’s office building. The framed painting depicts a young St. Joseph teaching his carpentry skills to Jesus as a boy. The saint has continued to send the right people, the right work, the right clients, the right state, the right everything, to continue to grow this business into what it is today, which is much more than socks.

“When I go to my high school reunion, people ask what I’m doing. I say, ‘I own the world’s largest Catholic sock company.’ You have to explain to people this is a viable business, and it’s doing good things in the Church. The things we are doing are fun, joyful, innovative, exciting. Is it a little goofy? Yeah, but so are we.”
Priests who have dogs say their pets help create ‘bridges’ with children and adults

Second of two parts

(Editors’ note: A number of dogs have found homes with priests across the archdiocese, welcoming parishioners, connecting with school children and sometimes even helping to deepen people’s faith. Here are some of their stories.)

By John Shaughnessy

As the chaplain of the Indianapolis Colts, Father Douglas Hunter was standing through the team’s training camp one day in early August when someone he knew called out to him, asking how the dog was.

The fan didn’t want the inside scoop on the Colts new quarterback Matt Ryan or head coach Frank Reich. “How’s Guinness?” the person asked instead, referring to Father Hunter’s 2-year-old dog that the priest named because of its black coat with touches of brown—just like the color of the Irish beer.

Father Hunter just smiled, overlooked the fact that he wasn’t asked how he was doing and good-naturedly thought to himself, “Guinness gets all the attention!” before telling the fan that the dog is doing just great.

And why wouldn’t Guinness? He gets gift cards to a nearby PetSmart store from parishioners at St. Roch Parish in Indianapolis where Father Hunter is pastor. He also gets an abundance of love, attention and petting from the children in the parish’s school when he and Father Hunter visit. And when the priest takes him to the Southport Police Department, where Father Hunter is also the chaplain, the law enforcement staff can’t resist being arrested by Guinness’ joy and playfulness.

Even with his height of 6-feet, 4-inches, Father Hunter often fades into the background when Guinness enters a room full of people, but the 43-year-old priest doesn’t mind at all because his dog has the same magical impact on him.

“He slows me down. He keeps me grounded,” says Father Hunter, who as much as he looks at Guinness who is dancing at his feet in the parish office.

“Every place I’ve been, people know the fact that his sometimes rambunctious antics make me laugh.”

As the school visit ends, Father Hunter and Guinness stroll across the room, the true joy erupts on the faces of the fifth-grade students. Someone might have even said hello to Father Hunter but either way, the huge smile on the priest’s face shows he loves their reaction to seeing Guinness as much as they do to seeing the dog.

“It just brings Father closer to the kids because he shares someone special to the kids,” says fifth-grade teacher Kevin Watson, who is smiling, too. “The kids love Guinness.”

As the school visit ends, Father Hunter and Guinness stroll across the playground and back to the parish office for another day of work where the primary goal is always to help people know the joy of a life with Christ. Besides the parish and school staffs, Father Hunter has another great ally in that mission.

The priest smiles again at Guinness and says, “He’s nothing but a ball of love.”

‘Dogs have an amazing ability to create bridges’

After celebrating Mass and hearing confessions at St. Louis Church in Batesville, Father Stanley Pondo’s morning on this day also includes the reality that his sometimes rambunctious 4-month-old puppy named Stan just knocked the pastor’s office phone off his desk, making it temporarily inoperable.

And minutes later, the priest’s 12-year-old dog named Oliver lets out a whine and gives his owner that look that lets him know the water bowl is empty and needs to be filled now.

So Father Pondo takes a quick break from a conversation to refill the bowl—a gesture that proves one of the priest’s greatest blessings is the chance to have more than 100 dogs as companions.

“As a priest, you spend a lot of time caring for people—hearing confessions, anointing the sick, being present to people in crisis. What we don’t have a lot of is taking care of the small things of daily life that happen in a family. Having dogs lets me do that. It feeds them, clean up after them, give them baths. These smaller things are good things to have responsibility for. It’s good for humility and just being human.”

There’s also another great blessing for Father Pondo.

“They bring a lot of joy to my life. The joy they bring is the joy of friendship. There is some emotional connection. I look out for them, and they look out for me.”

