Synod to focus on the Church and its role in the world

VATICAN CITY (CNS)—When Pope Francis was introduced to the world from the central balcony of St. Peter’s Basilica, he spoke to the crowd about taking up a journey, “bishop and people,” a “journey of fraternity, of love, of trust among us.”

He did not mention the Synod of Bishops in that greeting on March 13, 2013, nor did he issue one of his now-frequent appeals to ensure a more “synodal Church.”

But the inspiration behind the assembly of the Synod of Bishops, which opens on Oct. 4, can be seen in his very first words as pope and in his course-setting apostolic exhortation, “Evangelii Gaudium” (“The Joy of the Gospel”), which emphasized the responsibility of all the baptized for the life of the Church and, especially, its evangelizing mission.

Unlike earlier meetings of the Synod of Bishops, which focused on a specific issue or a specific region of the world, the “synod on synodality” is focused on the Church itself: Who belongs? How are leadership and authority exercised? How does the Church discern God’s call? How can it fulfill its mandate to share the Gospel with a changing world?

Members of the synod assembly are being asked to reflect on the characteristics they believe are essential for building a “synodal Church” by starting from what they heard from people who participated in the local, diocesan, national and continental listening sessions.

It’s not a synod on whether and how Catholic parishes can be more welcoming of LGBT Catholics, how it can recognize and encourage the leadership of women or how it can foster the involvement of young people—but those questions are part of the discussion about how to increase a sense of unity or communion, promote participation and strengthen the missionary outreach of the Church.

A time of defending the Blessed Mother leads to a renewed faith and a marriage

One in a continuing series

(Composer’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

Maybe they would have found each other and fallen in love anyway.

And maybe Moses and Kate Tinio still would have married, honeymooned in Rome and had their marriage blessed in person by Pope Francis. Yet as 24-year-old Kate tells the story, everything is connected to a defining moment in her faith journey—the time she boldly stood up in defense of the Blessed Mother.

The moment took place in high school. She had grown up Catholic, but she thought her parish church wasn’t vibrant in sharing and living the faith. So when Moses and Kate Tinio pose in front of a shrine at Our Lady of Fatima Retreat House in Indianapolis, Our Lady of Fatima has played a special part in their lives, their engagement and their marriage. (Photo by John Shaughnessy)

A ‘servant to the servants’: Transition in leadership marks growth in ministry of deacons in archdiocese

By Sean Gallagher

The first class of permanent deacons in the history of the archdiocese was ordained 15 years ago on June 28, 2008. One of those men ordained that day was Deacon Michael East. Since then and until recently, his mission was to be a “servant of the servants.”

From 2008-11, Deacon East ministered as the archdiocesan associate director of deacons. In 2011, he began 12 years of service as director of deacons. Deacon Michael East, left, and Deacon David Bartolowits pose with an icon of St. Lawrence on Aug. 6 during a dinner for archdiocesan deacons at Our Lady of Fatima Retreat House in Indianapolis. The icon was a gift to Deacon East who had retired the previous month after 12 years of service as archdiocesan director of deacons. (Photo by Sean Gallagher)

See related video: cutt.ly/MosesAndKate.
Columnist Cynthia Dewes remembered for her ‘wonderful life,’ longtime commitment to service, The Criterion newspaper

Cynthia M. (Oare) Dewes, a retired employee and longtime columnist of The Criterion, died on Sept. 12 at the age of 90.

Visitation will be held from 4-8 p.m. on Friday, Sept. 22, at the Bittles & Hinkle Mortuary in Greencastle. A funeral Mass will be celebrated at 10 a.m. on Saturday, Sept. 23, at St. Vincent de Paul Parish, Indianapolis.

Cynthia was born on Oct. 30, 1932, in Minneapolis, the only child of Arthur Henry Oare and Pearl Marion Keller Oare. She spent her childhood in Wayzata, Minn., and Minneapolis. In 1954, she graduated cum laude in Wayzata, Minn., and Minneapolis.

Dewes was hired by The Criterion in 1954. She graduated from St. Thomas Aquinas University in 1976. She was responsible for writing her column twice a month until she retired from the newspaper in 1992, she continued to write her column twice a month until 2018.

An online obituary noted “it’s a wonderful life.” How she was an avid reader who described her life, and her final “cornucopia” column was appropriately published in the Nov. 23, 2018, issue, which was the last issue to Thanksgiving that year.

Titled “In thanksgiving for the cornucopia of life,” she began the column, “Life is a abundant cornucopia for which we thank God. Our nation’s appointed holiday [holy day] of Thanksgiving. Like everyone, my life has been a cornucopia of opportunities and challenges, joys and sorrows which I’ve tried to share with Criterion readers for many years.”

Cynthia wrote that as she explains how health issues had led to her decision to “hang it up.”

“With age comes a new awareness of the importance of health care and the need for us all to take care of ourselves,” she wrote. “I want to wish you all a happy and healthy life, and to thank you for your continued support.”

She ended it by writing, “At this time of Thanksgiving, I can’t praise God enough for our cornucopia of a wonderful life. As I hope to say one day at the end, “See you later”? ” (To read Cynthia’s final column, go to linky in Last Cornucopia.)

We were blessed to have Cynthia’s contributions for 30-plus years in our archdiocesan newspaper, noted Mike Krokos, editor of The Criterion. “Even when she was struggling with health issues in the latter part of her life, she always made sure to keep her Criterion column among her priorities.

“Cynthia and Ed were also regulars at the archdiocese’s annual employee recognition lunches, where retired employees are invited to come back and celebrate with current staff,” he continued. “In her later years, Ed always drove her, and I believe they enjoyed catching up with old friends and colleagues.”

Editor Emeritus John F. Fink, who worked with Dewes at The Criterion for several years, remembered her for the popularity of her column. “You would be hard pressed to find someone more cheerful, and that showed in her column.

