WASHINGTON (CNS)—The U.S. Supreme Court’s reversal of Roe v. Wade “is, without question, an answer to prayer,” but in a post-Roe world, “Catholics must now work together for another, even deeper paradigm shift,” said the U.S. bishops’ pro-life chairman.

“We must move beyond a paradigm shift in the law in order to help the people of our nation better see who we can be as a nation by truly understanding what we owe to one another as members of the same human family,” said Baltimore Archbishop William E. Lori, chairman of the U.S. Conference of Catholic Bishops’ (USCCB) Committee on Pro-life Activities.

“He made the remarks in a Sept. 21 statement for the U.S. Catholic Church’s observance of Respect Life Month, which is October. The theme of the observance is ‘Called to Serve Moms in Need.’

In their June 24 ruling in Dobbs v. Jackson Women’s Health Organization, a majority of the justices ended the court’s 50-year nationwide “regime of abortion on demand,” the archbishop said.

“This ‘regime’ was ‘based on the indefensible view that the U.S. Constitution implicitly forbids Catholics from serving the Church in Central and Southern Indiana Since 1960

Lori: After Roe, Catholics must help ‘build a world’ that welcomes all

Missionaries of Charity in Indianapolis carry on legacy of St. Teresa of Calcutta

By Sean Gallagher

When Archbishop Charles C. Thompson celebrated Mass on Sept. 21 for four sisters of the Missionaries of Charity who minister in Indianapolis, he told them in his homily that he was “preaching to the choir.”

That’s because the Missionaries of Charity, the religious order of more than 5,000 sisters founded by St. Teresa of Calcutta, are known around the world for their total dedication to serving the poorest of the poor solely out of their love for God.

“You reach out to the poor, the vulnerable and the needy in all the different countries where the Missionaries of Charity are located,” Archbishop Thompson said in the chapel of the sisters’ Our Lady of Peace Convent in a poverty-stricken neighborhood on the near east side of Indianapolis where they have lived, prayed and served those in need since 2000.

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See MISSIONARIES, page 9

Young woman finds a friendship with God on her yearlong journey to her dream

15th in an occasional series

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

By John Shaughnessy

As her tears start to flow, 18-year-old Silvia “Niky” Quezada pauses from a conversation to wipe them from her cheeks.

She began crying as she talked generally about the challenges she has faced, leaving one to wonder if her tears are related to some of the difficult transitions that affect

Photo: Silvia ‘Niky’ Quezada (Submitted photo)

See YOUNG ADULT, page 8
the government from protecting the preborn child in the womb from the violence of abortion,” he said.

The court “concluded that there is nothing in the Constitution’s text, history, American legal tradition or the court’s precedents that justified the extreme holding of Roe,” he said.

Dobbs was a challenge to a Mississippi law banning abortion after 15 weeks. The court affirmed the law 6-3 and also voted 5-4 to overturn the 1973 Roe ruling, which legalized abortion nationwide, and 1992’s Casey v. Planned Parenthood ruling, which affirmed Roe.

The ruling returned the issue of abortion to the states. With Dobbs, the high court "clearly the way for a paradigm shift in American law, allowing it to enlarge its boundaries to again welcome a segment of the human family that had been outside of its protections for close to half a century," Archbishop Lori added.

Roe “offers the woman only the right to see lethal force used against her child, but it otherwise abandons her,” he explained.

But “the logic of the culture of life recognizes that the pregnant woman and her child are not alone—they are fellow members of our larger human family whose interwoven vulnerability is a summons to all of us, but especially Catholics because of the teaching of Jesus and his proclamation of the Gospel of life,” the archbishop said.

To practice “radical solidarity and unconditional love in a post-Roe world,” he said, means walking with and living the truth with compassion—the truth that abortion not only “unjustly kills a preborn child, but also gravely wounds women, men, families and the nation as a whole.”

Through law, policy, politics and culture, society must do whatever it can to provide mothers, children and families in need “with the care and support necessary for their flourishing throughout the entire arc of life’s journey,” he said.

“Building a world in which women are esteemed, children are cherished, and men are called to their responsibilities as fathers, requires us to understand and address the complex and tragic tangle of affiliation and strife that culminates in the violence of abortion,” Archbishop Lori said. “This is a massive and daunting undertaking.

Catholics already have a strong foundation in the Church’s centuries-long encouragement of parental and societal duties, he said. “Millions of individual Catholics from across all stages of life are already personally endeavoring to build the bonds of solidarity and compassion throughout our society.”

Many also are engaged in parish and community initiatives such as pregnancy resource centers, post-abortion counseling, he said, as well as Walking with Moms in Need, an initiative of the U.S. bishops to connect pregnant women and their families with parishes and to a growing network of resources.

VATICAN CITY (CNS)—The Vatican is looking for an original musical score for the official hymn for the Holy Year 2025 that will highlight its theme, “Pilgrims of Hope.”

It must be an original and unpublished score for liturgical purposes and for voice and organ to accompany lyrics already written in Italian, it said. “Participation in the competition is free and open to everyone.”

A section of the Diocastery for Evangelization, the Vatican office Pope Francis has tapped to coordinate the jubilee planning, announced on Sept. 17 that it was launching an international competition for the composition of the Jubilee hymn.

Participants can find the application to enter the contest at jubileum2025.va/lir/ecco.html and begin uploading their musical scores on Jan. 16; the deadline is March 25.

To participate, applicants must follow the competition regulations and specifications, which include composing a score that can be performed by a schola cantorum as well as by a church assembly.

The lyrics have already been written by Msgr. Pierangelo Sequeri, an Italian theologian, composer and musician.

“The composition must set to music the text of the hymn in the Italian language,” the diocasy said. “Once the winning composition is chosen, the diocasty will provide translations into the other major languages.”

Pope’s prayer intentions for October

• A Church Open to Everyone—We pray for the Church; ever faithful to, and courageous in preaching the Gospel, may the Church be a community of solidarity, fraternity and welcome, always living in an atmosphere of synodality.

Official Appointments

Effectively immediately

Rev. Daniel Bedel, formation staff of Bishop Simon Brut College Seminary, appointed associate vocations director for the Archdiocese of Indianapolis while remaining part of the formation staff of Bishop Simon Brut College Seminary.

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

The Criterion

Phone Numbers:  
Main office: 317-236-1570  
Advertising: 317-236-1585  
Toll free: 1-800-382-9836, ext. 1570  
Circulation / Subscriptions: 317-236-1425  
Toll free: 1-800-382-9836, ext. 1570

Price: $22.00 per year, 75 cents per copy

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

Web site: www.CriterionOnline.com

E-mail: criterion@archindy.org

Published weekly except the last week of December and the first week of January.

The Criterion (ISSN 0754-4350) is published weekly except the last week of December and the first week of January. 1400 N. Meridian St. Indianapolis, IN 46202-2367. Periodical postage paid at Indianapolis, IN. Copyright © 2022 Criterion Press Inc. ISSN 0754-4350.

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October 1 – Noon  
Mass with Franciscan Friars of the Immaculate at the Sacred Heart Chapel of the Redeemer Retreat Center, Bloomington.

October 2 – 1 p.m.  
Respect Life Mass at SS. Peter and Paul Cathedral, Indianapolis.

October 3 – Noon  
Mass for feast of St. Theodora Guerin at SS. Peter and Paul Cathedral.

October 3 – 4:30 p.m.  
Virtual Region VII Bishops meeting.

October 4 – 10:30 a.m.  
Priest Personnel Board meeting at Archbishop Edward T. O’Meara Catholic Center, Indianapolis.

October 4 – 5:30 p.m.  
Red Mass at SS. Peter and Paul Cathedral followed by dinner at Archbishop Edward T. O’Meara Catholic Center.

October 5 – 12:30 p.m.  
United Catholic Appeal Employee Lunch at Archbishop Edward T. O’Meara Catholic Center.

October 5 – 7 p.m.  
Confirmation Mass for youths of Our Lady of the Greenwood Parish, Greenwood, at SS. Peter and Paul Cathedral.

October 6 – 10 a.m.  
Leatchville Team meeting at Archbishop Edward T. O’Meara Catholic Center.

October 6 – 6 p.m.  
United Catholic Appeal Advance Mass and dinner at St. Mary-of-the-Knobs Parish, Floyds Knobs.

October 8 – 11 a.m.  
75th Anniversary Celebration Mass followed by lunch at Carmelite Monastery of St. Joseph, Terre Haute.

October 12 – 3 p.m.  
Indianapolis Eucharistic Revival Planning Team meeting at Archbishop Edward T. O’Meara Catholic Center.

See Pope Francis’ monthly intentions at archindy.org/popesintentions
Abortion ban temporarily blocked as court challenge moves forward

By Natalie Hofer

A judge issued a preliminary injunction on Sept. 22 on S.B. 1, a new Indiana abortion law that gives legal protection to most unborn babies.