There’s a definite touch of joy in the way Father Pondo has named the two Newfoundland breed dogs.

Part of the reason that the 62-year-old priest gave Oliver that name was a salute to a well-known, slapstick comedy duo made up of two friends who acted as a child, Stan Laurel and Oliver Hardy. With the priests’ first name being Stanley, Oliver seemed a fun fit for his entire life when the puppy joined Father Pondo’s home this year, he gave him the name Ston to join in the joy.

“Oliver is getting older. I’d decided it would be nice for him to have a little buddy, somebody to interact with. It’s working well. They’re like each other. They play together. Their antics make me laugh.”

The dogs are also a hit with the school children at recess.

“When I take the two dogs with me, Stan gets the lion’s share of attention now because he’s the puppy. But some kids call out to Oliver, too. I’m proud of those kids for seeing that Oliver needs attention, too. That’s a neat thing to see.”

So is the overall connection that Oliver and Stan have with parishioners.

“Every place I’ve been with them, people love them,” Father Pondo says. “There are people I know who have been more receptive to come to me as a priest and a person because I have a dog. Dogs have an amazing ability to create bridges.”

A presence of love

Father Michael Keucher shares the story of what happened when a woman saw his dog—Sister Glory—playing near St. Joseph Church in Shelbyville. The sight of the joyful, white-haired Husky raised the woman’s spirits and even played a part in helping her start the parish’s Rise of Christian Initiative of Adults (RCIA) program to enter into the full communion of the Church.

Sister Glory’s influence is so pervasive in the parish that Father Keucher has made a hero of his staff, giving her the title of “director of hospitality.”

“She’s the first one to greet people, and they love to see her,” he says. “When families come in to plan funerals or for counseling for something, Glory just brings comfort and consolation to people.”

“I’ll ask people if it’s OK for her to be in the office during those times. She can tell when someone needs extra love. She’ll curl up underneath their feet or she’ll get on her back for a belly rub. She adds immensely to the presence of love in this parish.”

Her presence especially made a difference during the early months of the COVID-19 pandemic in the spring of 2020. During one of the first Masses when Father Keucher livestreamed to his parishioners when churches across the archdiocese were closed, Sister Glory could be seen scurrying around in the background—a scene that led a number of parishioners to share with their pastor how much that uplifted them.

“She brought a sense of joy and the feeling that everything would be fine,” Father Keucher says.

That feeling grew during the first Easter of the pandemic when Father Keucher and Sister Glory boarded the parish school bus and delivered Easter candy to many of the children and youths of the parish.

Calling Sister Glory “the most famous and beloved dog in Shelbyville,” Father Keucher notes that when she occasionally runs away to tour the community, even the local police have joined the search for her.

Still, Father Keucher says that Sister Glory may have the greatest impact on him.

“Sister Glory has taught me to be a better priest. She is all present, energetic, loving, obedient, faithful—and come to think of it, I strive after those same qualities. She puts them on display for me and for all of us every day.”

With his dog Guinness surrounded by smiling school children, Father Douglas Hunter doesn’t mind being in the background when he makes a visit to a fifth-grade classroom at St. Roch School in Indianapolis. (Photo by John Shaughnessy)

A framed photo of the comedy duo Stan Laurel and Oliver Hardy overlooks Father Stanley Pondo, pastor of St. Louis Parish in Batesville, and his two dogs, Oliver and Stan, who are named in honor of the comedians. (Submitted photo)
wounds called forth with the help of the Holy Spirit in the unfolding of the synod. “While not a complete articulation of the many topics and perspectives shared in the listening process, this synthesis is an attempt to express the broader themes that seemed most prevalent in the dioceses and regions of our country,” he wrote.

The report is divided into four themes: “Enduring Wounds,” “Enhancing Communion and Participation: Formation for Mission” and “Engaging Discernment.” Each section summarizes common observations raised in the listening sessions.

It includes directly quoted descriptions of common concerns, hopes and desires from individual regional reports raised in the local listening sessions. The report cites several “enduring wounds” expressed during the sessions. In addition to the still unfolding effects of the sexual abuse crisis, the COVID-19 pandemic continues to exact a toll on the sense of community people felt before the virus swept around the world in 2020. “The pandemic itself has led to the fraying of our communities in some ways, accelerating a trend toward disengagement and intensifying the isolation and loneliness of many, youth and elderly in particular. A large number of faithful have not yet returned to worship,” the report said, quoting the Region 12 submission from Northwestern states.

