Etienne: Putin’s threats to use nuclear weapons ‘of grave concern’

SEATTLE (CNS)—Seattle Archbishop Paul D. Etienne said on Oct. 7 he is “increasingly troubled” by Russia’s war against Ukraine and said Russian President Vladimir Putin’s “irresponsible threats” to use nuclear weapons “are of grave concern.” “Nearly every day, there is another development that increases international tensions,” he said in a post on his “Truth in Love” blog. “To reinforce what could happen, this October marks the 60th anniversary of the Cuban Missile Crisis when the world teetered on the brink of nuclear war.”

For the past several months, he said, he has prayed over the rising nuclear tensions, the risk to the people of western Washington and the region because of the country’s major nuclear arsenal located there, and the “significant damage done to humans and God’s creation” by the making of nuclear arms.

Archbishop Etienne, previously a priest of the Archdiocese of Indianapolis, urged the Catholic faithful to join him in taking action in three ways.

“First, let us intensify our prayer for peace. Pray for an immediate cease-fire in Ukraine and the renewal of progress toward the elimination of nuclear weapons,” he said.

“Second, let us keep educating ourselves on both the international situation and what the Church and other religious leaders are saying about the nuclear peril,” he continued. “Third, join me in appealing for peace and nuclear disarmament with your family, friends, neighbors and elected officials. We need to take immediate action to avert nuclear disaster. Each day runs a risk that nuclear weapons will be used, either by intent, miscalculation or accident,” the archbishop said.

The Puget Sound in the Pacific Northwest, the territory covered by the see NUCLEAR, page 8

Parish’s new food trailer feeds homeless and nourishes the souls of its volunteers

By John Shaughnessy

The quote that’s emblazoned on the new, deluxe food trailer that’s in the parking lot of St. John the Evangelist Church in downtown Indianapolis serves as a constant reminder to Danielle Heitkamp of the best way to feed people who are homeless. She also views the quote as the best way to feed her own soul.

The quote declares, “Blessed are you when you walk with Jesus.” “It’s a way for me and our volunteers to know we’re not just here to feed them, but to form relationships with them, to get to know them,” says Heitkamp, who uses the words “our neighbors” when talking about the nearly 1,800 people who are homeless in Indianapolis. “Just as Jesus was walking along with the two men to Emmaus, we are very blessed to get to walk with our neighbors and Jesus ourselves.”

At 26, Heitkamp is the director of the parish’s Emmaus Ministry, its outreach effort to help people in need. While the food trailer, which opened in early September, expands the parish’s capability to help people who are homeless, Heitkamp prefers to focus on the spiritual nourishment that she sees

Pro-life advocates rejoice in victories at annual Celebrate Life Dinner

By Sean Gallagher

Right to Life of Indianapolis (RTL) has hosted its annual Celebrate Life Dinner for 40 years, beginning less than 10 years after abortion was legalized across the country by the U.S. Supreme Court in its 1973 Roe v. Wade ruling. But it’s likely that few of those dinners were marked more by celebration than the one on Oct. 4 in Indianapolis.

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See LIFE, page 16
Immigration advocates say DACA ruling should push Congress to act

WASHINGTON (CNS)—Catholic immigration advocates are emphasizing that the Oct. 5 ruling by a federal appeals court—finding the Deferred Action for Childhood Arrivals (DACA) program is unlawful—sends a signal that permanent legislation is needed to protect young immigrants from deportation.

The new court decision, similar to the ruling last summer from a federal judge in Texas, prevents the Biden administration from enrolling new participants in the program. The new court decision continues to leave DACA in limbo. It did not say the program had to completely shut down or stop processing renewal applications, but it leaves in place last year’s order from U.S. District Judge Andrew Hanen that said DACA could continue only for current recipients with permission to remain in the United States set to go into effect on Oct. 31.

“DACA, like any other border—immigration policy, it’s just not right, it doesn’t belong in the courts,” said Dylan Corbett, executive director of Hope Border Institute, tweeted after the ruling was announced. “Congress and the White House need to pass legislation that honors our values, the dignity of those who migrate, and the contributions of those who make America home.”

Similarly, Catholic Immigration Network Inc., or CLINIC, tweeted on Oct. 5 that the court’s decision “only empowers the federal judge to continue in current and future #DACA recipients. We must enact permanent legislative solutions so #DACA recipients can live and work in the U.S.—free from fear or threat of deportation!”

In a statement the day before, CLINIC executive director Michele Holland said the court’s decision was wrong and “only exacerbates the uncertainty felt by current and potential DACA recipients. DACA recipients are our neighbors, friends, family members and co-workers. They are vital members of our communities,” she said.

“Most importantly, as Catholics, we know they are our brothers and sisters. It is imperative that Congress enact permanent legislative solutions” to enable them to continue to live and work in the United States, she added.

Catholic immigration advocates expressed similar frustration with last year’s decision by the lower court where the judge ruled in favor of Texas and eight other states that filed suit against DACA.

The states argued that President Barack Obama—who created the program by executive order—did not have the authority to so because he bypassed Congress.

The states that joined Texas in the lawsuit—Alabama, Arkansas, Kansas, Louisiana, Mississippi, Nebraska, South Carolina and West Virginia—also said the program has been a financial strain.

DACA has enabled about 700,000 qualifying young people, described as Dreamers, to work, to go to college, get health insurance, a driver’s license and not face deportation. These young people were brought to the U.S. as children by their parents without legal documentation.

Last summer, U.S. District Judge Mario E. Dorsonville, chairman of the Committee on Migration of the U.S. Conference of Catholic Bishops (USCCB), said the bishops were disappointed with judge’s ruling, but they also have known “it was never meant to be a permanent solution for Dreamers.” He also said at the time that this issue calls for Congress to do something.

In an Oct. 6 statement, Bishop Dorsonville had a similar reaction to the appeals court ruling, saying: “We encourage Congress, Republicans and Democrats alike, to provide a permanent solution for Dreamers out of respect for their God-given dignity.”

Dreamers are “integral members of our communities,” he continued. “For many, the United States is the only home they know. But despite their daily contributions to the welfare of our nation, Dreamers are not afforded the same liberties as their native-born neighbors. This is a grave injustice unbecoming a moral society, and it must be remedied without further delay.”

Bishop Dorsonville noted that multiple bills are currently pending before the U.S. Congress that would provide permanent relief to Dreamers, including the American Dream and Promise Act and the Dream Act, both of which have been endorsed by the USCCB.

The Indian Catholic Church (ICC) has established a public policy voice for Dreamers in the United States, and it has created a page on its website about the upcoming elections on Nov. 8.

“It’s a chance to show people around the world that links to information about voting, candidates and resources for reflection,” the ICC stated in an e-mail announcing the addition to the website.

“The Church encourages us to answer our call to political responsibility and form our conscience well. This call flows naturally from our baptism and is rooted in our Christian identity. “As we approach this election season, let us seek to be people that emulate the same love and compassion. Let us vote with expectant hope and trust that Christ will be with us in our discernment.”

The announcement included a quote from Pope Francis in 2013: “We need to participate for the common good. Someone who does not get involved, who is not interested in politics, is not true. Good Catholics immerse themselves in politics by offering the best of themselves so that the leader can govern.”

The link to the site is www.indianacc.org/voting.
In Ukraine, Archbishop Lori sees resilience, helps distribute aid

BALTIMORE (CNS)—Archbishop William E. Lori of Baltimore joined a small group of leaders from the Knights of Columbus on a four-day trip to Poland and Ukraine to help distribute aid from the fraternal organization to orphans and other service centers assisting refugees from the war in Ukraine.

Supreme Knight Patrick Kelly established the Ukraine Solidarity Fund in February to assist with food, shelter, clothing and other supplies.

During this trip, the Knights brought care packages for internally displaced persons and also provided monetary support for the Ukrainian Greek Catholic Church, the Latin-rite Church in Ukraine and for the orphanage run by the Archdiocese of Czestochowa, Poland.

In a video interview on Oct. 2 from Lviv, Ukraine, where he had completed a day of gatherings with Archbishop Mieczyslaw Mokrzycki, the city’s Latin-rite bishop and president of the country’s Latin-rite bishops’ conference, among others, Archbishop Lori said he sees a lot of resilience in the Ukrainian people.

“The Ukrainians are a very sturdy people, a courageous people. What I’m seeing is beautiful hope,” he told the Catholic Review, magazine of the Archdiocese of Baltimore.

As an illustration, he noted that the choir at Sunday Mass at St. John Paul II Parish in Lviv was made up of children who are refugees, “and they sang like angels.” Among them were one who played piano and two who played violin.