The ruling temporarily reinstates access to abortion in Indiana up to 12 weeks gestation as allowed by state law prior to Sept. 15, the date when S.B. 1 went into effect. The law, passed by the Indiana General Assembly and signed into law by Gov. Eric Holcomb on Aug. 5, bans abortion in Indiana except in cases of rape, incest, and particular serious medical complications and emergencies.

The injunction puts the law on hold while the judge reviews arguments for a suit filed in Bloomington in Monroe County on Aug. 30 by the American Civil Liberties Union on behalf of Planned Parenthood of Indiana, et al.—regarding the lawsuit.

Hanlon, a Republican, issued the case after three Monroe County judges, all Democrats, passed on hearing it.

In her order granting a preliminary injunction on S.B. 1, Hanlon stated: “With the benefit of additional time to consider the requested injunctive relief, and having considered the record of evidence, the text of the relevant provisions of the Indiana Constitution, the relevant case law, and the thoughtfully presented arguments and submissions of counsel for all parties, the court concludes that injunctive relief is warranted.”

“Accordingly, the court grants the plaintiffs’ motion for preliminary injunction and prohibits the defendants’ enforcement of S.B. 1, pending decision on the merits in this matter.”

In a response to the judge’s order, Indiana Right to Life CEO Mike Fichter said that the “blockage of Indiana’s new law means over 161 unborn children will continue to lose their lives to abortion every week, this injunction stays in effect.”

“We are encouraged by the judge’s acknowledgment of the state’s legitimate interest in protecting unborn babies and are hopeful the blockage will be brief,” he said in a statement.

The Indiana Catholic Conference, the public policy voice for the Church in Indiana, issued a statement saying it respects “the legal process, but are disappointed that while the injunction is in place more lives could be lost. We pray for an ultimate decision that will promote a culture of life and respect the dignity of the pre-born.”

Indiana Attorney General Todd Rokita also issued a statement on Sept. 22, saying, “We plan to appeal and continue to make the case for life in Indiana. Our office remains determined to fight for the lives of the unborn, and this law provides a reasonable way to begin doing that.”

According to a Sept. 24 article in The Republic, Rokita requested on that day that the Indiana Supreme Court review the preliminary injunction ruling rather than first going before the Court of Appeals of Indiana.

Arizona judge rules 1864 law banning nearly all abortions can take effect

TUCSON, Ariz. (CNS)—Arizona Attorney General Mark Brnovich praised Pima County Superior Court Judge Kellie Johnson for ruling on Sept. 23 that a state law prohibiting nearly all abortions can take effect.

“We applaud the court for upholding the will of the Legislature and providing clarity and uniformity on this important issue,” Brnovich said in a tweet. “I have and will continue to protect the most vulnerable Arizonans.”

The Republican attorney general filed a motion in July asking the court to allow the law to take effect.

Enacted in 1864, before Arizona became a state, the law prohibits all abortions except to save the life of a pregnant woman.

The law had been blocked since 1973, the year the U.S. Supreme Court handed down its decision in Roe v. Wade legalizing abortion across the country. That year, the Arizona Court of Appeals found the state ban to be unconstitutional and it was enjoined in superior court.

With its ruling on June 24 that overturned Roe, the U.S. Supreme Court returned the issue of abortion to the states.

In her decision, Johnson wrote: “The court finds that because the legal basis for the judgment entered in 1973 has now been overruled, it must vacate the judgment [blocking the 1864 law] in its entirety. … While there may be legal questions the parties seek to resolve regarding Arizona statutes on abortion, those questions are not for this court to decide here.”

Brittany Fonteno, CEO of Planned Parenthood Arizona, said the judge’s ruling will “strip Arizonans from their right to live under a rule of law that respects our bodily autonomy and reproductive decisions.”

Supporters of legal abortion were expected to appeal Johnson’s decision. Earlier this year, lawmakers passed a ban on abortions after 15 weeks of pregnancy, which Republican Gov. Doug Ducey signed into law. He said it will remain in place, but others said the reinstated 1864 law would take precedence.

Still others said that having “dueling laws” will lead to confusion.
National synthetic shares common hopes, joys, wounds

The Catholic Church is not primarily an organization, but rather an organism, a living body, that grows, suffers and has experiences—both positive and negative. To understand the Church, it helps to know what it’s like to belong to a large family. The joys of family life are immense, but the “wounds” can at times seem especially painful.

“A national synthesis” was published by the United States Conference of Catholic Bishops (USCCB) on Sept. 19 following an extensive process of listening sessions conducted throughout the U.S., including the Archdiocese of Indianapolis. They were part of the preparation of the Church around the world for a meeting of the Synod of Bishops in 2023 on synodality.

The national synthesis reveals that the Catholics who participated welcomed the opportunity to share with others their hopes and joys, but also their hurts and disappointments. The national synthesis summarizes the results of a year-long process that began in October 2021 with dioceses and parishes engaging in dialogue through listening sessions. The diocese prepared a report of what was heard at its sessions. These reports were then sent to the USCCB, and a national summary was created and sent to the Holy See.

Bishop Daniel E. Flores of Brownsville, Texas, chairman of the USCCB Committee on Doctrine, who shepherded the preparation of the synthesis, wrote, “This pivotal document is the culmination of 10 months of intentional processes of diocesan consultations, from parishes, dioceses, and national regions, express the voices of hundreds of thousands in our local and national regions, express the voices of Catholics nationwide!”

These contributions represent more than 22,000 reports from individual parishes and other groups. There were more than 30,000 opportunities to participate in the synod through in-person and virtual listening sessions as well as online surveys. And an estimated 700,000 people participated in the diocesan phase of the synod in the United States.

What “do hundreds of thousands” of members of the Catholic family in the U.S. have to say about their experiences? There is, of course, a diversity of opinions on just about every aspect of ecclesial experience, including liturgy, sacramental life, pastoral practice and ministry to people in every imaginable situation. The national synthesis attempts to pull these together under the following four headings:

- Enhancing Communion and Participation. The Eucharist in the lives of Catholics was a significant starting point for many of the synodal consultations. While divisions exist, many saw the Eucharist as the source of hope for greater unity as the Body of Christ. The most common desire named in the synodal consultations was to be a more welcoming Church where all members of the people of God can find accompaniment on the journey.

- Ongoing Formation for Mission. Another common hope that emerged from the synodal consultations was the desire for lifelong spiritual, pastoral and catechetical formation as disciples. Synodal consultations made clear the importance of evangelization as we continue to live out the Church’s mission, which requires stronger formation. The need for ongoing formation was keenly seen in the area of social mission, communications and co-responsibility.

- Engaging Discernment. Discernment is what makes the Church carried on in a spirit of prayer, meditation and ongoing dialogue. Discernment requires local, attentive listening to one another within and outside of the Church; participation, honesty, realism, and a continued willingness to learn. The rediscovery of listening as a basic posture of a Church called to ongoing conversion is one of the most valuable gifts of the synodal experience in the United States.

Many news reports have focused their attention on the “wounds” that were expressed in the listening sessions, but the experience of coming together as fellow travelers on a synodal journey of faith also revealed the deep gratitude and loyalty of Catholic communities throughout the United States. As the national synthesis report states in its conclusion: “These spiritual conversations and fraternal dialogues have renewed a sense of common love and responsibility for the good of our Church. … Through participation in the diocesan phase of the synod, the people of God have already begun to build the Church for which they hope.”

All are urged to read the National Synthesis Report, available online at www.usccb.org/synod. If you were not able to participate in the synod process earlier and still wish to do so, a form is provided online. Let your voice be heard along with hundreds of thousands of Catholics nationwide!

—Daniel Conway

Opinion

Reflection/JohnShaughnessy

A sacred place close to the heart—and the special gifts it brings

NOTRE DAME: Ind.—There are places for many of us that touch our soul more deeply, sacred places where we feel closer to Christ and the Blessed Mother as we share our joys, our fears, our hopes and our heartbreaks.

For most of my long life, that place that has been the Grotto on the campus of the University of Notre Dame. There, in moments of worry, indecision and thanksgiving as a student, I felt even closer to the Blessed Mother, knowing she could give and firmly believing that she would intercede with her Son for me, a belief that connected me even more to both of them.

Ever since, I have regularly returned to that sacred place as a son, a brother, a husband, a father, a grandfather and a friend, kneeling in front of this shrine and talking to Mary after lighting a candle there—a candle that sometimes I have prayed would illuminate a hope, a candle that other times I have hoped would chase away the darkness of my fears, my doubts, my heartbreaks.

Through all the years, through all the visits there, I can’t remember a time when I left the Grotto that I didn’t feel that the Blessed Mother had heard me, that she and her Son were walking with me. It’s a feeling of security, of humility, of believing that my life—our lives—are connected to them by their care and their love.

While the power of that connection makes the Grotto my favorite place on that beautiful campus, my second favorite place at Notre Dame evokes a different kind of power—the powerful combination of imagination, faith and determination, a great gift that God has bestowed on humanity to make this world a better place.