Divisiveness and polarization in the Church was a concern expressed in making regional reports. The Region 9 report covering four Midwestern states said division over the celebration of the Eucharist is disconcerting, particularly when it comes to the pre-Vatican II Mass. “The limited access to the 1962 missal was lamented; many felt that the difference over how to celebrate the liturgy ‘sometimes reach the level of animosity. People on each side of the issue reported feeling judged by those who differ from them,’” the national synthesis report said quoting the Region 9 submission.

Other concerns were expressed by people who feel marginalized. The report said marginalized people fall into two broad groups. One is made up of those who are vulnerable by their lack of social or economic power, including those with disabilities, the mentally ill, immigrants, ethnic minorities, people in the U.S. without documents, the unborn and their mothers, and those who are homeless, are incarcerated or living with an addiction.

The second group includes women, whose voices are frequently marginalized in the decision-making processes of the Church,” the report said. Others in the group include those who are marginalized “because circumstances in their own lives are experienced as impediments to full participation in the life of the Church, including members of the LGBTQ community and people who are divorced and have remarried, and those civilly married.”

“The synodal consultations around the enduring wounds caused by the clergy sexual abuse scandal, the pandemic, polarization and marginalization have expressed a deep hunger for healing and the strong desire for communion, community, and a sense of belonging and being oriented,” the national synthesis report said.

Under the theme of “Enhancing Communion and Participation:” the sacramental life of the Church and the spirit of welcome within the Church were addressed. The report found that the wounds expressed among participants in listening sessions could be addressed by the Church being more welcoming to those not in the mainstream.

Quoting the Region 13 report from Southwestern states, the synthesis report said participants were concerned with “obstacles to community within their parishes, partly due to the divisive political climate and resulting polarization within the country.”

People in the region also identified the centrality of the Eucharist as a “source of hope for greater unity.” They said in addition that “receiving the Eucharist does bring them more closely in solidarity with the poor,” according to the synopsis report.

Concerns about racism within the Church and the lack of welcome to diverse cultural and ethnic communities emerged in listening sessions. The elderly, the report said, were particularly hurt by the departure of young people from church life.

“Young people themselves voiced a feeling of exclusion and desired to participate more fully as members of the parish community,” the synthesis report said.

The synthesis report also included the observation that “nearly all synodal consultations shared a deep appreciation for the powerful impact of women religious who have consistently led the way in carrying out the mission of the Church.”

Participants in listening sessions expressed a “desire for stronger leadership, discernment and decision-making roles for women—both lay and religious—in their parishes and communities.”

The synthesis report said a common hope that emerged nationwide was the “desire for lifelong spiritual, pastoral and catechetical formation as disciples.” Discussions in the sessions “made clear the importance of evangelization as we continue to live out the Church’s mission, which requires stronger formation.”

Steps would include accompaniment with families in their formation as people long for a closer encounter with Jesus.

Suggestions also emerged on the need to “journey together” in the formation of clergy. The Region 5 intermediate report from Northwestern states suggested such formation was needed to better understand human and pastoral needs, cultural strengths, expressed a genuine appreciation for their gifts and talents and would grow into a “relationship of collaboration.”

The final theme, “Engaging Discernment,” concluded that the diocesan phase of the synodal process was the first step in a Church rooted in synodality, or walking together.

The synthesis report said the process enabled thousands of people to re-engage “in the simple practice of gathering, praying together and listening to one another.” It invited people to commit to “ongoing attentive listening, respectful encounter and prayerful discernment.”

Going forward, the report called for continued participation with both assemblies that did not participate broadly in the listening sessions, particularly Indigenous peoples, ethnic communities and immigrants.

“Engaging and discerning with our sisters and brothers who experience the woundings of marginalization, as well as those whose voice were underrepresented within the synodal process, will be essential for the unfolding of the synodal journey in our diocese and in our country,” the report said.

The next phase in preparation for the Synod of Bishops is being called the continental phase. It will find teams gathering by continent to synthesize the reports submitted to the Vatican thus far. Synod officials will prepare the “instrumentum laboris,” or working document, to guide continental or regional ecclesial gatherings that will take place by March.