He also said her dedication to her faith and the work at The Criterion was seen when she chose to continue staff there after moving to Greenscne, an hour’s drive away from the offices of the newspaper at the Archdiocese Foundation of St. Edward T. O’Meara Catholic Center in Indianapolis.

“Even when she had to go to Greenscne every day—rain, shine, snow, whatever it might be,” Fink said. “She was always there. She was a very dedicated woman.”

Cynthia was an active member of St. Monica Parish in Indianapolis and later at St. Paul the Apostle Parish in Greenscne. She also had a long history of service to her community, having served on the Indiana Board of Special Education Appeals for 25 years. She was also a den mother to her sons’ Scout troops, a member of the Community Service Extension Homemakers Club in Bainbridge, and a former member of the Woman’s Press Club of Indianapolis.

Survivors include four children: William (Dianne), Katherine (Johannes), James (Rita) and John (Susan), and daughters-in-law Sandee Schlosser and Janice Dewes; 14 grandchildren; and 20 great-grandchildren, as well as many nieces and nephews.

For donation information, visit www.bittlesandhurt.com.

Official Appointments

Effective August 18, 2023

Rev. Byungio (Peter) Kim, Diocese of Busan, South Korea, appointed associate pastor of St. Lawrence Parish, Indianapolis, and chaplain to the Korean Catholic community.

Effective September 5, 2023

Rev. Rogelio Martinez-Ruteaga, O.F.M., appointed pastor of St Patrick Parish, Indianapolis.

The Criterion (ISSN 0574-4350) is published weekly except the last week of December and the first week of January. The Criterion is owned, published and printed by the Archdiocese of Indianapolis. Copyright © 2023 The Criterion Press Inc. ISSN 0574-4350. All rights reserved.

The Criterion • 1400 N. Meridian St. • Indianapolis, IN 46202-2367

Phone Numbers:
Ma home — 317-236-1570
Advertising — 317-236-1585
Toll free — 1-800-832-9386, ext. 1570
Circulation / Subscriptions — 317-236-1245
Toll free — 1-800-832-9386, ext. 1570
Price: $22.00 per year, 75 cents per copy

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

Web site: www.TheCriterionOnline.com

E-mail: criterion@archindy.org

Moving? You’ll be there waiting if you give us two weeks’ notice! Use the form below or at archindy.org/moving.
a role from which he retired on July 1. "It’s not a feather in your cap to sit in this chair," said Deacon East in an interview with The Criterion in the office for the director of deacons in the Archbishop Edward T. O’Meara Catholic Center in Indianapolis shortly before he retired. "You’re not any better than anyone else. You’re here to help where you can and stay out of the way the rest of the time."

"Being a “servant to the servants” hat home for Deacon East not long after his ordination when one of the men ordained with him, Deacon Ronald Stier of St. Elizabeth Ann Seton Parish in Richmond, died of cancer on Aug. 24, 2008. "I was at home in Seymour when I got the word," Deacon East recalled. "My wife and I were getting ready for a family function. I said, ‘I’ve got to go.’ And I took off for Richmond.”

That episode early in his life and ministry as a deacon helped him come to grips with the reality that permanent ministry as a deacon helped him come to grips with the reality that permanent ministry as archdiocesan director of deacons. "I look at my position as one of service," Deacon Bartolowits said. "We have these gentlemen who’ve had experiences that you want, but you don’t have the education for it. They have the education and the knowledge for it." He also spoke of the experience Deacon Bartolowits has gained in ministering at St. John the Evangelist Parish in Indianapolis since his ordination in 2017. The downtown faith community is bustling with activity with a robust but always changing young adult community, many weddings and the need to show hospitality to a constant flow of out-of-town visitors to the adjacent Indiana Convention Center.

For his part, Deacon Bartolowits gives a lot of credit for who he is as a deacon to the men who came before him in that ministry in the archdiocese. "We learn from experience," Deacon Bartolowits said. "We have these gentlemen who’ve had experiences that can give us the reality of what we can expect, how to address challenges. We cherish the wisdom that they offer. “You can read all the books and go to all the classes that you want, but you need to have those men who went before you to help you with real-life experiences of ministry.”

Months before he was ordained in 2017, Deacon Bartolowits retired after being a violinist for 35 years for the Indianapolis Symphony Orchestra. Now in upcoming deacons in the archdiocese, does he see himself as a conductor of a symphony of deacons?

No. "Ultimately, the conductor is the archbishop,” said Charles C. Thompson,” Deacon Bartolowits said. “It’s really his responsibility. We’re his guys. We’re here to fulfill the Church’s mission and how he envisions our work in the archdiocese. My role is to communicate his vision to our deacons.”

He also wants his ministry to be in continuity with how Deacon East carried it out. "I look at my position as one of service," Deacon Bartolowits said. "How can I help the deacons be the most effective in their work? I’m here to serve, to make their jobs easier. That’s the bottom line.

He would also like to see deacons serving in more parishes and the number of men discerning a possible diaconal vocation grow. "There are parishes that I know want deacons," Deacon Bartolowits said. "I envision our work in the archdiocese. My role is to communicate his vision to our deacons.”

Deacon Michael East, right, baptizes great-granddaughter Ruby Davidson on June 18, 2021, at St. Ambrose Seymour in Seymour. Ruby’s mother, Lacy Davidson, is holding her. Looking on are Ruby’s aunt and godmother Brooke Davidson, left, and Blake Davidson, Ruby’s father.

Deacon David Bartolowits leads general nitations for the deacons laid in the archdiocese during the past 15 years, Deacon Bartolowits leans hard on prayer. "It’s a priority he hopes to encourage in his 69 deacon brothers who minister with him in central and southern Indiana.

I want to make sure to help the guys when they’re struggling to focus on what’s important," he said. “I really want to emphasize that a life of prayer is a foundation upon which everything else is possible. Without it, nothing is possible at the end of the day.”

"As a Church, we are stronger together. The impact of your gift is essential to the people of our archdiocese and to everyone who uses our Lord and Savior Jesus Christ!”