This site is near a log cabin on a grassy hill overlooking St. Mary’s Lake. It’s the place Holy Cross Father Edward Sorin, Notre Dame’s founder, and seven Holy Cross brothers arrived in late November of 1842 after an 11-day journey of more than 250 miles on foot and in wagons from Vincennes to South Bend. And the journey was made during a brutal early winter when the snow along the way was as deep as a foot.

A marker on that grassy hill shares the letter that Father Sorin wrote on Dec. 5, 1842, to Blessed Basil Moreau, the priest who founded the Congregation of Holy Cross in France.

In part, Father Sorin wrote, “This attractive spot has taken from the lake which surrounds it the beautiful name of Notre Dame du Lac. … It is from here that I write you now. Everything was frozen over. Yet it all seemed so beautiful. The lake, especially with its broad carpet of dazzling white snow, quite naturally reminded me of the spotless purity of our August Lady whose name it bears, and also of the purity of soul that should mark the new inhabitants of this chosen spot.”

Though it was quite cold, we went to the very end of the lake, and like children, came back fascinated with the marvellous beauties of our new home. … Once more we felt that Providence had been good to us and we blessed God from the depths of our soul.

“Will you permit me, dear Father, to share with you a preoccupation which gives me no rest? Briefly, it is this: Notre Dame du Lac was given to us by the bishop only on condition that we establish here a college at the earliest opportunity. As there is no other school within more than a hundred miles, this college cannot fail to succeed. … Before long, it will develop on a large scale: … It will be one of the most powerful means for good in this country. Finally, dear Father, you cannot help see that this new branch of your family is destined to grow under the protection of Our Lady of the Lake and of St. Joseph. At least, this is my deep conviction. Time will tell if I am wrong.”

Two sacred places. One reminds us to bring our joys, our fears, our hopes and our heartbreaks to Jesus and his mother. The other reminds us how God calls us to use the gifts he has given us to make this world a better place in any way we can.

And both rest on the foundation, the firm belief, that Jesus and his mother will be there for us on our journey, comforting and guiding us with their love.

(John Shaughnessy is the assistant editor of The Criterion.)
Jerónimo era un hombre apasionado que intentaba vivir según estrictas prácticas ascéticas y qui...
October 3

Mount Saint Francis Center for Spirituality Chapel, 101 St. Anthony Dr., Mt. St. Francis. 7 p.m prayer service celebrating St. Francis of Assis, reception with coffee, tea and desserts to follow. Information: mountsofrancis.org. 812-923-8817.

October 4

Mount Saint Francis Center for Spirituality Chapel, 101 St. Anthony Dr., Mt. St. Francis. Transfiguration, 7 p.m prayer service celebrating St. Francis of Assis, reception with coffee, tea and desserts to follow. Information: mountsofrancis.org. 812-923-8817.

October 5
MCL Cafeteria, 5520 Castleton Corner Lane, Indianapolis. First Friday Mass, 5:30 p.m., Catholic, educational, charitable and social singles—separated, widowed or divorced—age 50 and older, new members welcome; also call about regular Friday night dinner events. Information: 317-796-8065.

Our Lady of the Most Holy Rosary Catholic Church, 520 Stevens St., Indianapolis. Rosary Coast to Coast Prayer Walk, 3:30-5:30 p.m., exposition of Blessed Sacrament followed by rosary in church or on three-mile procession through downtown Indianapolis, ends with Benediction in church. Information: livemaryyod@Gmail.com.

October 7

Our Lady of the Greenwood Church, 335 S. Meridian St., Greenwood. First Friday bilingual celebration of the Most Sacred Heart of Jesus, Mass 5-6 p.m., followed by adoration until 9 p.m., sacrament until 3 p.m. Reconciliation available Information: 317-750-7389, nossowt@hotmail.com.

October 9
Our Lady of the Most Holy Rosary Catholic Church, 520 Stevens St., Indianapolis. Rosary Coast to Coast Prayer Walk, 3:30-5:30 p.m., exposition of Blessed Sacrament followed by rosary in church or on three-mile procession through downtown Indianapolis, ends with Benediction in church. Information: livemaryyod@Gmail.com.

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October 12
Group Louie via Zoom, 7 p.m., second and fourth Wednesdays of each month, Benedictine Sister Jill Reuber, facilitator, sponsored—sister of Benedict, Ferdinand, Ind., Institute of Evansville) Information: vacation@theodora.com.

October 13-16

October 14
SS. Peter and Paul Cathedral, 1347 N. Meridian St., Indianapolis. National Day of Adoration for Peace in Nicaragua, 7-9:30 p.m., bilingual, adoration, prayers for Nicaragua. Information: febdayprayernext@gmail.com.

October 15
St. Charles Borromeo Parish, 213 W. Riley St., Indianapolis. Harvest Dinner, 4-7 p.m., Mass at 5:30 p.m., raffle for cash, quilts and beef, country store, turtle soup, pulled pork dinner with sides and dessert $13 adults, $7 kids, ages 5 and younger free. Information: 317-654-7055 or scharleschurch@yahoo.com.

October 16-17
Our Lady of the Springs Church, 3796 W. State Rd. 56, Mount St. Francis. Bruté Weekend (Vocation Conference, Black Catholic Men’s Prayer Gathering, visit www.fsv.org). Information: mass, meals, free. Registration and information: Communities. Sacrament@poindexter.com. 317-500-9050 or gaylapoindexter@gmail.com.

Mount St. Francis will offer men’s discipleship retreat on Oct. 28-30
A men’s discipleship retreat titled “Go Out into the World” will take place at Mount St. Francis Center for Spirituality, 101 St. Anthony Dr., in Mt. St. Francis, 7 p.m. on Oct. 28 through noon on Oct. 30. Men have a unique and important role to play as disciples of Christ in carrying out his commandment to “Go out into the world and proclaim the good news” (Mark 16:15). There are many ways of doing this—one size does not fit all.

Bruté retreat, led by Conventual Franciscan Father Vincent Petersen, will focus on the various aspects of what discipleship means, being a disciple, disciplined in the ways of the Gospel. The retreat will include Scripture, conferences, prayer, traditional devotions, silence, opportunities for faith sharing and silence, prayer and reflection.

The cost is $225, which includes lodging for two nights in a private room, all meals and transportation.

For more information or to register, call 317-697-2441 or send an e-mail to rickleif@lifeway.com.

Don and Carol (Strobel) Dauby, members of St. Paul Parish in Tell City, will celebrate their 55th wedding anniversary on Oct. 7. The couple was married in St. Paul Church in Tell City on Oct. 7, 1967. They have two children: Nancy Dauby Meyer and Greg Dauby. The couple also has three grandchildren.

Jerome and Alice (Joerger) Lamping, members of Holy Family Parish in Oldenburg, will celebrate their 60th wedding anniversary on Oct. 13. The couple was married in St. Martin Church in Yorkville (now a campus of All Saints Parish in Dearborn County) on Oct. 13, 1962. They have two children: Brenda Meyer and Brian Lamping. The couple also has three grandchildren.

Ronald and Judith (Collins) Hagan, members of SS. Peter and Paul Catholic Parish in Indianapolis, will celebrate their 50th wedding anniversary on Oct. 7. The couple was married in the Capheart Chapel at Olfen’s Force Base in 1967. They have two children: Andrew and Patrick Hagan. The couple also has two grandchildren.

Right to Life of Johnson and Morgan Counties banquet on Oct. 20 will feature ‘Almost Daddy’ author Gregory Mayo
Right to Life of Johnson and Morgan Counties will host its annual banquet at Mt. Gilead Church, 6019 E. S.R. 144, in Mooresville, at 6:30 p.m on Oct. 20. During the dinner, a keynote address will be given by Gregory Mayo, author of Almost Daddy, a fictional story about a man seeking God’s healing after the abortion of his unborn child. The story is similar to Mayo’s own. By the age of 22, he had suffered the loss of two children through abortion. According to an Amazon.com author biography, Mayo’s “passion is helping others find peace, forgiveness and restored relationship with God. For Greg, this work is done through story and public speaking.”

Tickets are $35 and must be ordered by Oct. 15. Proceeds will benefit Right to Life of Johnson and Morgan Counties, which works to promote the right to life, without which “all other rights are meaningless” (Facebook.com/RightToLifeInMlw). For more information or to reserve tickets, call 317-697-2441 or send an e-mail to rickleif@lifeway.com.
Catholic leaders weigh in on upcoming Supreme Court term

WASHINGTON (CNS)—The Supreme Court begins its new term on Oct. 3, jumping right back into the fray with cases that take on affirmative action, voting, immigration, the environment and freedom of speech.

This term will include a new member, Justice Ketanji Brown Jackson, replacing Justice Stephen Breyer, who retired at the end of last term. It will also be the first time the public will be allowed back inside the court since the start of the pandemic.

In late September, the court had not announced if it will continue to provide live audio of oral arguments.