The North American report will be submitted by the U.S. and Canada. Bishop Flores said some preliminary outreach has already occurred among the teams from the two nations. Other continental reports will involve significantly larger gatherings of teams from individual ecclesial assemblies.

Those assemblies will produce another set of documents that will help in the drafting of a second working document for the Synod of Bishops in October 2023.

The synod is expected to produce a final document on how synodality can be practiced throughout the Church.

(www.sycb.org/synod) •

In a brief ceremony, Novice José Angel Romero-Olivas was clothed on Aug. 5 in the Benedictine habit at Saint Meinrad Archabbey in St. Meinrad. He now begins a year of monastic formation, including study of the Rule of St. Benedict and monastic history. Novice Angel, a native of Chihuahua, Mexico, where he was a member of Santa Rosalia Parish. He attended the Autonomous University of Chihuahua Law School.

Before entering the monastery, he worked at a Mexican consultate and in law.

Novices take a year off from formal studies and trades. The novice is a time of prayer and learning intended to help a novice discern his vocation as a monk. At the end of this year, a novice may be permitted to profess temporary vows of obedience, fidelity to the monastic way of life, and stability in the community of Saint Meinrad.

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Novelist explores meaning of being a Catholic writer in 21st century

By Mike Mastromatteo

The path from editorial and magazine work to literary fiction has been a slow but steady one for Catholic Katy Carl.

Carl’s highly anticipated debut novel, As Earth Without Water, was released in the fall of 2021 by Wiseblood Books, a Wisconsin-based publisher specializing in Catholic arts and letters.

While the novel was a long time coming, it represents the culmination of the author’s extensive writing and her lifetime experience with the Catholic faith.

Carl was born and raised in Mobile, Ala., and later studied creative writing at St. Louis University in St. Louis. After graduation, she settled in the Washington metro area for editing and writing work. Today, she resides in Houston with her husband and four children.

The new author is partly through a Master of Fine Arts program at the University of St. Thomas in Houston. When not plotting future stories or tending to her family, Carl serves as editor of Duplicated Things, a quarterly Catholic-themed journal highlighting the work of neophyte writers.

“It’s been a real gift to be able to work with the journal and develop certain relationships,” Carl told Catholic News Service. “Part of the reason [the magazine] exists is to get young or emerging writers to stay in touch and become aware of each other’s work.”

In a further effort to establish her Catholic bona fide, Carl in November 2021 released the devotional work, Praying the Great O Antiphons. Published by the Catholic Truth Society (CTS), the book focuses on devotional readings for the season of Advent.

“When CTS asked me for some reflections on the O Antiphons—ancient monastic texts that I find so beautiful—the project felt like something I should say yes to… My hope is that once they open up the text, readers can find nourishment for their own souls within the prayers’ original words.”

But it’s the release of As Earth Without Water that is bringing Carl to the attention of purveyors of Catholic arts and letters.

Carl began work on the novel in 2004, but set it aside to start a family and pursue work as an editor and freelance writer.

A key factor in completing the work was Carl’s involvement with the Wiseblood Books writer in residence program, a one-year residency fostering development of Catholic writers and poets. Carl was Wiseblood’s inaugural writer in residence in 2020. The residency provided a healthy mix of inspiration, feedback and encouragement allowing the author to fine-tune her manuscript.

With its action taking place through 10 years, the story follows the relationship between two former artists and lovers, Dylan Fielding and Angele Solomon, who reconnect after a long separation.

In a startling turn of events, one-time successful artist Dylan resurfaces as a Brother Thomas Augustine at an upstate New York monastery. Weeks away from his ordination, Dylan appeals to his estranged lover and former colleague to join him for a brief meeting on the monastery grounds.

Although incredulous that the ambitious, cavalier Dylan has chosen a stark new life, Angele agrees to the meeting only to discover his horrible secret.

Dylan confesses to having been sexually abused by a priest from outside the monastery community, leaving him devastated and uncertain about his future. But as Angele and Dylan come to terms with the situation, they begin to reflect on their relationship and come to a vague understanding of such issues as betrayal, forgiveness and a striving for redemption.