“These are all children whose homes, as far as I know, are gone. But they were there, and they were joyful. They were singing,” said Archbishop Lori, supreme chaplain of the Knights of Columbus.

The choir director also was communicating hope and joy to the young people in the choir, who were reflecting it back to her, the archbishop said. He added he also saw resilience in the workers taking care of the displaced persons.

He walked around the main square with Archbishop Mokrzycki.

“You see it [resilience] in the people, in the general populace. ... And there are people—war or no war—they’re out there, their families are out there, lots of young people are out there and they are doing their very best to carry on as if there is no war. I think there’s great resiliency here in Ukraine,” Archbishop Lori said.

On the second day of the trip, the group stopped at an orphanage near Czestochowa near the famed shrine that houses an icon of Mary holding the child Jesus. At the parish of St. Wojciech there, the archbishop helped distribute warm coats as part of the Knights’ Coats for Kids campaign. He also gave out little treats as part of the Knights’ Coats for Kids campaign. He also gave out little treats during lunch time.

“What’s interesting is that a lot of these children were from families that already were in difficult situations,” Archbishop Lori said. “Some of them were families that were broken up, some of them did not have any kind of stability before the war.

“But once the war broke out, their situation just got worse,” he said. “Many of them have no one in the world to look after them; their families have been dispersed or whatever. And so, Caritas [the Catholic charity] of Krakow has taken them in.

“I’ve been uniformly impressed by what I’ve seen the Knights doing here, both in Poland and in Ukraine,” Archbishop Lori said.

Knights councils were first established in Poland in 2006 and Ukraine in 2012. There are now more than 7,000 Knights in 164 councils in Poland, and nearly 2,000 Knights in 44 councils in Ukraine. Archbishop Lori said the spirit of generosity is the same in both places.

“In fact, there’s a remarkable bond of cooperation between the Knights in Poland and the Knights in Ukraine,” he said, noting that it is good to see this close communication and them working together, as they respond to needs and help each other grow in their respective countries.

“The big difference, of course, is that in Ukraine you’re in the country where the war is taking place,” he said.

“I would say the other difference is that the people I met this morning were, in a very direct way, victims of the war,” he continued, “because they lived in cities that have been heavily damaged by the hostilities, by the shelling, and many of them have come here to Lviv really without any other place to go.”

Just days after Archbishop Lori returned to Baltimore, Russian bombs struck Lviv on Oct. 14 targeting energy sources and causing power outages, according to a BBC.com report.

“There was shelling going on earlier in the war” in Lviv, he said, adding that the Russian soldiers who invaded Ukraine in February “will not stop at military targets. They’re perfectly willing to do civilian targets as well.”

He noted tighter border security between Poland and Ukraine, checkpoints and fortifications for buildings that house precious artifacts.

Archbishop Lori said the Ukraine Solidarity Fund and the efforts in Poland and Ukraine to assist those affected by the war represent “an unbroken chain of charity.”

Knights, especially in the United States and Canada, raised a significant amount of money. Knights in Poland and Ukraine have added to the funds and also are the points of distribution for the financial assistance.

As of Oct. 3, the Ukraine Solidarity Fund had raised more than $19 million from more than 56,000 donors, including a $1.5 million pledge from the Knights’ Supreme Council.

According to Steven Curtis, vice president of corporate communications for the Knights, 100% of donations are used to assist those directly affected by the conflict in Ukraine.

Szymon Czyszek, director of International Growth in Europe for the Knights of Columbus, said more than 40,000 care packages and more than 1.2 million pounds of supplies including food, medicine and clothing have been distributed so far as a result of the Ukraine Solidarity Fund.

“Recently we were there in the war zone, and the most stretching thing I’ve observed was that no one had a negative perspective of the war,” he said. “They’re always seeing the good—always.”

The Archbishop said the Knights of Columbus’ support has reached more than 40,000 care packages and continues to help distribute funds.

“Believe me, when you see the impact the Knights are having on the lives of these people, it really is amazing,” said Archbishop Lori.

To date, the Knights of Columbus have provided $1.5 million to the Ukraine Solidarity Fund. The fund was created in February to help the international community in the face of the Russian invasion of Ukraine. The support comes from the Knights of Columbus International Growth in Europe.

As of Oct. 3, the Ukraine Solidarity Fund has raised more than $18.9 million from more than 56,000 donors, including a $1.5 million pledge from the Knights’ Supreme Council. According to Steven Curtis, vice president of corporate communications for the Knights, 100% of donations are used to assist those directly affected by the conflict in Ukraine.

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Like saints, we are called to
live Gospel to the fullest
show we are loved by God

We are all called to be saints.
In today’s world, we know achieving that goal is easier said than done.
Yet a review of those canonized shows us many roads to sainthood, and those individuals come from all walks of life.
St. Augustine was anything but holy early in his adult life. He loved to party, had a child out of wedlock and had worldly ambitions. Making faith a part of life was nowhere near the top of his agenda.
His faith-failed mother St. Monica, however, prayed fervently for her child, and those prayers for his conversion were eventually answered.
St. Augustine’s story reveals to us that nobody is beyond the reach of God’s healing and grace.
More recently, we have the life of St. Gianna Beretta Molla, who was a pediatrician in Italy. Happily married, she and her husband, St. Gianna, in 1961, her pregnancy with their fourth child led to complications. Doctors found she had developed, in her uterus, meaning she was carrying both a baby and a tumor.
The doctors gave St. Gianna three choices—have an abortion; let them perform a hysterectomy, which would prevent her from bearing another child; or die of the unborn child’s life; or remove only the tumor, with the potential of further complications for her, but which could save the life of her baby.
With clear determination, St. Gianna chose the last option. A daughter, Gianna Emanuela Molla, was delivered a week later. Her witness of faith offers encouragement to respond personally to the suffering, however, prayed fervently for her daughter.
Cardinal Marcello Semeraro, prefect of the dicastery, announced during the conference the creation of a commission that will recognize Christians who, although not canonized and perhaps not Catholic, were exemplary and even heroic witnesses to the Christian faith.
The cardinal explained, “Commission for the Witnesses of the Faith” was set up on a temporary basis for the Jubilee Year 2000 and recognized Christians灭亡 for the faith in the 20th century, mainly under the Nazi or communist regimes.
He said Pope Francis asked the dicastery to re-establish the commission not just for the upcoming Holy Year 2025, but on a permanent basis.
“St. John Paul II wanted to highlight these examples of men and women who, although not canonized, strongly manifested their faith,” Cardinal Semeraro explained.
Like St. John Paul II, Pope Francis sees the need to appreciate the everyday holiness of God’s people.
“It is our duty to live and breathe it. He through and through, he pierced through things that become crusted-over fear, shame and anger become the fire that purifies, not the fire of destruction,” wrote poet priest Gerard Manley Hopkins. Try it sometime: Get out your aluminum foil in a dark room, light a lamp, shake the foil and see what happens.
Three recent examples, for me, came out the “shower” of God's blessing.
“Soon, boom I could become crushed-over fear, shame and anger come to roust us out of such inner prisons. For him, it’s urgent. He shows us we’re like lamps, meant to give light, to shine with us, and his glory is never imprisoned. Then, not only we ourselves but the world around us loses out.
Like depressed people, we often preserve the lie that we’re worthless and the world is better off without us, as we are surrounded by that false assessment of the Church as it is by cranes and tall buildings.
And the more we believe the lie, the more it seems to come true.
Like Carl, Church people often get crabby and belligerent. The bushel basket we cover the lamp with is dingy and unattractive, but we imagine it’s the lamp that’s the problem.
What to do when built-up shame, fear and anger become the burying places, the bushel baskets, where we Christians hide the word of God we carry? Those emotions, given to help us, can become tortuous when they’re not the way.
But at the sermon, he became a flame of fire. His suddenly powerful voice reached us in a new way, but with an anger that pierced through things that destroy us and kept us from denying things. Not only did he know the Bible through and through, but the fire that purifies, cleanses and renews our own hearts.
The listener’s heart could not but burn within, as the fire of Christ showed how the Scriptures show the way. Not the way to become activists, fix the world or tell others what to do. The way of Christ, which brings us all to the truth.
How else could we break through the destructive fear, shame and anger that keep us hiding, and show forth the light we carry? To flame out, like shining from hugging foil.
(Mary Marrocco is a columnist for Catholic News Service. She can be reached at mary.marrocco@outlook.com)
“La oración es un ejercicio de amor.” (Santa Teresa de Ávila, El libro de su vida, 7:12)

En la lectura del Evangelio de este fin de semana (Lc 18:1-8), el 29º domingo del tiempo ordinario, Jesús les cuenta a sus discípulos (y a todos nosotros) una parábola sobre la necesidad de “orar en cualquier circunstancia, sin jamás desanimarse” (Lc 18:1).