Another change is outside. Barriers around the court since May—after protesters not liking a portion of the court’s draft opinion on its Dobbs v. Jackson Women’s Health Organization decision—have now been removed. The investigation that led, ordered by Chief Justice John Roberts, is still continuing.

For now, the court has agreed to hear 27 cases and has scheduled 18 of them.

In the weeks leading up to the court’s new session, law schools and think tanks have presented panels on both cases coming up and speculation on how the justices might respond.

Adam Liptak, a Supreme Court reporter for The New York Times, who moderated a few of these panels, pointed out in a Sept. 15 preview by the American Constitutional Society that the court was not taking a breather after just finishing a “tremendous term.”

And this term, as in many previous sessions, Catholic leaders have something to say about major cases coming up.

One case getting a lot of attention is 303 Creative v. Elinis about a Colorado graphic designer who does not want to provide a service to same-sex couples based on her Christian beliefs about marriage. The case, which does not have a date yet for oral arguments, is similar to the 2017 case involving a Colorado baker who refused to make a custom wedding cake for a same-sex couple based on his religious beliefs.

In an amicus brief they said this case gives the court the chance to clarify free speech issues it said the court fell short of doing in the previous case, Masterpiece Cakeshop v. Colorado Civil Rights Commission.

In a Sept. 21 court preview by the Federalist Society, one panelist described the website case as a sequel to the court’s bakery decision, and noted that the initial case “didn’t actually address the big speech issues at play” and instead was about a bakery who was in favor of the baker on very established religious liberty grounds.”

“Here we have a new case,” Amanda Shanor, assistant professor of legal studies and business ethics at the Wharton School at the University of Pennsylvania, noted.

One difference is that in the current case, the artist, Lorie Smith, is not fighting a specific incident, as was the case with the baker in the Colorado case, but rather the court to clarify how the compelled speech doctrine applies to wedding-vendor cases and in the current cultural context more broadly,” and implied the court to “protect individuals from compelled speech and to provide space in the public square for minority voices.”

Other groups that filed briefs on behalf of the wedding vendor included Catholicvote.org, the Thomas More Society, the Catholic League for Religious and Civil Rights and Becket.

DignityUSA, an unofficial Catholic support group for gay Catholics and their families, and New Ways Ministry, a Catholic pastoral outreach to LGBTQ people and their families, joined a brief filed by 30 religious and civil rights groups opposing the graphic artist’s case.

“Carving out this broad exemption would allow public businesses to legally exclude customers based on their identities,” it said, adding that “instead of safeguarding every citizen’s right to buy goods and services from businesses open to the public,” the proposed exemption “would further hurt the very people these civil rights laws were designed to protect.”

Another hot button topic before the court this year involves affirmative action with two separate cases— from Harvard University and the University of North Carolina—challenging the way higher education institutions use race as a factor in their admission process.

The court chose to hear the two challenges on Oct. 31 separately, since Justice Jackson recused herself from the Harvard case because she just recently finished serving a six-year-term on the university’s board of trustees.

Georgetown University joined an amicus brief with 56 Catholic colleges and universities urging the court to uphold affirmative action in admissions in these cases that challenge a 40-year program for race-conscious college admissions.

The brief, joined by the University of Notre Dame, the College of the Holy Cross, DePaul University and Villanova University, among others, said the right to consider racial diversity in admissions is essential to their academic and religious missions and is “inextricably intertwined” with their religious foundations.

The brief also argued that this right is rooted in the First Amendment’s guarantee of free speech and free exercise of religion, particularly for Catholic higher education institutions, whose ability to have discretion in admissions is “crucial to their identity.”

The challenges in both cases are urging the justices to overrule their 2003 decision in Grutter v. Bollinger, a ruling that said the University of Michigan could consider race in its undergraduate admissions process as part of its efforts to obtain a diverse student body.

Catholic leaders and immigration groups also will be paying attention to United States v. Texas, which does not have an argument date yet.

The case will once again examine the executive branch’s authority to set immigration policy, criticized by Texas and Louisiana leaders as too lenient. It specifically challenges federal policy that prioritizes certain groups of unauthorized immigrants for arrest and deportation.

In the last term, the court ruled 5-4 in Biden v. Texas that the administration could end the Trump-era “Remain in Mexico” policy, or the Migrant Protection Protocols, that required people seeking asylum at the southern U.S. border to stay in Mexico until their asylum case could be heard.

Another Texas case, on the death penalty, has long had the attention of Texas Catholic bishops, Catholic opponents of capital punishment, as well as celebrities. The case, Reed v. Goertz, to be argued on Oct. 11, will examine when prisoners can pursue post-conviction claims for DNA testing of crime scene evidence.

Rodney Reed, sentenced to death more than 23 years ago for the murder of 18-year-old Stacey Stites, has maintained his innocence, and his attorneys from the Innocence Project have brought forward crime scene evidence, not tested for DNA, that they say implicates someone else.

In 2019, five days before he was scheduled to be executed, the Texas Court of Criminal Appeals granted an indefinite stay of Reed’s execution and said it was sending his case back to trial for further review.

For now, the court has agreed to hear 27 cases and has scheduled 18 of them.

In the weeks leading up to the court’s new session, law schools and think tanks have presented panels on both cases coming up and speculation on how the justices might respond.

In August, Bishop Rolando Alvarez of the Diocese of Matagalpa, Nicaragua, was arrested by the national police and remains in custody.

The Church in Nicaragua has been increasingly repressed by the government of President Daniel Ortega, who has been reelected and imprisoned, the apostolic nuncio and members of the Missionaries of Charity being expelled from the country, and Catholic radio stations being shut down.

In August, Bishop Rolando Alvarez, of the Diocese of Matagalpa, Nicaragua, was arrested by the national police and remains in custody.

The bilingual prayer service being organized by the Nicaraguan community in Indianapolis and will feature Catholic speaker and worship leader Felix Navarrete, a native of Nicaragua now living in Indianapolis.

For more information about the prayer service, contact Navarrete at 317- 597-3751 or at felixjavierministry@gmail.com.
many young people in their first semester in college. Being away from family and friends. Trying to find your place in a new environment and a new stage in life. Searching for the bonds and the friendships that can lift you and sustain you in the present and the future. Yet as she wipes the tears from her cheeks, Niky insists they are not tied to any struggles. Instead, the first-year student at Marian University in Indianapolis says, "I'm not sad or anything. These are happy tears. I think I cry more with happy tears than sad tears actually. It's still a little unbelievable for me—to have experienced everything, to look back on everything. God is amazing. "I feel like he’s a father to me. I was listening to a podcast last night, and it was about how God has your back. I felt a lot of connection there because everything I did was like I walked blindfolded with faith. So I think my connection with him is very clear—trusting him in whatever I do." That trust in God has led Niky on the defining journey of her young life. It’s a journey in which she left her family in Mexico when she was 17, and came to the United States by herself before her senior year in high school, all to pursue a dream—a dream she is now living. "I definitely felt God was with me." In the spring of 2021, Niky had already decided, with her parents' blessing, that she would leave home to attend her senior year of high school in the United States—a decision based on the belief that the educational system in America is stronger than the one in Mexico. With her father being an engineer, Niky was attracted to that field, too, wanting to make a contribution to society by helping find solutions to problems that involve the environment. As someone who has played soccer at a high level since she was 6, Niky enjoyed living with the host family, which also had four children. She especially appreciated that she shared similar values and a Christian faith with the family. "I definitely felt God was with me," she recalls. "Everything was placed incredibly beautiful. I found a host family. I found a coach. My grades were good, and things were going well with the club team. Everything started lining up. I ended up walking to the little school in the United States—a decision based on her soccer perspective but her personality," Sullivan says. "With that confidence, there’s a lot of trust in God. I had ups and downs, but his presence was very constant in our conversations." God was with me," Niky says. "I heard from Coach Sullivan about her story, to let her be there for them. That belief leads her to think of another person who touched her life during her whirlwind past year—a fellow high school senior in Florida. "She was a big role model for me. Such a beautiful person, close to God. Her values came through in everything she did. It made me feel like I want to be like her. If anyone else has a challenge, I want to be there for them. She also appreciated that we ended up having a beautiful friendship." The past year has also confirmed for Niky that she has a friend in God. "I would wake up every morning and take a walk and have a conversation with God. Every night, it would be listening to music and talking to God. I had ups and downs, but his presence was very constant in our conversations." Her tears start to flow again. "I would tell him I was afraid of things that could go wrong. I would tell him that I trust in him. I would ask him to help me, that I would need his strength. "I always felt God had my back every time."
MISSIONARIES

continued from page 1

“The world sees someone who’s been pushed aside, as Pope Francis says, to the peripheries. You see the dignity of that person whom you’ve been called to serve. I’m preaching to the choir. You know this better than me.”

Earlier in September was the 25th anniversary of the death of St. Teresa, commonly known as Mother Teresa.