In a real sense, As Earth Without Water is the story of conversion for both protagonists. Carl describes her Angele character: “She was raised in a post-Christian atmosphere; she represents a post-secular worldview held by many, in which you would like to believe in something but the content of belief is not very well defined, and often there is a certain anger and resistance around authority telling you what to do.”

Carl was effusive about the Catholic influence in the development of her new book. “There are all these conversations floating around about the revival of the Catholic novel, and I’ve been thinking about what these questions mean for writers in the 21st century,” she said.

“As I immersed in certain kinds of Catholic environments and have been throughout my life, it would have been difficult to the point of impossibility for me to sideline those questions and not have them emerge. So, I just decided to go ahead and embrace it.”

Undoubtedly some of the plot in Carl’s book was influenced by the priestly abuse scandals that rocked the Catholic Church in the early 2000s and beyond. While not making light of the scandal, Carl in her author’s note offers some of her hopes for the book’s objectives.

“Some heart breaks for those who have known betrayal at the hands of those who should have been trustworthy,” Carl writes. “My hope for this novel is that it may ease burdens rather than to impose them; to ease communication of truth [and] to heal rather than to harm.”

For the future, Carl has a book of short stories on the go, with a second full-length novel following behind. Whatever the finished products, Carl’s deep faith will not find doubt expression.

“The artist is the material out of which the work is made. All you have to work with in the final analysis is what you are and what you have experienced, directly or through the imagination, in that sense, I had to work with what I had.”

(Mike Mastromatteo is a writer and editor from Toronto.)
Pastoral Ministries/Paul Sifuentes

Ignite offers youth chance to encounter Christ in the Eucharist

As a parish youth minister for many years and now as a father of a middle school age student, I often encounter young adults and youth who struggle to connect with the Eucharist.

Sometimes it is just the “thing” they get at Mass; what they believe, really old people care about. Other times it’s the overwhelming mass of adults, struggling with understanding sacramental substitution (where bread and wine become the body and blood of the Lord during a liturgy) or the fullness of the teaching of the Church. Either way, these teachings often lead to their faith journey feeling empty or why make the Catholic faith seem so contrived? I have come to think of these situations.

This, however, is not where the story ends for me. I have also seen young people alive when they hear the good news about the Eucharist: how the people come alive when they hear the Lord during a liturgy) or the fullness of wine become the body and blood of the Lord.

I have often come across young people who care about the Eucharist, I sometimes wonder if they even know that God loves them and is waiting to be with them, to give his love to them. The Eucharist has great power in helping young people experience the love of Jesus Christ.

Fall every fall since 2011, youths from our school have been invited to gather as the young Church. On odd years, it is a part of the National Catholic Youth Conference in Indianapolis. During even years, the young Church has gathered as a local community.

In 2020, we were not able to gather in person because of COVID-19. Parishes and students instead gathered over YouTube and Zoom to pray and have fellowship virtually.

We are very excited this fall for our youths to come together in person as a local Church on Nov. 20, in a event we call Ignite. This day will bring together young people from Indianapolis and the Diocese of Lafayette at Cathedral High School in Indianapolis to encounter the Lord and his Church.

For more information and to register, visit www.archindyym.com/ignite.

This is an opportunity for young people to gather with the larger Church and have a personal encounter with Jesus Christ. From the fun of a 500-person icebreaker to the depth of small group conversation, to the personal impact of silent adoration before the Blessed Sacrament, the day is designed to give young people a personalized approach to encountering the Eucharist.

The day will end with adoration of the Blessed Sacrament and the celebration of Mass. The gathering has been designed to engage high school students from a variety of backgrounds and a variety of understandings of the Eucharist. No matter where young people are on their journey of faith, this day is meant for them.

We encourage each of you to invite the young people in your life to be a part of this day. The Eucharist is such an amazing gift that Christ gave his Church, and we want to make sure our youths know of this great gift and experience the love that it brings those who encounter it.

The Ignite team has a joy for the ministry of the archdiocese. }

For the Journey/Effie Caldarola

The power of great words

Words, and how we use them, have great power.

During Senate hearings regarding the nomination of Supreme Court Justice Brett Kavanaugh to the U.S. Supreme Court, Justice Elena Kagan’s respectful and beautiful story that speaks to that power. When Kavanaugh was at Harvard University, the future attorney-General reminded him of the important story about his great-grandfather.