As a Church, we are stronger together. The impact of your gift is essential to the people of our archdiocese and to everyone who uses our Lord and Savior Jesus Christ! 2024 Goal = $6.3 million

The Appeal directly impacts each parish—supporting our current priests, training our future priests and deacons, and teaching children and adults to know, love and serve Jesus. Your gifts to the United Catholic Appeal provide:

- Education, tuition assistance and care for seminarians
- Formation for our deacons
- Ongoing support and formation for our priests
- Training for lay ministers and extraordinary ministers of the Eucharist
- Formation and support resources for Catholic school leaders, seminarians, and catechists
- Care for priests who have retired from active ministry

Our archdiocesan ministries and programs allow us to walk alongside those who are on their faith journey, as well as those who are lost and in need of God’s healing. Your gifts to the United Catholic Appeal provide:

- Form and walk beside young adults seeking faith
- Celebrate and affirm cultural diversity in our Church
- Walk with those hurting in or Grief
- Uphold the sacredness of marriage and support and strengthen families
- Welcome and include persons with disabilities
- Promote dignity of life

To see how your gifts are making a difference across the Archdiocese of Indianapolis, visit www.archindy.org/UCA or scan the QR code and watch this year’s video stories!
Next month, the 16th Ordinary General Assembly of the Synod of Bishops will be held in Rome. This meeting is vitally important for the life of the Church because it is the culmination of two years of listening and dialogue by individual dioceses and by continental groups in all regions of the world. It is also the point of departure for another year of synodal reflection by local Churches in preparation for the final gathering of this four-year process in October 2024. “Synodality” refers to the way we baptized Christians walk together as a pilgrim people gathered together in spite of our many differences. Synodality also calls attention to the importance of attentive listening and prayerful discernment as the only way to hear what God is saying to us here and now. By means of respectful dialogue with one another, we are able to set aside our prejudices and fears in order to come to recognize one another as sisters and brothers in Christ. In spite of the fact that Pope Francis and the synod’s organizers have repeatedly said that the purpose of the synod is not to try to change Church teaching, some Catholics fear that synodality is a movement that makes a political agenda. They fear that the open and frank conversations that have taken place during the past two years—and that will continue next month in Rome—will lead to fundamental changes in the moral teaching of the Church. It’s unfortunate, to say the least, that we are divided over the very processes that our Holy Father has established in order to bring us together. What could be more beneficial in today’s divided and increasingly judgmental social climate than attentive listening and respectful dialogue? Instead of hiding behind closed doors paralyzed with fear and acrimony, synodality challenges us to leave our comfort zones in order to engage with others—including those we disagree with—in constructive conversations. Instead of simply using social media to hurl insults and call each other names, the processes initiated by the Holy Father challenge us to meet each other face to face and share our opinions with dignity and respect. During his address for the opening of the synod two years ago, Pope Francis said:

"Preparation for the October Synod

The Synod is a process of authentic spiritual discernment that we undertake, not to project a good image of ourselves, but to cooperate more effectively with the work of God in history. If we want to speak of a synodal Church, we cannot remain satisfied with appearances alone; we need content, means and structures that can facilitate dialogue and interaction within the people of God, especially between the laity and priests.

Spiritual discernment is the synod’s primary goal, and this can only be authentic if we resist the temptation to impose on others points of view that are rigid, closed or judgmental.

Yes, there are risks, and the pope lists several of these. The first risk is “formalism,” the Holy Father says. “The synod could be reduced to an extraordinary event, but only externally; that would be like admiring the magnificent facade of a church without ever actually stepping inside.”

The second risk is “intellectualism.” This could turn the synod into a kind of study group,” Pope Francis says, “offering learned but abstract approaches to the problems of the Church and the evils in our world. The usual people saying the usual things, without great depth or spiritual insight, and ending up along familiar paths, while remaining satisfied with appearances and without great depth or spiritual insight, and ending up along familiar paths.

Finally, there is the temptation of complacency, the attitude that says: ‘We have always done it this way and it is better not to change.’

Pope Francis insists that complacency (the sin of indifference) is poison for the life of the Church. “Those who think this way, perhaps without even realizing it, make the mistake of not taking seriously the times in which we are living. The danger, in the end, is to apply old solutions to new problems. A patch of rough cloth that ends up creating a worse tear [Mt 9:16].”

Let us pray that as we prepare for the synod that will take place at the Vatican next month, this process will involve all of us, in spite of our differences, in an exciting and engaging effort that can forge a style of communication and participation directed to the Church’s mission.

—Daniel Conway

Letters from readers are published in The Criterion as part of the newspaper’s commitment to “the responsible exchange of freely-expressed and informed opinion among the People of God” (Communio et Progressio, 116). Letters from readers are welcome and every effort will be made to include letters from as many people and representing as many viewpoints as possible. Letters should be informed, relevant, well-expressed and temperate in tone. They must reflect a basic sense of courtesy and respect.

Letters policy. Letters will be published and to edit letters from readers as necessary based on space limitations, personal sensitivity and content (including unkind and crude language). In order to encourage opinions from a variety of readers, frequent writers will ordinarily be limited to one letter every three months. Concise letters (usually less than 300 words) are more likely to be printed. Letters must be about the Criterion, and be about serious, non-trivial, and significant subjects. The editors reserve the right to select the letters that will be published and to edit
La generosidad de Dios supera nuestras expectativas

Are you envious because I am generous? (Mt 20:15)

The Gospel reading for this weekend, the Twenty-Fifth Sunday in Ordinary Time (Mt 20:1-16a), includes a familiar but somewhat perplexing parable. A landowner recruits day laborers to work on his vineyard at an agreed upon daily wage. Some workers begin early in the morning. Others are added as the day progresses, including some who are recruited by the landowner late in the day. When the day’s work is done, and the laborers receive their wages, those who came late receive the same amount as those who worked all day long. Those daylong workers are understandably resentful. “These last ones worked only one hour,” they complain, “and you have made them equal to us, who bore the day’s burden and the heat.” (Mt 20:12).