Two of the Missionaries of Charity who serve in Indianapolis knew Mother Teresa and spoke with The Criterion about the effect she had on their lives. They also reflected on the ministry that they do on the streets of Indianapolis and through a shelter for women and children that they operate in their convent.

Sister Kiron Jyoti was 19 when she joined the Missionaries of Charity in 1995. Growing up near Calcutta, she often heard Mother Teresa’s name in her family home.

“My mother loved Mother Teresa so much,” she said. “Every night after evening prayer in my home, my mother spoke about Mother Teresa. She talked about how much Mother Teresa loved God, how she picked up people from the streets, found a home for them, fed them, cleaned them. She talked about how she saw Jesus in them.

“I was influenced by that.”

Sister Kiron Jyoti got to know Mother Teresa herself after entering the order.

“Mother was just a simple woman like any of us,” she said. “We had tea together or dinner together. She was a very joyful person. Her love for God was so deep. You could feel it when you were around her.”

The sister was in the second year of her novitiate when Mother Teresa died on Sept. 5, 1997.

“I was there when Mother passed away that evening,” she said. “It was at about 8:15. The news went out and plenty of people came. It was like they were breaking down the motherhouse.

“It was a sad experience. It was like part of my life had gone. But we knew that she had gone home to God. That’s what she taught us. There was a lot of support from people.”

Sister Janita, the superior of the Missionaries of Charity in Indianapolis, didn’t know much about Mother Teresa while growing up in a part of India far from Calcutta. But as she came to know the sisters of the order and their ministry, she chose to join them.

Later, Mother Teresa personally took her to Rome and then to the Philippines to minister in both places.

“Mother was very simple,” Sister Janita said. “She told everyone that she met, ‘Jesus loves you.’”

Both Sister Kiron Jyoti and Sister Janita have ministered in countries around the world before coming to Indianapolis earlier this year.

“There are two kinds of poverty—material poverty and spiritual poverty,” Sister Kiron Jyoti said. “We are well off with the fuel goes out, what do you do? You go to the gas station and fill it up. That’s what we do. We fill up ourselves. And when we’re full with Jesus, we go out.”

In the chapel of each Missionaries of Charity convent there is painted by the crucifix behind the altar the words, “I thirst.” They are the words of Christ while on his cross recorded in the Gospel of St. John (Jn 19:28).

While traveling on a train in India in 1947, before she founded the Missionaries of Charity, St. Teresa had a vision of Christ in which she heard him say those words and learned their deeper meaning.

“It wasn’t a thirst for water, but a thirst for souls,” said Sister Kiron Jyoti. “That’s the charism of our society. We labor for the salvation and sanctification of souls.”

While the Missionaries of Charity in Indianapolis know that God has called them to a special vocation in the Church, they recognize that much of what they do is part of the mission of all Catholics.

“Pray,” said Sister Janita. “Pray with your own heart. You don’t need a lot of words. Just pray. Be in the presence of the Lord. See Jesus in the person next to you.”

A member of the Missionaries of Charity sits in prayer on Sept. 21 before Mass in the chapel of the order’s Our Lady of Peace Convent in Indianapolis. Each convent chapel in the order has the words of Christ, ‘I thirst,’ painted next to the crucifix behind the altar.

Three members of the Missionaries of Charity on Sept. 21 kneel in the chapel of their Our Lady of Peace Convent in Indianapolis while Archbishop Charles C. Thompson celebrates Mass. (Photos by Sean Gallagher)
Things most Catholics wish they knew better: a healthy sense of sin!

Ken's 12-Pack/Ken Ogorek

Hundreds of faith leaders have welcomed Pope Francis's letter to the Catholic faithful, urging them to reflect on and strive to slow the effects of sin in their own life.

The Letter to the Young (October 7, 2022) marks the first time a pope has written a letter specifically to young people, offering guidance on how to navigate the challenges of the modern world while remaining true to their faith.

The pope writes, "You are part of history; you will shape it. Your struggle for truth, justice, and love is needed more than ever. Do not be afraid to speak up, to defend the vulnerable, to stand up for what is right. Do not be afraid to be wrong, either—only to make mistakes in faith is healthy and necessary!

Catholic faith leaders have welcomed the letter, saying it reminds young people that they are not alone in their struggles and that God is always there to support them.

President Vladimir Putin's threats of nuclear war as "just..." (Cut off)

What's school got to do with it?

Whether in Catholic elementary schools or parish catechetical programs, religion textbooks from the late 1960s through the early 1990s were deficient in presenting original sin and sin in general.

One result is that many adult Catholics are unclear on sin, guilt, holiness, justice and a host of related important realities.

What's more, because parents are the primary educators of their children, the excellent doctrinal content of more recent religion textbooks (thanks largely to the Catechism of the Catholic Church) is sometimes offset by wobbly knowledge of the faith by various adult Catholics. (Sidetone: Church documents have asserted for decades that adult catechesis is profoundly important. Even if catechesis in the 1970s and 1980s had been more doctrinally-complete, adult Catholics and their families would still benefit greatly from lifelong faith formation, given the doctrinal deficiencies of religious education in that era, all the more important that we as adult Catholics consistently study, reflect on and strive to live more fully our beautiful, life-changing faith.)

Walking wounded

The potential for greatness bestowed on us by our loving God, we have a nagging tendency to think what we shouldn't think, says what we shouldn't say and do what we shouldn't do— as well as failing to do, say and think what we ought to according to God's holy and perfect will.

When original sin and sin in general aren't taught clearly and compassionately, we become sitting ducks—vulnerable to temptation, error and in a worst-case scenario, eternal damnation. Sound harsh? Read on.

"Never mistake resistance on your part for error on the Church's part" Because we're wounded by original sin, it shouldn't surprise us when some of the doctrinal and moral teaching Jesus gives us via his Spirit-guided, holy Catholic Church rubs us the wrong way. We bristle at times at what can sound like hard sayings.

All too often, we mistakenly take a quantum leap of doubt, thinking, "I don't like that basic doctrinal or moral teaching—so the Church needs to do a 180 on it!"

When we're clear on our woundedness, though, our thoughts sound more like, "Jesus, I'm struggling with this truth. Please change my heart." Sometimes this change comes quickly. Other times it might take a while. But when we're comfortable with the discomfort of original sin and sin in general, we know Jesus better—the authentic Jesus of sacred Scripture and sacred Tradition. We grasp him more closely. We allow Jesus to save us from sin and death to fulfill his purpose in embracing our human nature, then suffering, dying and rising to save us from...sin!

A healthy sense of sin

No, we shouldn't feel guilty when we're truly innocent. But we shouldn't pretend to be innocent when the truth is that sin is real and all of us tend to succumbing to it at least occasionally.

Divine mercy helps us address sin in our life when we allow ourselves to be taught by the Master Teacher, Jesus Christ.

May the catechetical gains made in recent decades bear the fruit of knowledge, charity and salvation by God's grace and mercy.

(Moscow CNS)--A senior Russian priest dismissed President Vladimir Putin's threats of nuclear war as "just...words," but said many young Catholics now fear being forcibly conscripted with their priests to join the war against Ukraine.

"Although I'm not a military person, I don't think the Russian army could even use nuclear weapons—and if it did, this would be much more dangerous for Russia itself than anyone else," said the priest, who asked not to be named.

"People are certainly frightened here, particularly since Catholic parishioners and clergy could now be called up, beginning with those who've done military service. But I don't think there's much to fear from Putin, who's just coming out with words."

Street protests erupted in Russia after Putin's Sept. 21 order for a nationwide call-up of 300,000 reservists after setbacks in the Ukraine war.

The priest told Catholic News Service (CNS) on Sept. 21 that students and young people had "reacted very emotionally" to the mobilization order, with many debating its practical consequences.

He added that there had been "no consultation" with Russia's minority churches and said he had consulted lawyers about the order's implications for Church personnel.

"Some young Catholics have already left the country, and more are doing so now," the priest told CNS.

"The mass mobilization will very much affect Christians here, particularly since many Catholics are strongly against the war and won't want to take part. But those with military training up to age 50 may well have to go, while the order could soon be extended to others who haven't even done military service."

In his speech, Putin said his "special military operation" was continuing to liberate Ukraine's eastern Donbas region from "neo-Nazi regime," adding that Russia would use "all means at its disposal," including nuclear weapons, to resist attempts by Western countries to "weaken, divide and ultimately destroy" it, while aggressively imposing "their will and pseudo-values."

He added that the partial mobilization would initially concern "only military reservists" with "specific occupational skill" and "corresponding experience," who would be given additional training for active service.

Western governments criticized the mobilization, and Russians demonstrated in Moscow, St. Petersburg and other cities. Human rights groups reported on Sept. 21 that more than 1,300 protesters had been arrested.

The Russian priest told CNS most protesters had previously been against the war, initiated by Moscow's Feb. 24 invasion, and that the majority of soldiers had been recruited from Russia's more remote regions.