One day, as his great-grandfather was walking through the campus after an argument with a friend, an old man warming the coat of his great-grandfather. The old man offered his coat to him, but his great-grandfather sat beside him. The old man asked, “Why won’t you take my coat?”

“Because I have you to keep me warm,” he replied.

In her testimony, Justice Kagan recalled, “It was a beautiful story that spoke to that power.”

The power of great words, we’ve had, the words we’ve chosen. Sometimes it’s not reflective, but idle chatter, or worse, gossip or pointed sarcasm.

Sometimes we are remembered for a lifetime, for good or ill. I would hate to think I have spoken words that will wound someone and that they have never forgotten.

I want to speak healing words, and the older I get, the more I hear those words, I hear the people who speak words of comfort or insight, and those who know not what to speak. Their presence is enough.

Justice Jackson’s encounter reminds me of a story I’ve told before. Padraig Ó Tuama, in his book In the Shelter, speaks of a woman traveling in Europe who met a man and they agreed to meet at a certain location in Rome later in her journey. At the spot, the man asked for his money, and the woman, feeling lonely and rejected, she grabbed his hand and asked, “As their eyes met, he said one word, ‘Coraggio,’ heroic. The memory of that encounter still lingers in her mind.

What did she see in his eyes? Like the woman encountered by Jackson, he was “listening with words of comfort and understanding.”

Just recently, a close friend told of driving down the road and suddenly feeling completely overwhelmed by a situation with one of her children who was battling an illness. She pulled off the road and called her sister and poured out her fears in great, gasping sobs.

The sister did not say, “Don’t cry.” She did not offer advice. She just listened and encouraged my friend to cry. She offered comfort, not platitudes. She was listening with her heart, and my friend was buoyed by her compassion. “Compassion,” after all, means “to suffer with.”

Sometimes, it’s tempting to think we have the answers to others’ problems, even though it’s impossible to completely understand another person. But as the old saying goes, everyone we meet is fighting a hard battle. So we try to be present, to listen and encourage those who cry. We can keep the silent words out, perhaps a little slower, and listen more. We bite our tongue to prevent the caustic comment. We might listen to all the comedians say, we read the room, but maybe with a little prayer. Maybe in the even, as we share words, like in this case, we have, we’ve had, the words we’ve chosen.

Words last a long time. We should use them with grace.
The Book of Amos is the source of the first reading for Mass this weekend. The book itself states that it was written during the reign of King Uzziah of Judah, or between 783 and 742 BC. The realities existed Amos described. The two Hebrew kingdoms of Judah, in the south, and Israel, in the north, were at peace. Most people were prosperous, but many were not so fortunate.

Tranquility and ease had dulled in the people’s collective mind their sense of needing God. Along with this, apparently many were lax in their religious observances. So Amos rebuked them, condemning their sluggishness in religion and morally careless living.

More than a denunciation of outright vice, Amos blasted their lukewarmness and their living as if nothing good, noble and of God mattered. Along with all the prophets, Amos saw in such circumstances clear signals that the society was weakening and, as it weakened, peril awaited.

St. Paul’s First Epistle to Timothy supplies the second reading. Timothy was an early convert to Christianity. As his life unfolded, he became Paul’s disciple and a Christian leader in his own right. destined to be one of the major figures in the development of Christianity.

Paul in the epistle calls Timothy to be resolute, citing the example of Jesus in the Lord’s trial before Pontius Pilate. Being distracted from such faithfulness was easy because everywhere was the glory, power and excesses of the mighty Roman Empire.

Despite all this seeming power of Rome, Paul insists that God’s goodness and justice will endure and that Jesus will come again in triumph and vindication. St. Luke’s Gospel furnishes the last reading. It is a parable that is straightforward in its message. The picture vividly presents a setting for the message of the parable.

A rich man is enjoying all the benefits of financial success and well-being. By contrast, Lazarus is desperately poor. He is hungry and yearns to have the scraps that fell from the rich man’s table. In time, Lazarus and the rich man both die. When the rich man reaches the hereafter, he realizes that now he himself is in great need, whereas Lazarus is being held close to Abraham, the father of the Hebrew people.