Our immediate reaction is to side with the laborers who worked all day. Out of a sense of basic fairness, we think, shouldn’t they receive more than those who only worked a few hours? Jesus tells us that the landowner defended his action as being an act of generosity which, by definition, exceeds ordinary expectations.

To be generous—whether with one’s time, talent or money—means to give more than is required by the demands of fairness or custom. Generosity flows from the heart as an expression of compassion or of genuine concern for the welfare of others. It is not limited to what is ordinarily expected.

The landowner responded to one of the laborers who complained: “My friend, I am not cheating you. Did you not agree with me for the usual daily wage? Take what is yours and go. What if I wish to give this last one the same as you? Or am I not free to do as I wish with my own money? Are you envious because I am generous?” (Mt 20:13-15)

If our minds and hearts are open, this parable should cause us to ask ourselves this same question: Are we envious because God is generous? Do we pass judgment on those who we think are being treated differently (better) than us? Do we resent those who don’t work as hard as we do and yet seem to receive more benefits? Do we complain when our individual rights are overshadowed by the common good?

We have become a society that is obsessed with individual rights. Certainly, human rights are fundamental to human dignity, and they should be protected and preserved as a matter of fairness and justice. But individual rights are not absolute. They are always subject to the good of others, the common good. As law-abiding people, we seek to achieve the proper balance between individual needs and the needs of all. Good laws, and just public policies, respect this balance between individual rights and the common good.

God’s generosity, on the other hand, exceeds all human expectations of fairness and equality. God treats every individual as special, a unique person made in the divine image and likeness. Regardless of race, ethnicity, social or economic status or personal characteristics, everyone is special in the eyes of God.

Therefore, our generous God shares his abundant gifts with everyone without exception. None of us “deserves” God’s gifts of life, love and joy. We receive these freely, no matter what is ordinarily expected. To be generous is to give generously. God’s nature is to give generously. All of creation is a gift from a good and gracious God.

Our redemption came as a result of the selfless gift of Christ our Lord, and this love that is manifest in holiness—is accomplished by the gifts of the Holy Spirit poured out for us in the seven sacraments and in our prayer, worship and selfless service to our sisters and brothers in Christ.

The parable concludes with one of the most perplexing statements in sacred Scripture: “Thus, the last will be first, and the first will be last.” (Mt 20:16). We naturally scratch our heads in confusion when we hear this. How is it fair that we who have worked hard, trying to do our very best and achieving at least a modest amount of success, will be superseded by the “last” and least among us? Everything in us screams: That’s not fair! Still, as baptized Christians, we are invited, and challenged, to accept God’s generosity without measuring or comparing our gifts with what others have been given.

Do we pay too much attention to what others have been given? Are we envious because God is generous? If so, let’s ask God for the gift of repentance and for the grace to be grateful and accepting of God’s generosity even when we don’t understand it.

La parábola concluye con una de las afirmaciones más desconcertantes de las Sagradas Escrituras: “Así que los primeros serán los últimos, y los últimos serán los primeros” (Mt 20:16). Naturalmente, cuando leemos esto nos rascamos la cabeza confundidos. ¿Cómo puede ser justo que quienes nos hemos esforzado arduamente, tratando de hacer todo de la mejor forma posible y hemos logrado al menos un modesto éxtasis, quedemos rezagados detrás de los otros? Todo nuestro ser grita: ¡No es justo! Aún así, como cristianos bautizados, nos invita, y se nos daña, a aceptar la generosidad de Dios sin medir ni comparar nuestros dones con los que otros han recibido.

¿Prestamos demasiada atención a lo que otros han recibido? ¿Acaso tenemos envidia porque Dios es bueno? No es justo! Aún así, pidamos a Dios el don del arrepentimiento y la gracia para ser agradecidos y aceptar la generosidad de Dios incluso cuando no la entendamos. +

La parábola concluye con una de las afirmaciones más desconcertantes de las Sagradas Escrituras: “Así que los primeros serán los últimos, y los últimos serán los primeros” (Mt 20:16). Naturalmente, cuando leemos esto nos rascamos la cabeza confundidos. ¿Cómo puede ser justo que quienes nos hemos esforzado arduamente, tratando de hacer todo de la mejor forma posible y hemos logrado al menos un modesto éxtasis, quedemos rezagados detrás de los otros? Todo nuestro ser grita: ¡No es justo!

El terrateniente respondió a uno de los jornaleros que se quejó: “Amigo mío, no te estoy tratando injustamente. ¿Acaso no te arreglé conmigo por el salario de un día? Esa es tu tacha. Toma y vete. Si yo quiero darle a este último lo mismo que te doy a ti, ¿no tengo derecho de hacer lo que quiera con lo que es mío? ¿O acaso tienes envidia, porque yo soy bueno?” (Mt 20:13-15)

Si nuestras mentes y corazones están abiertos, esta parábola debería hacernos plantearnos esta misma pregunta: ¿Acaso el talento o el dinero, significa dar de manera gratuita? ¿Podemos pensar y actuar de la misma manera que Jesús dijo que el terrateniente debió hacer?

"Si nuestras mentes y corazones están abiertos, esta parábola debería hacernos plantearnos esta misma pregunta: ¿Acaso el talento o el dinero, significa dar de manera gratuita? ¿Podemos pensar y actuar de la misma manera que Jesús dijo que el terrateniente debió hacer?"
**St. Teresa of Calcutta film to be shown in theaters for one night only on Oct. 5**

A new film titled *Mother Teresa and Me* will be shown in some movie theaters through Fathom Events at 7 p.m. on Oct. 5 to honor the anniversary of St. Teresa of Calcutta’s passing. The film will be shown only on that night at that time.

The film is about a young woman named Katrina who, upon discovering herself unexpectedly pregnant, considers having an abortion. A native of Indianapolis, she later learns to give up the child for adoption but instead moves to Rome where she learns about Mother Teresa’s struggles in her dark night of the soul and finds a voice in the saint’s life and work. The production was entirely financed by donations, and proceeds of the film will be given to the poor through the Zaytuna Foundation, an organization founded in honor of St. Teresa of Calcutta to ease the suffering of the poor, abandoned, sick and dying and to improve health and education for youths around the world.