Evidentemente, cuanto más rezamos, más ponemos ante Dios nuestras esperanzas, temores, deseos y peticiones de misericordia. Y cuanto más recemos, más oportunidades daremos a Dios para que nos escuche y nos responda. Pero “orar en cualquier circunstancia” parece excesivo, incluso imposible. ¿Cómo podemos hacer esto nosotros como seres humanos comunes y corrientes, preocupados por las exigencias de la vida cotidiana?

Para entender lo que Jesús está diciendo aquí, primero debemos tener claro lo que es la oración, y lo que no es.

Con demasiada frecuencia, asociamos la oración con la recitación de palabras según una fórmula prescrita y, por supuesto, nuestras oraciones tradicionales como el Padre Nuestro, el Ave María y muchas otras oraciones establecidas se ajustan a esta descripción.

Pero la verdadera oración es mucho más que decir palabras, por muy divina y personal que estén. La verdadera oración sale del corazón. Implica una apertura al diálogo con Dios, una disposición a escuchar con atención (y de verdad) lo que Dios quiere comunicarnos. A veces la oración es silenciosa; otras, se integra en el ruido y el ajetreo de nuestras vidas.

Orar en cualquier circunstancia requiere una entrega profunda. No es sólo hablar a Dios, sino amar mucho. Si nuestro corazón es lleno de amor, nos podemos dejar llevar por lo que Dios quiere para nosotros.

Con Shoemaker, un hombre que vivía en el siglo 17, nos referimos que “orar en cualquier circunstancia” no significa que tengamos que estar orando todo el tiempo. Pero si eso que más te impulsa a amar. El amor es un don que siempre se ha de recibir y dar.

Así que, ¿podemos hacer lo que Jesús le pide a todos nosotros? ¿Podemos orar en cualquier circunstancia, sin jamás desanimarnos?”

Según la biografía de Santa Teresa: “En mi opinión, la oración mental no es más que un intercambio íntimo entre amigos; significa tomarse tiempo frecuentemente para estar a solas con Aquel que sabemos que nos ama. Lo importante no es pensar mucho, sino amar mucho y, por tanto, hacer lo que mejor te impulsa a amar. El amor no es un gran deleite sino el deseo de agradar a Dios en todo. (El libro de su vida, 8.5)

Lo importante no es hablar mucho sino amar mucho. Si tenemos el corazón lleno de amor, rezaremos siempre. Si anhelamos a Dios y nos esforzamos siempre por conocerlo, amarlo y servirlo, toda nuestra vida será una oración de adoración, petición y acción de gracias. Esto no significa que debamos dejar de rezar el Padre Nuestro, el Ave María u otras oraciones tradicionales.

Por el contrario, debemos rezar con frecuencia, no sólo las palabras con correcciones llenas de amor, y debemos pedir constantemente a nuestro Justo Juez que escuche y responda a todas nuestras oraciones, habladas y no habladas.”
Weekday Events Calendar

October 17
Info: 810-3567-0664 or dial-up at 301-715-8592. Information: Patelnia Springer, patelniaspringer@archindy.org or 317-236-1474.

October 18, 25
November 1, 8, 15
St. Alphonso Liguori Parish, 1870 W. Oak Street, Ziowsc-button Healing Spirit dances, 6:30-8:30 p.m. Information: registration: benedictinn.org.

Beth Riner, $25, registration
Presbyterian Elder Dr. Mary Grove, final three of six stand-alone Zoom sessions, led by Beth Riner, $25, registration: benedictinn.org or 317-574-8899 or www.catholiccemeteries.org.

October 19

October 20
St. Therese de Lisieux, 1401 S. Mickley Ave., Indianapolis, Third Thursday Adoration, interceding for women experiencing crisis pregnancy, 11 a.m.-12:15 p.m., 5:45 p.m. Information: 317-244-9002.

Our Lady of Peace Cemetery and Mausoleum, 9001 Honeysick Road, Indianapolis. Monthly Mass, 2 p.m. Information: 317-574-8899 or www.catholiccemeteries.org.

October 21

October 22
St. Agnes Parish, 1068 McLary Rd., Indianapolis. Fall Festival. Fri. 6-9 p.m., Sat. 11 a.m.-10 p.m., Fri: campfire, hayrides, guided tours of historic buildings, r-scares: Sat: kids’ games, crafts, cake walks, live music, food trucks, 5 p.m. live/cake auction, contest free admission. Information: 317-852-7778 or spsagernes@comcast.net.

October 23
St. Mark Church, 5377 Acors Rd., Tell City. Brute Weekend. Mass 8 a.m. CT celebrated by Father Andrew Syberg, Bishop Simon Bruté College Seminary vice rector, talk on how the seminary forms future priests. Information: Ellen Sanders, 317-236-1501 or esanders@archindy.org.

St. Anne Parish, 102 N. 190 St. New Castle, Mary’s Treasures. 11 a.m-1 p.m. dramatic presentation by Sandra Hartlieb, free will offering, register by Oct. 19. Information: stanneparish@gmail.com or 317-691-5369 or cindy@parishconnect.com.

October 24
The Villages of Indiana online Foster Parenting Virtual Information Night, 6-8:30 p.m., for those interested in becoming a foster parent. Free, information and registration: 317-775-6500 or cutt.ly/villagesindy.

Planned Parenthood, 5850 Georgetown Rd., Indianapolis. 40 Days for Life Mid-point Prayer Rally, 10 a.m. includes special rosary to end abortion. Information: info@40daysforlife.org.

October 25
Group Lextica via Zoom, 7 p.m. and fourth second Wednesday of each month, Benedictine Sister Jan Miller Reuber, facilitator, based on Sisters of St. Benedict, Frederica (St. Elizabeth or EvanVes). Information: vacation@thedome.org.


Wedding Anniversaries

FRED AND J OAN (GROW) MACINNICH, members of St. Susanna Parish in Plainfield, will celebrate their 55th wedding anniversary on Oct. 14. The couple was married in St. Susanna Church in Plainfield on Oct. 14, 1967.

They have one child: Scott MacInnich.

Stephen and Diane (Hagedorn) Goffinet, members of St. Bartholomew Parish in Columbus, celebrated their 50th wedding anniversary on Oct. 8. The couple was married in St. Meinrad Church in St. Meinrad on Oct. 8, 1972.

They have four children: Jenny McAuliffe, Heather Wonker, physicians, and Cassie Wonker, nurse practicing.

The couple also has seven grandchildren.

Richard and Diann (Quick) Lasher, members of St. Lawrence Parish in Indianapolis, celebrated their 50th wedding anniversary on Oct. 14. The couple was married in Joseph 5737 St. in Indianapolis on Oct. 14, 1972.

They have three children: Michelle Dickerson, Robert and Diann (Quick) Lasher, members of St. Lawrence Parish in Indianapolis, celebrated their 50th wedding anniversary on Oct. 14. The couple was married in Joseph 5737 St. in Indianapolis on Oct. 14, 1972.

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Building the future with migrants and refugees

Daniel Conway

“Here we have no lasting city, but we seek the city that is to come” (Heb 13:14).

On Sept. 25, the Church celebrated World Day of Migrants and Refugees. For this important occasion, Pope Francis issued a statement reflecting on the theme for the current year, “Building the future with migrants and refugees.” This future, the pope says, must be “a future in which every person may find his or her place and be respected; in which migrants, refugees, displaced persons and the victims of human trafficking may live in peace and with dignity. So that the Kingdom of God is realized with them, without exclusion.”

This year—as in every year—the Holy Father wants to call our attention to the plight of men, women and children who have been forced by many different circumstances to leave their homes and seek a new homeland (whether temporary or permanent) where their families can be safe, and where they can grow on a social, economic, cultural and spiritual level.

As always does, Pope Francis urges us to see these families as members of God’s family and as our own sisters and brothers. He challenges us to look beyond the statistics to the faces of real people who only want what every family wants: to be loved for themselves and for their children.

“Migrants must be welcomed, accompanied, supported and integrated,” the Holy Father insists. To turn our backs on members of God’s family is to reject Jesus, our brother and theirs. To refuse to walk with them or support them, or help them integrate into our society, is to commit the grave sin of indifference. This is the sin that our Lord warned us against in his parable of the Good Samaritan. In this famous story, it is the foreigner who welcomes, supports and shares generously with the wounded man who has been ignored by his own kind and left to die.

Pope Francis reminds us that we are all migrants, all on a journey to our heavenly homeland. “The ultimate meaning of our ‘journey’ in this world,” the pope says, “is the search for our true homeland, the kingdom of God inaugurated by Jesus Christ, which will find its full realization when he comes in glory.” God’s kingdom has not yet been brought to fulfillment, but it is available to us in the measure that we help one another to seek and find what we are all searching for.