The once rich man is now desperate. He pleads with Abraham for just a drop of water. He implores Abraham to send Lazarus back to Earth to warn his brothers that, too, will be punished unless they turn to God and forsake greed.

The end to the story is thought-provoking. Abraham replies that messengers already have been sent, namely Moses and the prophets, and that they were ignored. People can wreck their lives and their eternal lives, but their doom is their choice. God warned them, showing them the right way.

Reflection

The readings, and especially that from Luke’s Gospel, are clear lessons. It is more than a question of not being greedy or unjust in commercial dealings. Rather, Christians must judge earthly life by a standard that often the world rejects. At the time of Jesus, many thought that earthly riches showed that God had blessed the rich, whereas poverty and want indicated that a great sin somehow lay in the background of the poor person.

Some Christian, although not Catholic, theologies tend to this notion today. Surely popular opinion holds that God’s blessings are material.

Jesus totally debunks this notion. Only peace and union with God are worth anything. They are worth everything. So, the Christian standard sees everything else as secondary, or even irrelevant.

The story of the rich man and Lazarus presents reality. When we end our earthly lives, riches will mean nothing.

qa's wondering if you're allowed to change your child's godparents and, if so, how to go about it and have it be acceptable to the Church. The situation is this: When we chose our daughter's godparents, seven years ago, they were Catholic and went to church. But over the years, they stopped going to church, and I'm not even sure that they still consider themselves Catholic.

My daughter will soon receive her first Communion, and she has begun to ask questions about her godparents. I would like to be able to tell her that they are faithful religious people who are setting a good example for her, but I can’t honestly say that. It’s further complicated by the fact that my son’s godparents are very strong Catholics, and my daughter wants to know why her own godparents are not like his. Any advice as to what I might do? (Nebraska)

You are not allowed to change your daughter’s godparents. They are the ones who served as witnesses at her baptism and the ones who, at the time, along with the parents, asked to have the child baptized in the Church. Their names are inscribed on your daughter’s baptismal certificate and in the parish’s baptismal registry. History cannot be undone.

However, you understand correctly the proper role of godparents, which is to assure the religious and spiritual development of the child, particularly if anything should happen to the parents. And there are some options for you and your daughter.

You could ask someone else to step into that role, perhaps a trusted friend or family member who might serve as an example of religious fidelity and help guide your daughter’s growth as a Catholic.

Also, in a few years, your daughter will receive the sacrament of confirmation, and although the Church’s Code of Canon Law in 893.2 says that it is “desirable” to have the same sponsor as at baptism, it is not required.

So, you could pick someone else as the confirmation sponsor. That new person would then become responsible for monitoring your daughter’s faith development and, in many parishes, would attend confirmation preparation classes with your daughter.

Many years ago, when I was in my 20s, a girl I was dating became pregnant by me. She then had an abortion. Not only did I not try to stop her, but I helped to pay for the abortion. I have confessed this and have received forgiveness. Just recently, I have begun praying for the soul of that aborted child.

I was wondering whether I could schedul...


Coyne, Robert, 20, St. Joseph in Terre Haute, died on Sept. 12 at the Motherhouse Chapel in Terre Haute. Father of Kathleen Coyne.

Coyne, Robert, 20, St. Joseph in Terre Haute, died on Sept. 12 at the Motherhouse Chapel in Terre Haute. Father of Kathleen Coyne.


Nix, Margaret M., 90, St. Brendan of Clonard, Indianapolis, Aug. 22. Sister of Robert McDonald. Great-grandmother of several.

Schroeder, Michael, 87, St. Joseph in Terre Haute, died on Sept. 12 at the Motherhouse Chapel in Terre Haute. Father of Kathleen Coyne.


Wolfe, Robert, 96, St. Brendan of Clonard, Indianapolis. Grandfather of eight.
conducted the first of 29 executions

It is possible to recognize the inalienable

language to say bluntly that "the death

saying that "the cases in which the

Church updated the

Catechism of the Catholic

critical of the practice. St. John Paul II

continued from page 12

lives and how they can encounter God in

community where they can recognize

ISKALI

depicting relatable, real-life issues and

personal encounter with God, with Jesus.