In the archdiocese, *Mother Teresa and Me* will be shown in three theaters in Indianapolis, one in Brownsburg and another in Plainfield. It will also be shown in venues near the archdiocese in Ohio, Illinois and Kentucky. For locations and to purchase tickets visit [fathomevents.com/events/Mother-Teresa-and-Me](http://fathomevents.com/events/Mother-Teresa-and-Me).

**Retreats and Programs**

### September 27

**Mount Saint Francis Center for Spirituality, 101 St. Anthony Dr., Mt. St. Francis.**

**Angel of Grace Awards Luncheon:** 10:30 A.M. - 2:00 P.M., honoring Sandra Ziebold, CHC of Beacon of Hope Crisis Outreach Center; Theresa Weisenbach, founder of Megan Weisenbach Foundation; Kim Stumpf, teacher at Roncalli High School in Indianapolis, S45. Information: 317-597-8056.

**Immaculate Heart of Mary Parish, 5692 Central Ave., Indianapolis.**

**Oktoberfest 2023 Fun Run 5K, 9 a.m., 5K or 1-mile options, $10 children, $15 adult, $40 family of three or more. Information: registration. 317-227-2266, part2@HBFunRun23.com.

**Immaculate Heart of Mary Parish, 5692 Central Ave., Indianapolis.**


### September 29-Oct. 1

**Saint Meinrad Archabbey Retreat House in the Autumn Landscape, 9:30-11:30 a.m., second of five six-week lifetime sessions. Information: 317-923-8817.

**St. Teresa of Calcutta film to be shown in theaters for one night only on Oct. 5.**

A new film titled *Mother Teresa and Me* will be shown in some movie theaters through Fathom Events at 7 p.m. on Oct. 5 to honor the anniversary of St. Teresa of Calcutta’s passing. The film will be shown only on that night at that time.

The film is about a young woman named Katrina who, upon discovering herself unexpectedly pregnant, considers having an abortion. A native of Indianapolis, she later learns to give up the child for adoption but instead moves to Rome where she learns about Mother Teresa’s struggles in her dark night of the soul and finds a voice in the saint’s life and work. The production was entirely financed by donations, and proceeds of the film will be given to the poor through the Zaytuna Foundation, an organization founded in honor of St. Teresa of Calcutta to ease the suffering of the poor, abandoned, sick and dying and to improve health and education for youths around the world.

In the archdiocese, *Mother Teresa and Me* will be shown in three theaters in Indianapolis, one in Brownsburg and another in Plainfield. It will also be shown in venues near the archdiocese in Ohio, Illinois and Kentucky. For locations and to purchase tickets visit [fathomevents.com/events/Mother-Teresa-and-Me](http://fathomevents.com/events/Mother-Teresa-and-Me).

**Marian Day of Prayer presented at Mother of the Redeemer Retreat Center on Oct. 7**

A Marian Day of Prayer in honor of the feast of the Holy Rosary will be offered at Mother of the Redeemer Retreat Center, 8220 S. West River Rd. 48, in Bloomington, from 10:30 a.m. - 4:30 p.m. on Oct. 7.

The day will begin with a rosary procession and will include opportunities for confession, Mass and presentations by Father Thomas Haan, a priest of the Diocese of Lafayette and a former quarterback at Purdue University. A schedule of the day is available at [marychildren.org/events](http://marychildren.org/events).

There is no cost to attend. Sack lunches are available for a nominal cost. For more information or to request a sack lunch, call 812-825-4642, ext. 1.

**Events Calendar**

For a list of events for the next few weeks as reported to The Criterion, log on to [www.archindy.org/events](http://www.archindy.org/events).

---

**Wedding Announcements**

**William and Mary Delores (Matern) Wagner, members of St. Maurice Parish in Napoleon, celebrated their 65th wedding anniversary on Sep. 28. The couple was married in St. Ann Church in Jennings County on Aug. 23, 1958. They have seven children: Karen Horan, Rose Ann Kramer, Dennis, Gary, Ron and the late Mary Regina and Tony Wagner. The couple also has 10 grandchildren and 27 great-grandchildren.**

**Arthur and Marlene (Back) Hoog, members of all Saints Parish in Dearborn County, will celebrate their 60th wedding anniversary on Sept. 28. The couple was married in St. Peter Church in Franklin County on Sep. 28, 1963. They have four children: Melissa Bales, Bev Wilgenbusch, Don and Doug Hoog. The couple also has 14 grandchildren and three great-grandchildren.**

**George and Mary (Rolles) Schewe, members of St. Mary of the Greenwood Parish in Greensburg, will celebrate their 50th wedding anniversary on Sep. 30. The couple was married in Cathedral Basilica of the Assumption in Covington, Ky., on Sep. 1, 1973. They have three children: Sonya Warren, Andrew and Jeremy Schewe. The couple also has six grandchildren.**

**James and Kathleen (Kelly) Steuer, members of Our Lady of the Greenwood Parish in Greenwood, will celebrate their 50th wedding anniversary on Sep. 22. The couple was married in St. Matthew Church in Norwalk, Ohio on Sep. 22, 1973. They have two children: Kelly Corbett and Matthew Steuer. The couple also has nine grandchildren.**

---

**Announcements for couples celebrating 50, 55, 60, 65 or more years of marriage are accepted. Go to cutt.ly/anniversaries or call 317-236-1585.**
El rostro de la misericordia/Daniel Conway

Caminemos juntos con Cristo para llevar a otros hacia el

El Papa Francisco ha invitado a toda la Iglesia a reflexionar sobre un tema que resulta decisivo para la vida y la misión de la institución: “Precisamente el camino de la sinodalidad es el camino que Dios espera de la Iglesia del tercer milenio.” ¿Qué es este “camino de la sinodalidad” y por qué cree el Santo Padre que es “decisivo” para la vida y la misión de la Iglesia hoy?