The Gospel of our Lord Jesus Christ challenges us to be people who seek justice and charity for all, and who are determined to work together with all our sisters and brothers to build a future full of hope. In his message for World Day of Migrants and Refugees, Pope Francis says:

“In our daily efforts to do the Lord’s will, justice needs to be built up with patience, sacrifice, and determination, so that all those who hunger and thirst for it may be satisfied (Mt 5:6). The righteousness of the kingdom must be understood as the fulfillment of God’s harmonious plan, which in Christ, who died and rose from the dead, all creation returns to its original goodness, so that the many forms of inequality and discrimination in the present world may be eliminated. No one must be excluded. God’s plan is essentially inclusive and gives priority to those living on the existential peripheries. Among them are many migrants and refugees, displaced persons and victims of trafficking. The kingdom of God is to be built with them, for without them it would not be the kingdom that God wants. The inclusion of those most vulnerable is the necessary condition for full citizenship in God’s kingdom. These are powerful words: ‘The inclusion of those most vulnerable is the necessary condition for full citizenship in God’s kingdom.’ But isn’t this precisely what Jesus meant when he said: ‘Amen, I say to you, whatever you did for one of these least brothers of mine, you did for Me’ (Mt 25:40)? How can we become full citizens of God’s kingdom if we reject, ignore or abuse God’s only Son in the person of his migrant or refugee brothers and sisters?

Pope Francis concludes his reflections with a beautiful prayer inspired by his patron, St. Francis of Assisi: “Lord, let us learn how beautiful it is to live together as brothers and sisters. Amen.”

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

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

—Pope Francis, Misericordiae Vultus (“The Face of Mercy”) (temporal or permanent) where sus hermanos y hermanas migrantes o refugiados, compañía, apoyarlos, o ayudarlos a integrarse en nuestra sociedad, es cometer el grave pecado de la indiferencia, aquel contra el cual nos advirtió el Señor en su parábola del buen samaritano. En esta famosa historia, es el extranjero quien acoge, apoya y comparte generosamente con el hombre herido que ha sido ignorado por los suyos y abandonado a su suerte.

El Papa Francisco nos recuerda que todos somos emigrantes, todos somos en el camino hacia nuestra patria celestial. “El sentido último de nuestro ‘viaje’ en este mundo—afirma el Papa—es la búsqueda de nuestra verdadera patria, el reino de Dios inaugurado por Jesucristo, que encontrará su plena realización cuando venga en la gloria.” El reino de Dios aún no se ha realizado, pero está a nuestra disposición en la medida en que nos ayudemos unos a otros a buscar y encontrar lo que todos buscamos. El Evangelio de nuestro Señor Jesucristo nos desafía a ser personas que buscan la justicia y la caridad para todos, y que están decididas a trabajar codo a codo con todas nuestras hermanas y hermanos para construir un futuro lleno de esperanza. En su mensaje para la Jornada Mundial del Migrante y del Refugiado, el Papa Francisco dice:

“En la búsqueda cotidiana de su voluntad, ésta debe edificarse con paciencia, sacrificio y determinación, para que todos los que tienen hambre y sed de ella sean satisfechos (Mt 5:6). La justicia del Reino debe entenderse como la realización del orden divino, de su armonioso designio, según el cual, en Cristo muerto y resucitado, toda la creación vuelve a ser ‘buena’ y la humanidad ‘muy buena’ (Gen 1:1-31). Sin embargo, para que esto se cumpla, es necesario acoger la salvación de Cristo, su Evangelio de amor, para que se eliminan las desigualdades y las discriminaciones del mundo presente. No debe ser excluido. Su proyecto es esencialmente inclusivo y sitúa en el centro a los habitantes de las periferias existencia. Entre ellos hay muchos migrantes y refugiados, desplazados y víctimas de la trata. Es con ellos que Dios quiere edificar su Reino, porque su salvación es esencialmente inclusivo. La inclusión de las personas más vulnerables es una condición necesaria para obtener la plena ciudadanía. ¿No es esto precisamente lo que quiso decir Jesús cuando dijo: ‘Les aseguro que todo lo que hay hecho en favor del más poquitín de mis hermanos, a mí me lo han hecho’ (Mt 25:40)? Cómo podemos convertirnos en ciudadanos de pleno derecho del Reino de Dios si rechazamos, ignoramos o maltratamos al único hijo de Dios en la persona de sus hermanos y hermanas migrantes o refugiados?

El Papa Francisco concluye sus reflexiones con una hermosa oración inspirada en su patrón, san Francisco de Asís. “Señor, haz que aprendamos lo humano que es vivir juntos como hermanos y hermanas. Amen.”

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

Construir el futuro con migrantes y refugiados

“Pues la ciudad que ahora habitamos no es definitiva, sino que buscamos una para el futuro” (Heb 13:14).

El 25 de septiembre la Iglesia celebró la Jornada Mundial del Migrante y del Refugiado. Para esta importante ocasión, el Papa Francisco emitió una declaración en la que reflexionaba sobre el tema del año en curso. “Construir el futuro con los migrantes y los refugiados”

El Papa Francisco nos invita a ver a estas familias como miembros de la familia de Dios y como nuestros propios hermanos y hermanas. Nos desafía a mirar más allá de las estadísticas para ver los rostros de personas reales que solamente quieren lo que toda familia desea: una vida mejor para ellos y para sus hijos.

“Los migrantes deben ser acogidos, acompañados, apoyados e integrados,” insiste el Santo Padre. Dar la espalda a los miembros de la familia de Dios rechazar a Jesús, nuestro hermano y el suyo. Negarse a caminar con ellos o apoyarlos, o ayudarlos a integrarse en nuestra sociedad, es cometer el grave pecado de la indiferencia, aquel contra el cual nos advirtió el Señor en su parábola del buen samaritano. En esta famosa historia, es el extranjero quien acoge, apoya y comparte generosamente con el hombre herido que ha sido ignorado por los suyos y abandonado a su suerte.

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The Face of Mercy
By Daniel Conway

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

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

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

—Papa Francisco, Misericordiae Vultus (“El rostro de la misericordia”)
FOOD TRAILER

being shared between those who receive the meals and those who serve them.

In that regard, two moments stand out to her. One reminds her of the humanity that binds all people. The other provided a touch of humility that she has embraced as a way of life.

"There's one neighbor I've gotten to know the most," Heitkamp says. "Whenever I would tell him that I'm praying for him, he'd say, 'Please pray for my daughter and her salvation.' He doesn't have a home and he's great need, but he also knows the importance of salvation."

She describes the other moment as equally "small yet powerful."

"It's just been very busy [at the food trailer]," she says. "The other day, one of our neighbors came to the window, and he could tell I was tired. He told me that what I was doing was good for this life and the next."

"It's been extremely humbling at times. Our neighbors have shown their faith in a way much greater than mine. Doing this has helped me see so much more of their humanness and their joy."

"Serving with love and joy"

The idea for the food trailer was envisioned three years ago when the parish committed to renovating its outdated offices and rectory as part of a capital campaign. For years, the parish had served the homeless by providing food and clothing to whomever knocked on the rectory door. As St. John's pastor, Father Rick Nagel believed a food trailer would create a more visible, more inviting, more comprehensive way to serve people who are homeless.

"The trailer feels special to our neighbors, and the volunteers do such an amazing job of providing delicious, homemade meals daily as well as serving with love and joy," Father Nagel says.

"One of our parishioners shared that she loves the Emmaus Trailer as it is very visible and thus allows her to see the faces of our neighbors each day when she comes to Mass. She said, 'I get to see the face of Jesus in the poor and then receive him in the holy Eucharist, and then go forth to serve him by serving our neighbors.'"

The expansive food trailer features a freezer, an oven, sink, and a grill. Food warmers, a six-burner stove, a double-door refrigerator and a storage area for socks, towels and toiletries—items that are often requested by the homeless.

The equipment makes it possible to serve three meals a day Monday through Friday, with a lunch on Saturday. Even better, hot meals are provided twice a day on weekdays.

In the morning, a breakfast burrito, a breakfast sandwich or oatmeal is served with a side of fruit, coffee and hot chocolate. The lunch menu features a casserole or soup, a sandwich, fruit, chips and a dessert. Dinner is more basic with a sandwich, chips, fruit and a bottle of water.

"Our neighbors tell us that if we weren't serving, they wouldn't be eating," says Heitkamp, noting that the ministry serves about 275 meals to the homeless daily. "One thing that's helpful for them is our consistency. And seeing the food trailer shows them our desire and commitment to serving them. It's been very positive."