"A much larger group" of previously undecided citizens could also come out in opposition, the priest told CNS, once the draft gained momentum and the war was "brought closer to people in the main cities.

"Most are waiting to see what this order will mean for them, and how they'll be treated if sent to fight," the priest said.

"Catholics themselves are divided, with around 20% supporting the war—categorically opposed and a further 40%-watching to see what happens, especially if things get worse and their own family members are killed."

Church leaders in Ukraine have deplored evidence of Russian atrocities in areas recaptured during Ukraine's counteroffensive, which has snapped references on joining the Russian Federation were held on Sept. 23 in parts of the Luhansk, Donetsk, Kherson and Zaporizhzhia regions still under Moscow's control.

Addressing Rome pilgrims on Sept. 21, Pope Francis said the "tragic war" had left "some people thinking of nuclear weapons, that madness," adding that he had been told about "the savagery, the monstrosities, the tortured corpses" currently found in "tortured Ukraine.""
St. Charles de Foucauld offers lessons for today's Catholics

By Effie Caldarola

St. Charles de Foucauld became one of the Church’s newest saints on May 15. This Frenchman was murdered in Tamanrasset, Algeria, in 1916 where he lived in a hermitage among the remote Tuareg people.

At this point, eyes may glaze over. A saint who was a hermit? In the Saharan desert? What possible relevance does this have to my life?

Actually, it may be quite relevant. For example, for the many parents concerned about a child who has left the faith, one might consider the young Charles de Foucauld, a man who called his Jesuit boarding school “detestable,” was known for his wild ways with food, drink and women, and was kicked out of his first overseas assignment with the French army because he had brought his mistress along with him, among other infractions.

Or about those who worry that their efforts in life and faith are producing little fruit? Here was a saint who hoped to establish an order of followers but never did in his lifetime. And in the Muslim village where he lived and offered Mass, he converted not a single soul.

It was Dorothy Day who famously remarked, “Don’t call me a saint. I don’t want to be dismissed so easily.” Day had great respect for saints, but she realized that often we put them on marble pedestals, giving us an excuse to believe we could never be like them.

St. Charles de Foucauld invites us to rethink some of our assumptions.

Born into an aristocratic family in France in 1858, Foucauld was orphaned as a 6-year-old. He was brought up by an indulgent grandfather; some biographers think perhaps a little too indulgent, his grandfather.

Charles de Foucauld, a man who inherited sizable wealth when his grandfather died.

Eventually leaving Mimi, his cousin, a woman named Marie de Bondy, was the attention and determination of his faith, one might consider the young Charles de Foucauld, a man who called his Jesuit boarding school “detestable,” was known for his wild ways with food, drink and women, and was kicked out of his first overseas assignment with the French army because he had brought his mistress along with him, among other infractions.

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Born into an aristocratic family in France in 1858, Foucauld was orphaned as a 6-year-old. He was brought up by an indulgent grandfather; some biographers think perhaps a little too indulgent, resulting in an arrogant and willful young man who inherited sizable wealth when his grandfather died.

One of his biographers called Foucauld “a boastful, lazy and dissipated second lieutenant.”

Eventually leaving Mimi, his mistress, Foucauld was able to re-enlist in the French army. But failing to gain permission for a project he planned, he left the service and began a one-year scientific exploration of Morocco that resulted in a well-received book.

After returning to France, Foucauld remained intrigued by the Jewish and Muslim peoples he had encountered in his travels in North Africa, and by the faith they had witnessed.

Along with that, and perhaps another point of relevance for Catholics today, was the attention and determination of his cousin, a woman named Marie de Bondy, who saw a spiritual depth in Foucauld and didn’t give up on him.

She invited him to visit Father Henri Havelin, who eventually became his spiritual director. Would Foucauld be a saint today without his cousin’s persistence?

By 1886, Foucauld had returned to Catholicism, citing an “interior grace” that called and motivated him. If he believed in God, he wanted God to be the sole focus of his life.

In 1890, he became a Trappist monk. But his searching wasn’t over.

In 1897, he left the Trappists and journeyed to Nazareth where he worked as a gardener and sacristan for Poor Clare nuns who lived there. He later returned to France, where he was ordained a priest in 1901.

His attraction to the people of North Africa led him to Morocco, where he hoped to establish a community that would be welcoming to people of all faiths or no faith. He attracted no followers to this community, and eventually went to Algeria, where he lived as a hermit among the Tuareg people.

He learned their language well enough to write poetry and translate the Gospel.

Today, there are about 2 million Tuareg people, descendants of Berber tribes who live across wide swathes of North and West Africa, particularly in Saharan regions. They are semi-nomadic and predominantly Muslim.

When Pope Francis canonized St. Charles de Foucauld, he called attention to the universality of his faith, living as a brother to all. In another example of St. Charles’ relevance to our time, he gave the example of one who is a witness to the simplicity and love of Christ.

His goal was not to convert others, the pope said, “but to live God’s freely given love, putting into effect ‘the apostolate of good will.’”

The pope said St. Charles wanted “Christians, Muslims, Jews and idolaters” to consider him their brother by opening the doors of his house to all.

The saint was not martyred for his faith. Instead, he was one of millions of victims of World War I. When French soldiers stopped at his hermitage, the enemy descended in hopes of finding weapons, and de Foucauld was shot.

People of faith say that we plant seeds of faith and often do not experience their fruition. This was true of St. Charles de Foucauld, who was not able to establish a religious community.

Today, at least five religious congregations, associations and spiritual institutes draw inspiration from his life and work. Among these are the Little Brothers of Jesus, Little Sisters of the Sacred Heart and Little Sisters of Jesus.

(Effie Caldarola is a columnist for Catholic News Service.)
In life, remember the mustard seed, trust the manna

We're flying by the seat of our pants. School is back in swing. Work is back to busy-as-usual. Meanwhile, gas and groceries cost more than ever, and the future is uncertain depending on the hour or the headlines. How do you know where to place our hope or trust these days?

Lately, I've been carrying two Scripture stories with me: the mustard seed and the manna.

Jesus told the provocative parable of the mustard seed to capture the attention of those who heard his words (Mt 13:31-32). Who would plant a weed? How could it be compared to the smallest seed?

God gave manna to feed the Israelites in the wilderness, raining down bread each morning upon the hungry, grappling people (Ex 16). How could flakes feed people for 40 years? Why wouldn't God let them stockpile the goodness instead of gathering each day?

Both stories challenge me to ask each day how I'm living and locating myself (and family) within God's plan of providence. Am I operating out of a theology of scripture or a theology of abundant grace God only provides, or is it up to me in the end?

The parable of the mustard seed teaches us to trust that God can take anything small—the grain of an idea or the seed of a dream—and grow it into something great. Any word we try do for the kingdom of God can become a home big enough for many to come and dwell within it, a realization of hope that roots deep in the earth and stretches wide, strong branches into the sky.

The story of manna reminds us how God gives resources every morning and bread for today. We are invited to believe that enough will be enough and hoarding is never holy. God provides for all, and we're called to work together to make sure that everyone can survive, even thrive.

What about your own manna or mustard seed?

Trust the manna isn’t just about what works here and now. Yes, you have to get out and gather what God gives, but you also have to honor the Sabbath and rest. You must not keep more than you need. God is waiting to pour out graces, often through unexpected means if you can open your heart to receive.

Your manna may be the gift of time when you feel pressed or stressed by the demands of your life. It may be attention when you are pulled in multiple directions, or energy when you are tired or burnt out. God’s manna may be hope when the world’s suffering weighs heavy or compassion when people are acting unlovingly.

On the other hand, your mustard seed may be the hope of a new child, the dream of better work, the desire for a home or the longing for community. It may be a gift you have to offer or an unexpected blessing to others.

I keep hearing voices in my head that say I’m not enough.

The opening lyrics from Lauren Daigle’s song “You Say” hit home. I kept listening. Every single line that tells me I will never measure up. I can’t measure up. That’s me today.

Definitely me.

My life has been disrupted. I’m stressed, besieged and fighting. I’m misunderstood. I can’t find peace. There’s no empathy. I feel alone and isolated; judged and worthless.

I’m in the desert. Where are you?

I can’t feel his presence, and the absence of God is hell.

I’m there.

I’ve lost my peaceful center … my guiding light … my north star … my steady course. I’m in the desert.

Definitely me.

I’m searching. I’m trying to find my way. I’m struggling to find my way in a way that feels right. I’m searching.

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What about your own manna or mustard seed?

Trust the manna isn’t just about what works here and now. Yes, you have to get out and gather what God gives, but you also have to honor the Sabbath and rest. You must not keep more than you need. God is waiting to pour out graces, often through unexpected means if you can open your heart to receive.

Your manna may be the gift of time when you feel pressed or stressed by the demands of your life. It may be attention when you are pulled in multiple directions, or energy when you are tired or burnt out. God’s manna may be hope when the world’s suffering weighs heavy or compassion when people are acting unlovingly.