Real. "In hard times, there's always hope.

beloved and that there's hope," says Del

loves them, that they matter, that they are

communicate to this generation that God

cultural heritage."

name, we want to capture the essence of

resurgence and new beginning. With this

They had no commitment to the Church.

Unfortunately, the death penalty has

Very spiritual in

in Indianapolis.

Oklahoma has tried three times to

Next up on Oklahoma's death row

In prison, however, he became

Dr. Coddington was in many ways

On

Fratelli Tutti

is Richard Glossip, who was scheduled

was executed on Aug. 25.

In prison, however, he became

Ver este artículo en español, página 14

Glossip has had three “last meals" so

The retreat provided several prayer

participants [will go back to their parish

This retreat made me realize I am not

Catholic Church is built on community.

Hispanic Ministry is to provide tools to

more retreats will be offered in the

archdiocese—a at least one per year," he

says Llacsa. "It's a fresh opportunity for young Hispanic

participants to participate in the life of the Church."
Por Natalie Hoefer

BEECH GROVE—Accercarse a los jóvenes católicos latinos es parte del trabajo de Saúl Llacsá como coordinador arquidiocesano del Ministerio Hispano. Pero como joven adulto hispano que es, considera que este tipo de actividades son algo más que una responsabilidad laboral. Comprende a nivel personal la imperiosa necesidad de Dios y de la comunidad que sienten los jóvenes.

“Existen adicciones y problemas familiares” en este grupo demográfico, afirma Llacsá. “Hay cuestiones exclusivas de ellos con las que tienen que lidiar porque transtan por dos realidades: la cultura inglesa fuera de sus casas, y la cultura hispana dentro de ellas.

“Necesitan hablar de lo que ven, de lo que sienten, y necesitan una comunidad donde puedan reconocer quiénes son, qué papel juega Dios en sus vidas y cómo pueden encontrar a Dios en su realidad.”

Recientemente, Llacsá ha creado la oportunidad para estas comunidades en el centro y el sur de Indiana.

“Tengo una hija azimuth de 20 años proveniente de la Parroquia de San Antonio. “Ir a la universidad fue un reto. Trabajo para ayudar a otras familias. Trabajar para entender mi cultura desde adentro. Es lo que genera esperanza.”

Por el otro lado, los grupos de jóvenes católicos adultos hispanos (sólo o casados) en pequeños grupos parroquiales donde pueden compartir enseñanzas, caminar juntos, apoyarse mutuamente y, con suerte, llegar a un punto en el que puedan ayudar a otras parroquias a formar grupos Iskali.”

BEECH GROVE—Los grupos Iskali son ‘el principio de algo grande’ para los jóvenes católicos hispanos. 

El criterio de crecimiento, resurgimiento y un nuevo comienzo’ ‘Crecimiento, resurgimiento y un comienzo en una familia.”

Tras mi tiempo de adoración, afirmó Garza. “Esa fue mi parte favorita [del retiro], tener ese tiempo a solas con Jesús. Como estudiante universitario, realmente no tengo mucho tiempo a solas con Jesús porque estoy estudiando y trabajando.”

El sitio web señala que Iskali es una palabra azteca “que se traduce como crecimiento, resurgimiento y nuevo comienzo.”

“Tuvimos mucho tiempo de adoración,” afirma Garza. “Esa fue mi parte favorita [del retiro], tener ese tiempo a solas con Jesús. Como estudiante universitario, realmente no tengo mucho tiempo a solas con Jesús porque estoy estudiando y trabajando.”

El retiro surtió un impacto en Aurora Carlos, de 22 años, en muchos niveles. “He atravesado momentos en los que he dudado de mi fe y he tenido muchos altibajos, sobre todo en una sociedad de valores tan diferentes,” dice Carlos, que también proviene de la Parroquia de San Antonio. “Ir a la universidad y pasar por todos estos desafíos y tentaciones, ha sido una verdadera prueba para mí.

“Y hubo muchos momentos, mientras atravesaba estos obstáculos y pruebas, en los que me sentí muy sola.”

Para obtener más información sobre las comunidades Iskali, póngase en contacto con Saúl Llacsá en el 317-697-2474 o Chris Pérez en el 317-728-8931 o chris14193@gmail.com.