As deluxe as the food trailer is, the volunteers who staff it are even more top-of-the-line, Heitkamp says. Beyond serving the homeless, volunteers make sandwiches and cook casseroles, soups and stews. They also shop for and donate food and personal hygiene items.

"There's no way this would be possible without the volunteers who give so much time, effort and resources to this," Heitkamp says. "That's been humbling, too."

"It just feels rewarding to be here" It's a late afternoon, and there's a steady stream of people—young and old, men and women—approaching the window of the food trailer, seeking something to eat.

As one of the volunteers who staff the food trailer, Theresa Zimmerman opens the window, flashes a smile at the next person in line, and then goes about putting together a dinner meal for the person.

As they wait, some of the people in line share their thoughts on the food trailer and the efforts of the parish.

"The food truck is sharp. I like it. I'm glad they're here," says one person.

Another man who asks for socks and soup in addition to the meal shares a common thought, "It's cool. They're good people."

And all the people in line thank Zimmerman when she gives them their soup and tells each one of them, "Have a blessed day." They often tell her to do the same.

Her connection with the people in line shows in her pained look when she says, "I feel bad when it's raining and I don't have a poncho to give them."

Moments later, she adds, "98% of the people who come to the window are appreciative, and they tell me how blessed they are. It just feels rewarding to be here." That feeling is what her father, Frank Collier, hoped for her when the longtime member of St. Malachi Parish in Brownsburg invited her daughter to join him in volunteering at St. John.

"He really enjoyed coming down here," Zimmerman says. "We did it together until the pandemic, and then he wasn't able to come. He passed away in January. He was 86. I still feel like I'm doing this with him."

The bonds that Zimmerman has formed through volunteering at St. John are exactly what Heitkamp and Father Nagel have wanted to create through the parish's Emmaus Ministry.

"We believe that the poor and homeless need us to physically survive," Father Nagel says. "Yet, we need them even more to spiritually thrive."

Heitkamp adds, "This helps us see the humanity in all of us. Whether we're physically poor or spiritually poor, we're all poor in some way. We all need to know the love of Christ and the love of our neighbor."

(TO VOLUNTEER OR CONTRIBUTE TO THE EMMAUS MINISTRY AT ST. JOHN—as a greeter, a shopper, a sandwich maker, a home chef—CONTACT DANIELLE HEITKAMP OR DANIELLE.HEITKAMP@STJOHNSINDY.ORG)
Deacon Kellams, Judge James Sweeney honored on evening of Red Mass

By Natalie Hoefer

It was a moment for legal professionals to spiritually “catch [their] breath.”

It was also an occasion to memorialize the late Deacon Marc Kellams.

And it was an opportunity to honor U.S. District of Southern Indiana Judge James Sweeney with the 2022 “Man for All Seasons” award.

Those three elements comprised the evening of Oct. 4, when both Catholics and non-Catholics in the legal profession gathered for the annual Red Mass and dinner reception at SS. Peter and Paul Cathedral and the Archdiocese of Edward T. O’Meara Catholic Center, both in Indianapolis.

“We stop the clock each year when the [United States] Supreme Court begins its new term, and we ask, God, to help us do something we are not sure we can do,” explained Judge David Certo. Certo, a member of St. John the Evangelist Parish in Indianapolis, serves in the Monroe Circuit Court. He is president of the St. Thomas Moore Society of Central Indiana, which sponsored the event.

The society encourages “Catholic lawyers, judges and law students to grow in the practice of our faith and to work with other legal professionals to promote justice and ethical behavior in our community,” according to its website.

The evening began with a Mass concelebrated by five priests, with Archbishop Charles C. Thompson as the principal celebrant.

Faith permeates justice

The annual Red Mass “provides an opportunity to celebrate and pray for all those involved in the judicial system,” the archbishop explained in his homily.

“This includes, of course, judges, lawyers, legal staff, legislators, law professors, law students, even those working in our Catholic tribunal.”

He noted how, especially during the last several months, “judicial rulings and legislative actions concerning the law can have far-reaching impact on individuals and communities,” in reference to the U.S. Supreme Court overturning Roe v. Wade in June. Archbishop Thompson said the Catholic faith “is meant to permeate every aspect of our lives, including the way we understand, discern and carry out justice in society.”

“For us, justice is rooted in the proper understanding and appreciation for the dignity of persons and sacredness of life from the moment of conception to natural death,” including “concern for religious liberty, the unborn, the family, the poor, the marginalized, the immigrant, the refugee, victims of human trafficking, the unjustly incarcerated and even creation itself.”

The archbishop called on those in the legal profession “to be in time in prayer.

“Authentic prayer enables us to be attentive to listen, especially to the Holy Spirit, the great counselor in our lives,” he advised.

“Marc did not sit still for a moment”

At the reception following the Mass, Deacon David Henn offered a tribute to Deacon Kellams, a former Monroe County circuit court judge who died in a car accident on July 29.

Deacon Kellams, an attorney who serves at St. Jude Parish in Indianapolis, said Deacon Kellams “invested himself in those who came to him, whether that was as a judge or as a deacon or just as a community leader and friend.”

During the memorial, he quoted from a talk that Deacon Kellams gave at the 2007 Red Mass reception.

The late deacon had noted “there must be something greater than himself that enabled him to do the job that was set before him to do,” Deacon Henn recalled.

“But it is God’s grace, and it is the strength of the Church that you stand with and cling to, that give you the ability to carry on with that passion that has been put before you.”

Deacon Henn recalled Deacon Kellams’ constant service to others as a judge, professor, husband, father and friend.

Even in his retirement, “Marc did not sit still for a moment,” he said.

“He became the director of prison ministry for the archdiocese and did wonderful and tremendous things there,” said Deacon Kellams’ wife Christina and other family members were present for the Mass and reception.

“He took his profession very seriously, and he was always willing to help someone with any kind of problem to try and sort it out,” she said.

“It’s very special” that the St. Thomas Moore Society offered a memorial to her late husband at the reception, Kellams added. “It just would mean so much to him, being a deacon, to be honored in that way. I think he attended every Red Mass, and I think he would be thrilled. I was really taken that they would do this for him.”

“Follow the example of St. Thomas More”

After the tribute, St. Thomas More Society’s 2022 “Man for All Seasons” award was presented to Sweeney. The honor is given to a legal professional whose life and work exemplify the ideals of St. Thomas More.

Sweeney was introduced as having so many accolades that “we would have to pitch a tent here for the night” to list them.

Sweeney graduated from the U.S. Naval Academy in 1983. He served in the U.S. Marine Corps on active and reserve duty, retiring as a colonel in 2013. He graduated magnum cum laude from University of Notre Dame’s law school in 1996 and worked as an attorney for almost 20 years at Barnes & Thornburg LLP in Indianapolis, retiring as a partner in 2018 when he was appointed to his current position by then-President Donald Trump.

Sweeney的设计和领导了第一轮空袭，Operation Desert Storm in January 1991 at the age of 29. He recounted the event through the lens of the sacrament of reconciliation.

“The only thread I could find running through those various careers is that I’ve been a sinner throughout,” he said.

He recalled his first confession at the age of 7, telling the priest, “I didn’t make my bed.”

How greatly that confession differed from the one he gave on the night of Jan. 15, 1991, the night he was told to execute and lead the top-secret airstrike he engineered to “liberate the people of Kuwait from the atrocities” of an Iraqi invasion.

“I was concerned not only for the success of the mission but for my eternal soul,” said Sweeney. He had assigned himself the role of flying to draw enemy fire.

Before the mission, he met with a Catholic chaplain.

“Father, I can’t tell you what’s going on [due to the mission’s top-secret nature],” he said. “I understand, Captain Sweeney. Are you sorry for your sins? ‘Yes, Father.’ ‘They are forgiven, my son. God speed.’

“So, while left unspoken in that moment, there was an intense examination and confession of sins, absolution and penance—the most pure remorse, forgiveness and redemption that I had ever experienced before.”

The weight of the world lifted from my shoulders. But unlike the weight lifted from that 7-year-old, this one mattered. I felt I could meet my maker if that came to be.”

Sweeney noted that similar atrocities are being repeated today in Ukraine. He called on those present to pray for an end to such war and aggression, as well as for “the women and girls of Afghanistan and other oppressed and persecuted peoples and religions.

After noting the comfort he received through 25 consecutive years worshipping at the annual Red Mass, Sweeney offered these final words to his peers:

“As best we can, we are called to do the right thing in the right way—to make our beds, to fairly, impartially and diligently perform our duties with patience, dignity, respect and courtesy to all—in short, [to] follow the example of St. Thomas More.”