On the other hand, your mustard seed may be the hope of a new child, the dream of better work, the desire for a home or the longing for community. It may be a gift you have to offer or an unexpected blessing to others.
The first reading for this weekend comes from the Book of Habakkuk. Little is known about this prophet.

Scholars believe that this book was written between 660 BC and 642 BC when reignig supreme, but feared by the Jews, were neighboring pagan powers. Habakkuk was composed after God’s people already had suffered great problems from being oppressed. The book reflects this fear and the reality prompting the fear.

This weekend’s reading conveys well the sense of how strong the anguish was, and even despondency of the people, as they looked at what had been, what was and at what might lie ahead.

Answering these cries of desperation and intense anxiety, God, speaking through the prophet, reassures the people, telling them that relief and security will come. They will not perish. God is their savior.

For its second reading on this weekend, the Church gives us a passage from St. Paul’s Second Epistle to Timothy. This epistle in a sense was written for a new generation of Christians, the first generation being composed of the Apostles and their converts. Few of Timothy’s contemporaries were original disciples of Jesus. Timothy certainly was in touch with Paul. Indeed, Paul converted and mentored Timothy, but Timothy was not from the circle of followers that walked with the Lord along the roads and byways of Galilee and along the streets of Capernaum and Jerusalem.

The term “imposition of my hands” refers to one of the most ancient of the Christian liturgical gestures, namely the laying on of hands usually by the heads of candidates for ordained ministry in the Church (2 Tim 1:6). Apostolic hands were laid on the head of Timothy as he was ordained a bishop. Still today, this gesture is a necessary part of the liturgies in which bishops, priests and deacons are ordained.

Paul urged Timothy to be strong and never to relent in preaching the Gospel. Proclaiming Christ through word and deed was Timothy’s vocation, the responsibility centered upon him when hands were laid on him ordaining him a bishop. St. Luke’s Gospel provides the last reading. Some trees, such as the sycamore, have deep and extended root systems. Uprooting them from the soil is not easy, if even possible. Mustard seeds are very small. Consider how much larger would have been other seeds, pits of fruit, and so on.

The culture at the time of Jesus regarded the tasks undertaken by a servant or a slave not as voluntary for the person performing the task. Rather, the task was a duty and an obligation. Also, slaves or servants were never invited to dine with a master. Dining together represented equality and the relationship of peers.

The message here is not that slaves or servants are inferior. It is that we all are God’s servants. He is supreme. We or servants are inferior. It is that we all are God’s servants. He is supreme. We are not. Serving God is not our option. It is our duty. Slavery is history in our country, but we cannot allow our modern concepts of achievement or even position to color our perception of this reading.

Reflection

The second and third readings confront us with the reality that we cannot turn our back on God and expect his blessings.

God, the Creator, is our master. We are subjects. Habakkuk called for acknowledgement of God. St. Paul urged Timothy to be true in his calling. The servants in the Gospel had to serve.

We must satisfy our own obligations, not because of subjugation but reality. No human is almighty. None is all-knowing. We need God.

The wonderful consolation is that, in this fact, God’s love protects, strengthens and guides us unfailingly, always. †

Sanctuary lamps are required to be displayed where the Eucharist is reserved

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Standing on the mountain top, Perched atop a stone outcrop, I cast my gaze upon the far-flung view. Islands dot the ocean lake Midst dancing diamonds, sunlight-made. And soft peaks fade in black-gray, ombre hues. Hundreds of millions of years it took To form this scene on which I look, A span of time I cannot comprehend.

Stories long and slow I see Of crashing plates and ancient seas And craggy peaks by many ice floes flattened. Crushed I feel by time so vast, Like nothing to a planet’s past. I crumble from the weight of insignificance.

How unimportant did I seem. Who was I in such a scheme Of power and overwhelming magnificence? Just then I felt a breeze embrace My fallen self, my downcast face. And lift me up ’til I was standing tall. “Of all the beauty that you see, Of all the time it took to be, Of all creation, however grand or small, None is so dear to Me, So adorned with dignity As those who are in My own image made. "My love for you is greater than The lengths that past and future span, Even when at times you from Me stray. "Mountains, flowers, deserts, sky, Sunsets, seas and nebulae— All reflect My great and awesome glory. "But you alone I choose to save— My Son I sent to crush your grave— That you may know My love for all eternity.”

Question Corner/

By Natalie Hoefer

Sanctuary lamps are required to be displayed where the Eucharist is reserved

(Editor’s note: This column by Father Kenneth Doyle was originally published in 2015.)

 ten years ago, I was driving my car in an unfamiliar area and felt a desire to stop in a church and pray. I came across a huge barn of a building with no sign on the outside, and I wondered whether it might a Catholic church. I entered and saw a red candle lighted, to the right of the altar, and I knew that I was “home.” In more recent years, though, some of the Catholic churches I visit have no red light, and the Blessed Sacrament is locked away in a chapel. Perhaps this is just a quirk of my home church and readily noticeable by the Eucharist literally “locked away,” since that would preclude the chance for adoration. In our parish, we have a separate eucharistic chapel. It can accommodate six to eight people, who may kneel or sit in quiet meditation before the Blessed Sacrament. Just outside this chapel, visible as one enters the main body of the church, is a (red) sanctuary lamp that is kept lighted throughout the day and night. Far from “hiding God,” I believe this small but prayerful place honors the presence of Jesus in a special way and beckons people to visit. †
Among the concerns brought up by Catholics with disabilities, he said, “people who have disabilities merely like everyone else: people who have disabilities who are often not limited, but limited,” Father Justin said. “Neither are they defined as mentally disabled, nor do they see themselves as having a disability. Blindness is not a disability,” he added. †

Speaking to journalists at the Vatican press office on Sept. 21, Vatican spokesman Matteo Bruni mentioned the hopes, concerns, hopes and desires of an estimated 700,000 participants who joined thousands of listening sessions and other events during the diocesan phase in the lead-up to the Synod of Bishops for the Continental Church. This might mean introducing or making use of “spirit-filled experience,” and that the report delivered a “wound of marginalization” that exists in the Church experienced by groups “who are made vulnerable by their lack of social and/or economic power,” including “people who have disabilities or mental health issues.”

The Catholic Bishops’ Conference of England and Wales released its report in July and said Catholic disabled persons in the country “have called on this synod for attention to be given to their needs.”

“Their voices are more important in the life of the Church. This might mean introducing or making use of particular facilities and technologies, but the predominant voice asks that the people of God listen to their experience,” the report stated.

Bramacompone told CNS that some in the Church believe disabled persons “cannot live the sacraments or understand them.” Addressing the pastoral needs of those with disabilities, she added, should be included in priestly formation.

Making room: Catholics with disabilities hope synod will hear their voices

VATICAN CITY (CNS)—The Gospel of St. John tells the story of a man who was born blind. Upon seeing him, the disciples asked Jesus if the man’s blindness was due to his sins or that of his parents.

“Neither he nor his parents sinned,” Jesus replied before healing the man. One could dismiss the disciples’ query as a reflection of the beliefs of a bygone era. But with Laura Elena Bramacompone Zamora, a member of the Deaf Catholic Youth Initiative for the Americas, knows those beliefs are still prevalent today.

“In the world, especially in Latin America, there is this ideology that still exists that says we [persons with disabilities] are punished, that we are sick, that we have been bewitched,” she told Catholic News Service (CNS) on Sept. 22. “We are normal people and come from normal families.”

Bramacompone joined other people with disabilities at a two-day synodal listening session at the Vatican sponsored by the Diocese for Laity, the Family and Life. A report of the listening session, which highlighted both the needs of disabled people and their contributions to the life of the Church, was presented to Pope Francis on Sept. 21 after his weekly general audience.

According to the diary, the text also was “delivered to the general secretariat of the synod” to ensure that “for the first time in the Church, the faithful with disabilities reaches the synod fathers.”

The listening sessions took place as bishops’ conferences around the world published their reports synthesizing the 10-month synodal process in dioceses. With the release of those reports, a team of 25 people from around the world began 10 days of work and reflection in Frascati, Italy, on Sept. 2 to draft the document for the continental stage of the synodal process.

The U.S. Conference of Catholic Bishops released its report on Sept. 21 summarizing the concerns, hopes and desires of an estimated 700,000 participants who joined thousands of listening sessions and other events during the diocesan phase in the lead-up to the Synod of Bishops on synodality at the Vatican in October 2023.

Among the concerns brought up by Catholics in the U.S., the report stated, was the “wound of marginalization” that exists in the Church experienced by groups “who are made vulnerable by their lack of social and/or economic power,” including “people who have disabilities or mental health issues.”

The Catholic Bishops Conference of England and Wales released its report in July and said Catholic disabled persons in the country “have called on this synod for attention to be given to their needs.”

“They want to participate more in the life of the Church. This might mean introducing or making use of particular facilities and technologies, but the predominant voice asks that the people of God listen to their experience,” the report stated.