El viaje sinodal de tres años, que comenzó en octubre de 2021 y concluirá en octubre de 2024, sigue el camino de renovación de la Iglesia que trazó el Concilio Vaticano II.

“Es un don y una tarea: caminando juntos, y juntos reflexionando sobre el camino recorrido, la Iglesia podrá aprender, a partir de lo que irá experimentando, cuáles son los procesos que pueden ayudarla a vivir la comunión, a realizar la participación y a abrirla a la misión.”

En su homilía para la apertura del Sínodo en Roma el 9 de octubre de 2021, el Papa Francisco expresó: “El Sínodo tiene tres palabras clave: comunión, participación y misión. Comunión y misión son términos teológicos que describen el misterio de la Iglesia y que hacen bien en tener presentes. El Concilio Vaticano II enseñó claramente que la comunión expresa la naturaleza misma de la Iglesia, señalando al mismo tiempo que la Iglesia ha recibido “la misión de anunciar el reino de Cristo y de Dios e instaurarlo en todos los pueblos, y constituye en la tierra el germen y el principio de ese reino” (“Lumen Gentium,” #5).

El Santo Padre prosigue y afirma que la Iglesia contempla e imita la vida de la Santísima Trinidad, misterio de comunión y fuente de misión. A raíz de las reflexiones doctrinales, teológicas y pastorales que formaron parte de la recepción del Concilio Vaticano II, san Pablo VI trató de condensar en esas dos palabras—comunión y misión—“las líneas maestras enunciadas por el concilio.”

Comentando la apertura del concilio, Pablo VI afirmó que sus líneas maestras eran en realidad “la comunión, es decir, la cohesión y la plenitud interior, en la gracia, la verdad y la colaboración […] y la misión, es decir, el compromiso apostólico con el mundo de hoy” (“Angelus” del 11 de octubre de 1970), que no es lo mismo que permanecer intacto ante dos visores, uno convertido a la mano de la fuerza y no por la persuasión.

Jesus reunió primero a sus discípulos a su alrededor para formarlos como miembros de su cuerpo (la Iglesia), y únicamente entonces les envió como misioneros y evangelizadores. Lo que el Papa Francisco nos está diciendo es que las divisiones entre nosotros, sean estás de carácter político, social o religioso, son un grave impedimento para la misión que se nos encomendó en el bautismo. Para ser misioneros y evangelistas que proclaman el Evangelio de Jesucristo a todas las naciones y pueblos, debemos estar unidos en Cristo.

Según el Papa Francisco, esta idea en cuanto a la importancia de “reunirse” (comunión) y “ser enviado” (misión) nos lleva a la tercera palabra: participación. Como nos señala el Papa, “Las palabras ‘comunión’ y ‘misión’ pueden correr el riesgo de quedarse en algo abstracto, a menos que cultivemos una práctica eclesial que exprese la concreción de la sinodalidad en cada paso de nuestro camino y actividad, fomentando una implicación real por parte de todos y cada uno.”

La participación es un requisito de la fe recibida en el bautismo. Por ello, el Santo Padre considera que un sínodo resulta más beneficioso cuando sea opacivo en un sentido, sin esotérico, sino abiertamente, como lo hace el del “Ser Iglesia,” una forma de actuar marcada por la verdadera participación de todos. Quienes temen que la sinodalidad sea una excusa para introducir cambios fundamentales en la doctrina de la Iglesia no comprenden la idea principal. La sinodalidad tiene que ver principalmente con el compromiso de todos los miembros del cuerpo de Cristo oportunidades de participar en la misión de la Iglesia. Esto requiere que los reunamos en torno a la Palabra de Dios y los sacramentos. También significa escuchar en oración las esperanzas y los sueños, los miedos y las ansiedades de todos los bautizados, nuestras hermanas y hermanos en Cristo.

El Papa Francisco cree que “una Iglesia sinodal necesita el Espíritu, el aliento siempre nuevo de Dios, que nos libera de toda forma de ensimismamiento, reaviva lo que está moribundo, aflora lo que es lo que fomenta la alegría. El Espíritu Santo nos guía hacia donde Dios quiere que estemos, no hacia donde nos llevarán nuestras propias ideas y gustos personales.”

El Sumo Pontífice nos invita a que invoquemos al Espíritu Santo y lo escuchemos con humildad, caminando juntos, aprendiendo de los demás, y acercándonos al valiente, para que todos puedan participar plenamente en la misión de la Iglesia.

(Let's journey together with Christ to bring others to him)

Pope Francis has invited the entire Church to reflect on a theme that is decisive for its life and mission: “It is precisely this path of synodality which God wants us to take to attain the third millennium.” What is this “path of synodality,” and why does the Holy Father believe that it is “decisive” for the Church’s life and mission today?

The three-year synodal journey, which began in October 2021 and will conclude in October 2024, follows in the wake of the Church’s renewal proposed by the Second Vatican Council. It is both a gift and a task, the pope teaches. “By journeying together and reflecting together on the journey that has been made, the Church will be able to learn through her experience which processes can help her to live communion, to achieve participation, to which processes can help her to live communion, the Church will be taught. ‘By journeying together and reflecting together on the journey that has been made, the Church will be taught. ‘By journeying together and reflecting together on the journey that has been made, the Church will be taught. ‘By journeying together and reflecting together on the journey that has been made, the Church will be taught. ‘By journeying together and reflecting together on the journey that has been made, the Church will be taught. ‘By journeying together and reflecting together on the journey that has been made, the Church will be taught. ‘By journeying together and reflecting together on the journey that has been made, the Church will be taught.

In his homily for the opening of the Synod in Rome on Oct. 9, 2021, Pope Francis said:

“The Synod has three key words: communion, participation and mission. Communion and mission are theological terms that describe the mystery of the Church, which we do well to keep in mind. The Second Vatican Council clearly taught that communion expresses the very nature of the Church, while pointing out that the Church has received ‘the mission of anointing among all peoples the kingdom of Christ and of God, and is, on Earth, the seed and beginning of that kingdom’ (“Lumen Gentium,” #5).