Archbishop Charles C. Thompson speaks with Christina Kellams at a reception in the Archbishop Edward T. O’Meara Catholic Center in Indianapolis on Oct. 4. (Photos by Natalie Hoefer)
Colorado baker fights ruling over cake celebrating gender transition

WASHINGTON (CNS) — Colorado baker Jack Phillips, whose refusal to make a same-sex wedding cake on religious grounds went to the Supreme Court in 2018, is currently fighting a ruling that he violated the state’s anti-discrimination law for refusing to bake a cake to celebrate a gender transition.

In arguments before Colorado’s appeals court on Oct. 5, Phillips’ attorneys from Alliance Defending Freedom urged the court to overturn a ruling issued last year against their client on procedural grounds and said the court should uphold Phillips’ First Amendment rights.

Phillips was sued by a transgender woman, Autumn Scardina, who ordered a pink cake with blue frosting from Phillips’ shop, Masterpiece Cakeshop, in 2017.

During the 2021 trial, according to The Associated Press, Phillips said he believes someone cannot change genders and he did not celebrate “somebody who thinks that they can.”

His attorney Jake Warner has said in a statement that requiring Phillips to create a cake with a message contrary to his religious beliefs violates his free speech rights.

Scardina initially filed a complaint against Phillips with the state and the civil rights commission, which found probable cause that Phillips had discriminated against her. Phillips, in turn, filed a federal lawsuit against the state of Colorado, saying it was engaged in a “crusade against faith” by refusing Scardina’s complaint.

AP reported that during last year’s trial over the lawsuit against the baker, Denver District Judge A. Bruce Jones rejected Phillips’ argument that making the cake would constitute compelled speech.

The judge said the cake was simply a product and couldn’t be withheld because it benefited a particular group of people. Phillips’ refusal to provide the cake was “inextricably intertwined” with his refusal to recognize Scardina as a woman.

The cake case certainly has echoes of the 2018 Masterpiece Cakeshop case where the Supreme Court narrowly sided with Phillips in its 7-2 ruling.

Justice Anthony Kennedy, writing for the majority, said the Colorado Civil Rights Commission had violated the Constitution’s protection of religious freedom in its initial ruling against the baker, who refused to make a wedding cake for a same-sex couple.

But he also said the opinion had a limited scope and “must await further elaboration.”

The court said Colorado’s appeals court had limited that scope and that the case gives the court a chance to revisit the broader issues raised here in a case it will hear this term about a Colorado graphic designer, Lori Smith, who does not want to create wedding websites for same-sex couples based on her Christian beliefs about marriage.

Smith also is being defended by Alliance Defending Freedom.

The U.S. Conference of Catholic Bishops (USCCB), joined by the Colorado Catholic Conference and other religious groups, have sided with the designer as they did with the baker five years ago.

In an amicus brief, they said the case gives the court the chance to clarify free speech issues it said the justices “must await further elaboration.”

For more information on this case, go to www.catholicnewsagency.org.

In October 2022, Phillips’ lawsuit against the state was dismissed after the Supreme Court’s 2018 decision on the case.

The court ruled that Phillips was within his rights to refuse to make a cake for a same-sex couple, but the case was remanded to lower courts for further consideration.

In the meantime, Phillips has continued to refuse to make cakes for same-sex couples, and the case has become a major legal battle over religious freedom and anti-discrimination laws.

The case has also raised questions about the role of religious freedom in public life and the rights of businesses to discriminate against certain groups.

In a statement, Phillips said he was “distressed” by the court’s decision, but he vowed to continue fighting to protect his religious beliefs.

Phillips has been involved in several other legal battles over his refusal to make cakes for same-sex couples, including a lawsuit filed by a Colorado wedding venue.”

By Natalie Hoefler

Holy Name of Jesus Parish is ‘a stable, powerful source’ in ‘a beautiful little town’

By Natalie Hoefler

Holy Name of Jesus Parish in Beech Grove began through a “train” of events. It was founded in 1908, the same year an influx of Big Four (now Amtrak) employees and their families moved to the 2-year-old city as the conglomerate’s massive locomotive repair shops opened.

The shops have dropped from a high of 5,000 employees to about 450 as of 2021.

But Holy Name is flourishing.

116-year-old parish with 100-year-old school

“The parish has been a really stable, powerful force in the [Indianapolis] southside Catholic community,” said Father Robert Robeson, the parish’s pastor. “There’s a great love for the Catholic faith and a desire to live the Catholic faith. You see it in the individuals.”

The worship space reflects that love. Built in 1954, the church exterior “is a classic example of Art Deco architecture,” he said. “The interior is beautiful, all stone and marble, and a huge, white marble corpus over the altar. Often when I walk through the church, there’s someone in there praying or walking the Stations of the Cross at all hours of the day.”

The parish is also known for its traditional organ music, Father Robeson noted. Holy Name’s annual Christmas Concert in December—featuring the organ and adult and youth choirs—is a popular annual tradition celebrating its 68th anniversary this year.

But the parish’s oldest and largest ministry is its school, celebrating its 100th anniversary this year.

“I’ve never been in a parish where you can talk to someone in their 90s who went to Holy Name School,” said Father Robeson.

“Our teachers are almost all members of the parish. They all take very seriously their role as ministers.”

Students worship at adoration once a week and at Mass several times a week. And if you worship at the parish’s 10:30 a.m. Sunday Mass, you’re likely to see a photo shoot of Father Robeson with school children afterward.

“We have regular groups that visit the school for kids and their families to go to Mass,” he said. “Then after, I get my picture taken with all the kids from particular classes at that Mass.”

Father Robeson also lauded the parish’s Men’s Club and Altar Society.

“The Men’s Club has all kinds of events and fundraisers,” he said. “I can always call on them whenever I need help.

“And the Altar Society does a lot to reach out to the larger community. Their summer rummage sales and Christmas Bazaar in November are always a big hit in the community.”

He called Holy Name “very integrated with the Beech Grove community,” including the assistance offered the parish’s St. Vincent de Paul Society and “school- and parish-organized cleanup activities” in conjunction with city efforts.

“Beech Grove is a beautiful little town. I don’t think a lot of people know much about it,” Father Robeson said. “We’re just five or six blocks from the Main Street corridor. There are places to shop and eat out.”

While Napoli Villa Italian Restaurant has been known for more than five decades in Beech Grove and Indianapolis, he more often frequents 5th Avenue Bar and Grill. The one exception is the first weekend in October, when he prefers the authentic German food at the parish’s annual Oktoberfest.

“Take in the growl, 30-acre grounds, including a 3-acre nature garden, roseary walk and labyrinth. Or plan ahead and grow spiritually from one of Benedict Inn’s many offerings, whether a program of a few days, a hour of quiet reflection or a multi-day retreat.”

Either way, stop by the Shop INN-Spired gift shop, open weekdays from 9 a.m. - 4 p.m. (call 317-788-7581 for weekend hours). Go to www.benedictin.org for more information on retreats and the grounds.

Before or after Mass at Holy Name, take a stroll down Beech Grove’s Main Street. It currently boasts three antique shops, a coffee house, tea house, boutique, musical instrument shop, brewery and six restaurants.

Main Street is also home to Beech Grove Clay Works. Call at least two weeks in advance to reserve a spot in a Saturday, 5:30 p.m. four-to-eight persons “pop-up” class to enjoy two hours at a pottery wheel—no experience needed! (The cost is $30 per person (you must be at least 12 years old) plus $5 for each item glazed and fired at their studio. Their number is 317-373-4616.

Not much for getting your hands dirty? Visit Beech Grove Bowl instead. In February, it was named Indy’s Best Bowling Alley in a local television station poll, with positive comments about the calzones as well. Come any time—it’s open 24/7. Call 317-784-3743 for more information.

Baker Jack Phillips decorates a cake in his Masterpiece Cakeshop in LaHood, Ill., on Sept. 21, 2017. (CNS photo/Walking, Reuters)
When advocating for life, remember the person behind the rights

By Aimee Murphy

When approached to write this piece, I first considered expounding upon my understanding of all the various issues that the consistent life ethic touches on: ending abortion, war, the death penalty, euthanasia, embryo destruction, police brutality, assisted suicide, torture, etc.

Upon reflection, I think that perhaps the most important aspect I can challenge anyone on, whether they come from a “left” or “right” political perspective, reaches further than a cursory evaluation of particular issues of systemic violence.

Instead, I want to ask you to shake up the mental “Etch A Sketch” in your mind, giving cover to another form of violence.

“Choosing the lesser of two evils” while one form of violence under the banner of “left” or “right” political perspective, reaches further than a cursory evaluation of particular issues of systemic violence.