Bramacompone told CNS that some in the Church believe disabled persons “cannot live the sacraments or understand them.” Addressing the pastoral needs of those with disabilities, she added, should be included in priestly formation.

Speaking to journalists at the Vatican press office on Sept. 21, Schonstatt Father Alexander Wei Mello, secretary of the Diocese for Laity, the Family and Life, said he was moved “by the testimony of faith of these people with disabilities who are often not taken into consideration.”

“At times, there is an association made with intellectual disability and disability in general, as if people with intellectual disability don’t understand about life, about God, about other things,” Father Alexander said.

But “to hear them talk about God, about their own encounter with Jesus, is something that moves me deeply,” he said. “It was the first time I had this opportunity, and I hope that the Church also has this opportunity” to listen to them.

Jesus Father Justin Glyn, who serves as general counselor of the Jesuits’ Australian province and is legally blind, said the listening sessions were a “spirit-filled experience,” and that the report delivered to the pope and the Synod of Bishops “hopefully has the potential to be a groundbreaking within the Church itself.”

The insights of people with disabilities, he said, “have often been pretty low on the radar of people who don’t see themselves as having a disability.”

“I think the most pressing pastoral need really is the mindset that sees people as being equal participants in the Church rather than objects of charity,” Father Justin told CNS.

Disabled persons, he added, often face issues such as “the denial of Communion to people with intellectual disabilities, the physical lack of access to many Church facilities, discrimination in formation and other issues.”

Luke Bramacompone, Father Justin said he also experienced “subtle discrimination” in the Church and recalled being told, “If you had prayed more, you would have been healed” from blindness.

“I think we tend to misconstrue disability, because disability is one instance of limitation. We are all limited,” Father Justin said.

Catholics need to change their mindset and start seeing “people who have disabilities merely like everyone else: limited people,” added. †

REPORT SEXUAL MISCONDUCT NOW

If you are a victim of sexual misconduct by a person ministering on behalf of the Archdiocese of Indianapolis, we want to hear from you. If you have concerns about employees, volunteers or parishioners, please contact the archdiocesan victim assistance coordinator. Here is more information to help you report.

Online Lay Ministry Formation

The Archdiocese of Indianapolis has partnered with the University of Notre Dame and Catholic University of America (CUO) to offer not-for-credit online theology classes:

• Earn certificates in Lay Ministry and Lay Ministry Ordinands
• Complete 12 courses online with ND STEP program
• CUO offers courses on Cardiology of the Catholic Church
• 20% discount for all employees, volunteers, and parishioners

For more information, please log on to www.archindy.org/layministry
Prayers, support needed for those with Alzheimer’s disease, pope says

VATICAN CITY (CNS)—Marking World Alzheimer’s Day on Sept. 21, Pope Francis asked people to pray for all those affected by the illness, including families and caregivers.

Alzheimer’s disease “affects so many people, who are often pushed to the margins of society because of this condition,” the pope said at the end of his general audience at St. Peter’s Square on Sept. 22.

“Let us pray for those suffering from Alzheimer’s, for their families, and for those who lovingly care for them, that they may be joyful in their love,” he said.

He also asked that people pray for men and women facing hemodialysis, a disease or organ transplant.

September is also World Alzheimer’s Month, which is an initiative by Alzheimer’s Disease International (ADI) to raise awareness, challenge the stigma surrounding Alzheimer’s and dementia, and garner more support for those affected. Dementia is a general term for a group of symptoms that negatively impact memory, and Alzheimer’s is a specific disease that is the most common cause of dementia.†

A legacy gift is arranged now in order to provide a future source of income for a beneficiary. In the Archdiocese of Indianapolis, that could be a beloved parish, school, ministry—or even the archdiocese itself.

What if I’m not sure what is the best way for me to give? Planning can empower us to be as generous as we want to be. Even if you don’t know how, what, or even when you want to give, you can begin the preparation necessary to do so eventually.

There are numerous options to consider: preparing or updating a will, rolling over an IRA, establishing a charitable gift annuity, or designating the Church as an additional beneficiary on a life insurance policy. The staff of the Catholic Community Foundation is here to help guide you.

What if we aren’t ready or able to give a significant gift now? First, it’s important to remember that every gift is significant. Creating a culture of giving does more to extend the love of God than any large gift can on its own. A culture of generosity encourages others to give, too. In fact, it creates a community of givers.

How can I belong to a family of giving? We invite you who give legacy gifts or endowment funds of any size to become members of our Legacy Society, which recognizes a gift through a will or trust, life insurance and/or a charitable gift annuity is welcome. We keep members of the Legacy Society informed with periodic pastoral letters from Archbishop Charles J. Chaput, as well as through the Catholic Community Foundation newsletter. And we express our appreciation with an annual Mass and reception hosted by the archbishop.

( Kimberley Pohovey is the director of major and planned gifts for the archdiocese. To learn more about legacy giving, please contact us at 317-236-1482 or gpf@archindy.org.)†

Investing with Faith/Kimberley Pohovey

Legacy gifts help to support ongoing mission of Jesus and his Church

Creating a legacy isn’t just something we do in the future. It’s doing something good here and now that will have value that lasts into the future. But it can be difficult to figure out just what that something could—or should—be. The truth is that there are needs just about everywhere we turn. We know we cannot help everyone or support every worthy cause, and sometimes the sheer number of possibilities can keep us from doing much of anything at all.

Thankfully, the time-tested wisdom of our Catholic faith can help us. In his First Letter to the Corinthians, St. Paul reminds us of what truly endures: “So faith, hope, love remain, these three …” (1 Cor 13:13). In other words, if we want to keep us from doing much of anything at all, the love remain, these three …” (1 Cor 13:13). In other words, if we want to keep us from doing much of anything at all, the love remain, these three …” (1 Cor 13:13). In other words, if we want to keep us from doing much of anything at all, the love remain, these three …” (1 Cor 13:13).

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Lee Ashton ordained a permanent deacon for Ordinariate of the Chair of St. Peter

WASHINGTON (CNS) — Cardinal Wilton D. Gregory of Washington joined Archbishop Borys Gudziak of the Ukrainian Catholic Archeparchy of Philadelphia on Sept. 21 for an ecumenical prayer service to remember those who have been killed in Russia’s invasion of Ukraine and to renew calls for peace for that war-torn nation.

Archbishop Gudziak prayed that God would “in blessed repose grant [the victims of the war] eternal rest” and “render their memory eternal.”

He also prayed God would “place the souls of his servants, the victims of the war in Ukraine, which have departed from us, in the abode of the just, and give them rest in the bosom of Abraham, and number them among the just.”

The prayers were offered during the Panakhyda (service for deceased) that was held in the Crypt Church at the Basilica of the National Shrine of the Immaculate Conception in Washington.

The service also marked 200 days since the start of Russia’s invasion of Ukraine.

“A man in this world who is not a shepherd is a stranger to Christ. A man who is not a sheep will not hear the voice of Christ,” Cardinal Gregory said. “We pray for those defending their homeland so that they may be strengthened to live in the fullness of God’s love.”

Cardinal Gregory and Archbishop Gudziak were joined by Archbishop Timothy P. Broglio of the U.S. Archdiocese for the Military Services, Washington Auxiliary Bishop Mario E. Dorsonville of Washington, and Auxiliary Bishop Mario E. Dorsonville of Washington. (CNS photo/Matthew Barrick, Catholic Standard)

Deacon Lee Ashton served as a volunteer chaplain in the No Veteran Dies Alone Program at the Roudebush Veterans’ Administration Medical Center in Indianapolis. He is also the chair for the Order of Malta in Indiana and serves on the board of directors for Catholic Radio Indy.

The ordination was established by Pope Benedict XVI in 2012 as a diocese-like structure in the Church for former Anglicans, Episcopalians and Methodists in the U.S. as well as Canadian who have been received into the full communion of the Church. It features a form of the Mass that draws from the spiritual and liturgical heritage of the Church of England and the Sarum Mass.

Deacon Ashton was received into the full communion of the Church during an Easter Vigil Mass on April 7, 2012, at SS. Peter and Paul Cathedral in Indianapolis.

Prayers offered for victims of Ukraine war, calls for peace renewed

Deacon Lee Ashton of Indianapolis was ordained a permanent deacon of the Ordinariate of the Chair of St. Peter on Aug. 10 at Our Lady of Walsingham Cathedral in Houston by Bishop Steven J. Lopes, the shepherd of the ordinariate.

Deacon Ashton now ministers at St. Cuthbert of Lindisfarne Parish, an ordinance parish community that currently meets and worships at the archdiocese’s Good Shepherd Parish in Indianapolis.

A veteran of the U.S. Navy, Deacon Ashton serves as a volunteer chaplain in the No Veteran Dies Alone Program at the Roudebush Veterans’ Administration Medical Center in Indianapolis. He is also the chair for the Order of Malta in Indiana and serves on the board of directors for Catholic Radio Indy.

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