With these words, the Holy Father continues, the Church contemplates and imitates the life of the Blessed Trinity, a mystery of communion and the source of mission. In the wake of the doctrinal, theological and pastoral reflections that were part of the reception of Vatican II, St. Paul VI sought to distill in those two words—communion and mission—‘the main lines enunciated by the council.’

Commemorating the opening of the Council, Paul VI stated that its main lines were in fact ‘communion, that is, cohesion and interior fullness, in grace, truth and collaboration … and mission, that is, apostolic commitment to the world of today’ (Angelus on Oct. 11, 1970), which is precisely the same as proselytism (converting people by force rather than persuasion).

Jesus first gathered his disciples around him to form them as members of his body, the Church, and only then did he send them out as missionaries and evangelists. What Pope Francis is telling us is that the divisions among us—whether political, social or religious—are a serious impediment to the mission we were given at our baptism. To be missionaries and evangelists who proclaim the Gospel of Jesus Christ to all nations and peoples, we must be united in Christ.

According to Pope Francis, this insight about the importance of ‘gathering’ (communion) and ‘being sent’ (mission) brings us to a third word: participation.

As the pope teaches us, ‘The words ‘communion’ and ‘mission’ can risk remaining somewhat abstract, unless we cultivate an ecclesial praxis that expresses the concreteness of synodality at every stage of our journey and activity, encouraging real involvement on the part of each and all.’

Participation is a requirement of the faith received in baptism. As a result, the Holy Father believes that a synod proves most significant when it becomes a living expression of ‘being Church,’ a way of acting marked by the true participation of all.

Those who fear that synodality is an excuse for making fundamental changes in the Church’s teaching miss the main point. Synodality is primarily about engagement—giving all members of the body of Christ opportunities to participate in the Church’s mission. This requires that we come together around the word of God and the sacraments. It also means listening prayerfully to the hopes and dreams, fears and anxieties of all the baptized, our sisters and brothers in Christ.

Pope Francis believes that ‘a synodal Church needs the Spirit, the ever-new breath of God, who sets us free from every form of self-absorption, revives what is moribund, lessens shackles and spreads joy. The Holy Spirit guides us where God wants us to be, not to where our own ideas and personal tastes would lead us.’

Let us invoke the Holy Spirit and humbly listen to him, the pope says, journeying together with docility and courage, so that all participate fully in the Church’s mission.

(The Criterion’s editorial committee) ❖
she was on a sleeper and a friend invited Kate to a Catholic church the next morning. Kate went and was drawn to the upbeat music, the minister's resonating message and the “on-fire” faith of its members. It seemed to the upbeat music, the minister's resonating message and the “on-fire” faith of its members. It seemed to

She had learned about an upcoming social event of young adult Catholics at St. John the Evangelist Parish in Lawrence, so she was tentative about entering a situation where she didn’t know anyone. So she prayed a novena to Our Lady of Fatima, asking her to be with her when she was about to enter. “That Sunday, I was sitting up in the choir loft, and I was talking to a girl I had never seen,” Kate recalls. “She had her fatima rosary and I was like, ‘Do you have one of my godparents?’ She said, ‘Right here in the parking lot at St. John’s.’ I laughed and said, ‘Oh my god, it’s the exact prayer I had at my fingertips.’ And then little did I know I would meet Moses an hour later.”

Now, Moses made his Catholic faith the focus of his life several years ago after a breakup in a romantic relationship with a young woman. He felt he had put more emphasis into the “temporal joy” of that relationship instead of the “spiritual conversation,” which the synod facilitators and staff have an experience of.

“I didn’t want other people to not have this experience of this Christ-like love that we can all have—this friendship that I had at my fingertips,” Kate says. “I wanted to offer that to people. I wanted to give back. When I first moved here, I came from a very strong evangelization ministry at the University of Kansas. I was already very vested in how to preach the Gospel and explain your faith.

Living in Indiana, he has formed a flag football league, taught lessons in partner dancing and hosted social events of young adults seeking meaning and purpose in their lives. Kate says, “It’s not as easy to be intentional with people and to have meaningful conversations with them and have that gospel be heard.”

“At the end of a long line of people waiting to have their unions blessed by Pope Francis,” Kate says. “I was like, ‘OK. Mom! I know you’re on our honeymoon with us!’” Kate says with a laugh about the Blessed Mother. “And then there was the meeting with the pope.

As part of a celebration of recent marriages of couples from around the world, Moses and Kate were at the very end of a long line of people waiting to have their unions blessed by Pope Francis. “I wore a traditional Filipino dress because Moses is Filipino,” Kate says. “The pope blessed my Fatima necklace that I wore for the wedding.”

Both Moses and Kate smile as she recalls that moment. Their faces reflect a similar joy as they share how their Catholic faith is the foundation of their marriage and their lives. “I think the pope also knows the possibilities that come from making yourself vulnerable and open to others.”

“My grandfather always said, ‘Good things aren’t always easy, and easy things aren’t always good.’” he says. “He would always remind us that good things take time. In an age where I order something off Amazon and it gets to my house in a short time, a lot of things are easy. It’s not as easy to be intentional with people and to go deeper. But your faith is the one place in your life that always requires that of yourself. And just remember that you are a gift, and the Lord wants you and he’s waiting for you.”

Moses and Kate Tinio of St. John the Evangelist Parish in Indianapolis pose for a photo at the Vatican, an extended part of the celebration of their wedding on May 13. (Submitted photo)
James and Barbara Vandygriff first walked along the aisle together on their wedding day on Aug. 9, 1958. Sixty-five years later, they walked along the aisle together again, this time bringing forward the offertory gifts during archdiocese’s Wedding Anniversary Mass on Aug. 27 at SS. Peter and Paul Cathedral in Indianapolis.