Instead, I want to ask you to shake up the mental “Etch A Sketch” in your mind, giving cover to another form of violence.

It’s easy enough to stay in our respective political silos (whether red or blue) and throw vulnerable people—immigrants, unborn humans, disabled people, Black communities, etc.—under the bus for the sake of political expediency.

Both partisan sides refuse to acknowledge or protect the first and foundational right of all human beings: to live free from aggressive violence. When they pick and choose which humans should be protected under the law—and which should be excluded from such protections—they engage in a dangerous, often lethal discrimination.

When we consider what it means to authentically care about humans—not just as a concept, but as living beings—then we could no more ask that they be killed by forceps and vacuum suction before birth, nor could we ask that they receive a lethal injection execution on death row.

When we allow violence and discrimination, it isn’t a vague, generic violence against the idea of humans. It is actual harm inflicted against actual, living, unique, unrepeatable, individual human beings who are worthy of a name, who would have a future and have a past—just as much as you or I am—simply by the nature of being a human being—worthy of being respected, valued and protected because we share the same inherent dignity as humans, so, too, are the embryonic children, the prisoners on death row, the people behind enemy lines, the elders, the disabled people, the unborn humans, the members of racial minorities, and all others worthy of this same respect, value and protection.

We who are activists in the consistent life ethic community recognize that we don’t fit into the political binary. We refuse to choose between the prisoner on death row or the prenatal child they once were. We care about that human in all stages, in all circumstances. Neither age, guilt, ability nor race can change who they are or their inherent value as humans.

In our society built upon exclusion and unjust discrimination, whether it be ageism, ableism, classism, racism, sexism or other unjust discrimination. Even when we are done eliminating violence and dehumanization, we still will have the task of accompanying others: to walk in community and ensure that none of our fellow humans go without what they need to survive and thrive: housing, health care, clean food and water, education.

It’s a big task, I don’t deny it. The idea of consistently caring for all humans might grate against the partisan ideas you’ve been raised with. But Christ didn’t call us to love only some of our neighbors, nor did he die for only some of humanity. We should follow his example.

In the words of Dorothy Day, “The Gospel takes away our right forever to discriminate between the deserving and the undeserving poor.”

In today’s culture, we have become adept at abusing the power of words. Words are used to manipulate, divide, and polarize. So imagine what happens when a violation of safety occurs.

As someone who likes to inspire words we can all do without—words like hate, regret, temptation, wicked, disgrace, vile and hostile. He says, “I turn lies and hate to love and truth, and goes on to say, “cause you can’t unhear, you can’t unsee.” Words can cut. Or words can praise. Words of praise and encouragement can empower and lift us up, give us courage and help us to lift others in turn. One of my all-time favorite words comes from the New American Bible—“the word,” by the way, of words—gives us ample examples of how words can heal or hurt. A verse in Proverbs tells us, “A person’s words can be lifesaving water; words of true wisdom are as refreshing as a bubbling brook.” (Proverbs 16:24) When we remember that “if you claim to be religious but don’t control your tongue, you are fouling yourself, and your religion is worthless” (James 3:1). The words we choose often come from where we’ve been. A hurt person will in turn hurt others with their words. Life for her family took another heartbreaking turn when her younger son began to have severe breathing problems, which landed him in the intensive care unit. He had been receiving for routine asthma-type issues was not the right medication; the medication caused his lungs to start shutting down.

As both boys fought for their lives, Lexi was advised that Medicaid did not cover the medications and treatments her sons desperately needed. As she tried to cover the month cost for medications and treatments, she could no longer afford the payments on the car. But she did not give up. She walked the more than 4 miles to work because she knew she needed to keep pushing forward, saying, “It takes an awful lot of strength to keep going.” This is when I met Lexi. She came to me because she was desperately in need of a car. I had a neighbor tell me about Lexi, and she wanted my neighbor about Lexi, and he agreed to transfer the car title to her for $1.

Lexi was going to have a car; it was in good shape and did not need any major repairs. My neighbor was thrilled that Lexi and her family. She could get to work, and her children could arrive at school and doctor appointments energized and ready to take on the day.

She proudly reported that shortly after receiving the car, she’d be able to take on a second job and drive her oldest son to his last basketball appointment. She said it would be a game changer for her life, and both boys are doing much better. Through it all, her faith has remained strong. She has taught her children that “God gives us every obstacle we are called to face.”

While there is a long way to go, Lexi knows they will make it. She wanted my neighbor who gave her the car to know that his generosity means everything to her and her children. She also wants everyone to remember that “just because you are struggling, does not mean that you are a bad person. God does provide through the hearts of others.”

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

Counseling the counselors: providing more support to priests

Is there still a stigma around mental illness? Is it more pronounced among priests?

The answer to those questions became resoundingly clear when Paul Ruff, a 66-year-old licensed Catholic psychologist and director of counseling services for the Saint Paul Seminary in St. Paul, Minn., was sharing results of a survey he had participated in, exploring areas of reported satisfaction and concern. He told them he’d been talking to the archbishop about how to increase accessibility to mental health services for priests.

Spontaneous applause broke out.

“That let us know the stigma is gone,” Ruff said. “But I’m not going to just secretly say that’s a good thing, but I’m going to applaud it.”

Further evidence: when a priest comes to Ruff’s office at the seminary—where he counsels both seminarians and priests—he’s not shy.

“I’ve always told priests I see, ‘If you want to come in on a Saturday, I can do the long walk down the hall and maintain some sense of privacy, you can call me when you arrive. Always say, ‘It’s good for guys to know I’m coming in here.’ And when someone asks, ‘What are you here for?’ they say, ‘Oh, some mental health stuff with Ruff.’”

His work is part of the Saint Paul Seminary Institute for Ongoing Clergy Formation. Founded in 2016, it supports priests and deacons in active ministry through education, networking, research, grants, workshops and counseling services. Given the breadth and depth of its offerings about 25 events a year—it is unique.

“It’s really helpful because our lives are full of demands. We’re supposed to be a source of guidance, a vessel, and sometimes we’re in a virtual world.”

Some psychologists prescribe gardening. “Digging in the dirt helps them let us know the stigma is gone,” Ruff said. “But I’m not going to just secretly say that’s a good thing, but I’m going to applaud it.”

Twenty Something

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According to the recently released "national synodal,” which brought together feedback from 178 organizations for a total of 22,000 people, 782,815 words and 112 organizations for a total of 22,000 individual reports, Catholics got over their perception of hierarchy and the bad, the concerning.

As would be expected about almost any incident in the Church these days, the process has had its critics. Are we hearing from disgruntled fractions rather than representative sampling? Are disenfranchised or alienated Catholics having too much of a say? Proponents also believe that the doubters were failing to trust the Holy Spirit, and that listening is not legislating.

It is encouraging. The report is neither long nor boring. It addresses the many wounds in the Church, starting with the sexual crisis. “The sin and crime of sexual abuse has eroded not just 178 dioceses and the hierarchy and the moral integrity of the Church, but also created a culture of fear that keeps people from entering into relationship with one another,” it summarized.

Catholics expressed concern about the impact of the pandemic and worried about divisions over the traditional Latin Mass. The report concluded that “the Mass most commonly celebrated in most parishes reported feeling judged by both other priests and lay people.”

A lack of unity among the bishops was called “a source of grave scandal.” There was also concern about marginalized groups, ranging from immigrants, the poor and people with disabilities, the LGBTQ community, and people of color.

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The Book of Exodus is the source of the first reading for Mass this weekend. As might be assumed from the book’s name, Exodus is a chronicle of the Hebrews’ escape from Egypt, where they were slaves, and their passage to the land God promised them. They encountered many problems along the sterile and unforgiving route of this passage. Many of these problems arose simply because of the terrain. Then, as now, water was in short supply. They ran short of food. Without any sense of whose it was, they wanted to wander. They also faced human enemies. Amalek was one of them. They had to defend themselves or perish. While the Hebrews fought with great intensity, they still had to deal with a mighty foe.

Moses did not fight. Instead, he extended his arms over the battle, as if to bring down upon the Hebrew warriors the strengthening presence of God. When he lowered his hands, the Hebrews fell back. Although merely a human being, Moses was God’s instrument. If God is relented in obeying God, everything was upset. God is almighty, but he often chooses to express that power through human instruments.

For its second reading on this weekend, the Church again turns to St. Paul’s Second Epistle to Timothy. Its message is that Timothy, a convert lovingly, willingly, unfailingly. No judge, as the Hebrews dealt with Amalek. He was anxious, as was the widow before the judge. Moses did not fight. Instead, he extended his arms over the battle, as if to bring down upon the Hebrew warriors the strengthening presence of God. When he lowered his hands, the Hebrews fell back. Although merely a human being, Moses was God’s instrument. If God is relented in obeying God, everything was upset. God is almighty, but he often chooses to express that power through human instruments.

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**Rest in peace**

Please submit to writing to our office by 10 a.m. Thursday before the week of publication; be sure to state date of death. Obituaries of archdiocesan priests serving our archdiocese are listed elsewhere in The Criterion. Order priests and religious sisters and brothers are included here, unless they are natives of the archdiocese or have significant connections to it; those are separate obituaries on this page.

**ACKERMAN, Edward L.**

**BAURLEY, Lynn, Jr.**

**BEAGLE, Christopher A., Jr.**

**BELLUSH, John D.**

**BELLUSH, John D.**

**Dewell, William S., Jr.**

**DOYLE, F. Stephen, Jr.**

**HUBER, Jerry**

**KAIser, Phyllis J., J.S.**
73, St. Lawrence, Lawrenceburg, Sept. 21. Aunt and great-aunt of several.

**LEWIS, Janet Ransdell**

**Michelle Grover**
80, St. Mary, Brownsburg, Sept. 21. Father of Jerry Huber.

**Meyer, Kathy Porter and Rick Beagle.**

**MARY SCHERSCHEL, Maxine**
92, St. Mary, Brownsburg, Aug. 15. Great-aunt and great-great-aunt of several.

**MINNICK, Theresa M., S.**
78, St. Bartholomew, Columbus, Sept. 20. Wife of Carl Minnich. Mother of Michelle Green, JoAnne McMann and Gregory Minnich. Sister of Cathy Thompson, Carl and Michael Witsken. Grandmother of four.

**SCHAEFER, Richard, S.J.**

**Schmersich, Maxine, S.R.S.**

**Stone, Jr., William L.**

**VEERKAMP, Carl W., S.J.**

**WILSON, Gordon R.**

A woman fishes off a boat ramp near Old St. Joseph Church on the campus of St. Norbert College in De Pere, Wis., on Oct. 4. (CNS photo/Sam Lucero)

**ERLANDSON, Christina Capecchi**
continued from page 12

The report also linked communication with misinformation. The research showed that people believe what is easier to believe, what is reassuring, and what makes sense in the context of their beliefs.

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The steady shrinkage of the Catholic press, especially diocesan press, also raises a concern about trustworthy sources of information. The reports “lamented the challenge of identifying responsible Catholic media.” Social media and the Internet are often the only media available, yet they can be divisive and sensationalist, focused more on “hot-button issues” than the Church’s “consistent ministry.” And discerning what is true and false, good or bad, in what’s online takes effort.

We will be hearing much more about the synod on synodality in the months to come. My hope is that a recovered appreciation for the value of Catholic journalism and Catholic media will be one of its fruits. At its best, Catholic media provides a daily, weekly or monthly opportunity to listen, to see the people of God in action and to learn how to share our gifts with each other and society. In many ways, Catholic media embody the synod’s theme: Communion, participation, mission.

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

**CAPECCHI, Christina Capecchi**
continued from page 12

The work of the Institute for Ongoing Clergy Formation is cause for rejoicing, Father Williams said. “It should be a note of pride for the whole Church, all people of God, that we’re caring for our priests and wanting them to grow.”

Ruff says that response among lay people. “It’s kind of like when you’re a child, and you see your parents are doing things to take care of themselves. It’s reassuring to you that they’re going to be OK. We cheer for that.”

(Chrisline Capecchi is a freelance writer from Inner Grove Heights, Minn.)
New cemetery offers a special resting place for ‘little souls’

By Jennifer Lindberg

GREENSBURG—The loss of a child through miscarriage is often a silent suffering, but St. Mary Parish in Greensburg is helping women and families voice their pain in the hope of healing.

A special resting place for miscarried babies, Little Souls Cemetery—part of St. Mary’s existing cemetery—is allowing women the closure they need after suffering a miscarriage. It started three years ago and has grown into a ministry that provides resources and the option of women speaking to other women who have suffered a miscarriage to find understanding and help.

The ministry represents the beauty of a beloved baby’s life that was lost with a way to heal that loss “through the compassion of Christ,” said Father John Meyer, pastor of St. Mary Parish, during a special funeral Mass for miscarried babies and the official cemetery dedication on Sept. 27.

“In the midst of mourning the loss of miscarried children, our mourning shows these lives here today are not forgotten,” Father Meyer said.

The outpouring of support from the community and parish to raise the funds for the Little Souls Cemetery gives witness to the mission of the Catholic faith to take the Gospel out to the world, Father Meyer said.

A statue of Christ holding an infant, made by Indianapolis artist Michael McCarthy, sits on a bench around the burial plaques for babies. The cemetery is a place of support for many women suffering through pain that is often misunderstood and often accompanied by suggestions that do not help this unique grieving process, said Rebecca Harpring, who started the ministry with her husband Chris.

“One mother stated that she had been struggling with the grief of her many miscarriages,” said Harpring, who along with her husband are members of St. Mary Parish. “She was given all kinds of suggestions … but she stated that none of those things spoke to her, but being at the Little Souls Cemetery did.”

Another mother thought the cemetery was a good idea, but she didn’t realize how comforting it could be until she had her own miscarriage, Harpring said.”It has brought comfort to women from her, along with all those hopes and dreams.”

The solemn ritual of the funeral liturgy for Catholics helps them remember that life doesn’t end with death but begins anew. During a funeral Mass that was part of the cemetery’s dedication, any woman who had a miscarriage and wanted her baby’s name read aloud was given special notice during the Prayers of the Faithful. Almost 30 babies were remembered.

The recognition of the baby’s name, even just the last name, gave an intimacy to the ceremony, illustrating how God calls everyone by name. It brought about the dignity of each little child’s life, regardless of how long it was lived. This acknowledgement is important to a woman, said Harpring, who has lost two babies to miscarriage and has counseled numerous women through the grieving process. She wanted to use her own grief to show that good comes out of suffering.

“When the pregnancy test comes back positive, that mother is already grieving the life that was and a member of St. Mary Parish in North Vernon.”

The ministry is just beginning, as two monuments for the cemetery will be installed with the hope and prayer that more women will be helped. A website, www.covenantresources.org, has been established to provide information on how to bury a baby after miscarriage, counseling resources and how to start a miscarriage ministry. Harpring is also willing to share the blueprints for the cemetery and any other information. Call the St. Mary Parish office at 812-663-8427.

(Jennifer Lindberg is a freelance writer and a member of St. Mary Parish in North Vernon.)

Employment

Archdiocese of Indianapolis

Maintenance Technician

The Archdiocese of Indianapolis is always on the lookout for good, competent and committed maintenance technicians. We have regular turnover of maintenance staff at the Archdiocesan level, as well as at our parishes. We are looking for energetic entry level maintenance technicians who can be trained and career maintenance professionals who may be looking to make a career change. Working with the Archdiocese and our parishes can be a tremendous way to enhance your spiritual connection with the Church. This may also be an excellent way for you to apply your time, talents and treasures.

We need persons with knowledge of HVAC, electrical, plumbing, roofing, preventative maintenance and deferred maintenance.

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Communication skills are very important.

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Interested parties should send their resumes to: jherbertz@archindy.org.

Employment

Director of Spiritual Life and Formation—Saint Luke Parish

Assists the pastor in various areas of ministry, especially in preparation for baptisms, funerals, weddings, and weekend Liturgies. Works closely with the Liturgy Committee and parish staff. Full-time. Bachelor’s degree in Religious Education or equivalent required.

Submit inquiries and requests for a full job description to:

Rev. Msgr. Joseph F. Schaedel
Saint Luke Catholic Church
7575 Holliday Drive, East
Indianapolis, IN 46260
Email: jschaedel@stluke.org
Fax: 317-254-3220

Employment

Director of Spiritual Life and Formation—Saint Luke Parish

TO ADVERTISE IN The Criterion Call 317-236-1585

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Ian has created uncertainties, hardships for Florida families

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Chuck Donovan, president of the Charlotte Lozier Institute, gives the keynote speech at the Celebrate Life Dinner in Indianapolis. (Photo by Swan Gallagher)

Ian is an arts education coordinator at the Charlotte Lozier Institute, which was chosen for a reason. We’re all here for a time such as this.

Chuck Donovan, president of the Charlotte Lozier Institute, runs the national pro-life organization which was ultimately brought to the U.S. Supreme Court. But it really surpassed our expectations. It was chosen for a reason. We’re all here for a time such as this.

Chuck Donovan, president of the Charlotte Lozier Institute, gives the keynote speech at the Celebrate Life Dinner in Indianapolis. (Photo by Swan Gallagher)

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