Those 65 years have been filled with “humor, faith and lots of laughs,” says Barbara.

The Vandygriffs, members of St. Rose of Lima Parish in Franklin, were one of 130 couples who celebrated their marriage at the annual Mass, coordinated by the archdiocesan Office of Marriage and Family Life.

Combined, the couples represented 3,155 years of marriage; 361 children, 292 grandchildren and 76 great-grandchildren.

Among the couples were Stephen and Rita Sharp of Holy Angels Parish in Indianapolis, who were married in 1977. They met in 1968 as sixth graders at the parish’s school—and started dating the same year.

Alma and Walter Tapia of St. Anthony Parish in Indianapolis were also at the Mass. The couple was celebrating 20 years of marriage—and the faith that got them through several challenging times.

The Tapias, Sharps and Vandygriffs shared their stories, faith and marital wisdom with The Criterion at a reception that followed the Mass.

But first they listened to the words of Archbishop Charles C. Thompson’s homily—words like “accompaniment, mutual love and respect.”

‘His witnesses to the world’

Christian marriage is something not to be taken for granted, the archbishop told the couples and their families.

“With proper understanding of authority as service, Christian marriage involves the art of accompaniment in mutual love and respect,” the archbishop said. “It’s something we have to work on and develop—as you know better than I.”

He noted that, according to Church teaching, marriage “and every vocation involves the universal call to holiness and mission.

Those privileged to be here today, those celebrating especially 50 years or more [of marriage], have the responsibility and opportunity to be witnesses to others, just as you are to your families and your neighbors every day, uniting both the challenges and blessings of your vocation with the transforming grace of Jesus’ passion, death and resurrection for the salvation of the world.

“Through word, sacrament and service, especially in the grace of the holy Eucharist, your marriage has a solid foundation to make a difference not only for your children, your grandchildren, your neighbors and friends, but for all you encounter.”

Archbishop Thompson emphasized the importance of the Eucharist, “the very real presence of Christ that sustains us and nourishes us daily in our vocations to faith, the couple
described.

“They say that there should always be three in a marriage,” said Rita. “That’s you, your spouse and the Lord. We know it’s nothing but the grace of God that keeps us bonded and keeps us on a good foundation.”

Rita and Stephen Sharp, members of Holy Angels Parish in Indianapolis, smile during a reception after the annual archdiocesan Wedding Anniversary Mass on Aug. 27 at SS. Peter and Paul Cathedral in Indianapolis. The two met in the sixth grade at Holy Angels School and have been married for 46 years.

By Natalie Hoefer

Couples share wisdom, faith following Wedding Anniversary Mass

Archbishop Charles C. Thompson shares a word with James and Barbara Vandygriff after they brought forth the offertory gifts during the annual archdiocesan Wedding Anniversary Mass on Aug. 27 at SS. Peter and Paul Cathedral in Indianapolis. The couple, members of St. Rose of Lima Parish in Franklin, celebrated 65 years of marriage. (Photos by Natalie Hoefer)

A foundation that began decades ago between two sixth-graders in a Catholic school and still remains today.

‘Keep God in your heart’

Walter and Alma Tapia may have been married several decades less than the Vandygriffs and Sharps. But their 20 years as husband and wife are no less a witness to the sacrament of marriage—a covenant that was challenged just a few years after they married on Dec. 20, 2003.

“Marriage has it’s ups and downs, and we’ve been through a lot,” Alma admitted. “We were married only three years and were thinking of divorce.”

The couple had even started the divorce process and had a court hearing set. But they first decided to go to a Catholic marriage retreat.

“We never showed up at the divorce court because we decided to do what we could do to save the marriage,” Alma said.

“Thanks to God, we are now married 20 years,” said Walter. “I love my family.”

That love includes the couple’s 18-year-old son and 2-year-old half-year-old daughter. The story behind the age gap is a testament to the Tapias’ faith and devotion.

For years after their son was born, “We prayed and prayed to get pregnant again,” Alma recalled. “We were afraid we wouldn’t have any more kids.”

So, when the couple learned they were expecting again after nearly 15 years, they considered the child a “miracle baby sent by God.”

But the couple’s prayers regarding the new little life were far from over.

“The doctor told us that the baby had a syndrome,” said Alma. “They said she had an extra chromosome, and they said I should have an abortion because my baby wouldn’t survive.”

She refused, but the doctor questioned the decision.

“I said, ‘If God gave us this baby, we are going to keep it, even if it only lives one or two days,’” said Alma.

Their daughter—Betzabeth Trinidad—was born at just 26 weeks gestation. She spent almost five months in a neonatal intensive care unit.

“Still, the two became a couple that year and married nine years later on June 11, 1977.

“Sixty-six years, five children and seven grandchildren later, their love is still strong. So is their friendship.

“You’ve got to be friends first” for a lasting marriage, said Rita.

“Got to be friends,” Steve echoed. “And you’ve got to be patient and know that everything can’t go your way all the time.”

Rita agreed, adding “patience, trust and communication” to the “ingredients” for a lasting marriage.

“We don’t always agree, but it’s good to talk about it and not go to bed with bad feelings,” she said.

And did we mention the ‘c’ word—commitment? It’s a commitment to be married and a commitment to one another.

And a commitment to faith, the couple concurred.

“We say that there should always be three in a marriage,” said Rita. “That’s you, your spouse and the Lord. We know it’s nothing but the grace of God that keeps us bonded and keeps us on a good foundation.”

Rita and Steven Sharp, members of Holy Angels Parish in Indianapolis, smile during a reception after the annual archdiocesan Wedding Anniversary Mass on Aug. 27 at SS. Peter and Paul Cathedral in Indianapolis. The two met in the sixth grade at Holy Angels School and have been married for 46 years.

Fielding questions from reporters and other couples, the sharp couple spoke about their marriage.

Still, the two became a couple that year and married nine years later on June 11, 1977.

“Stacie was so special. And getting to meet the archbishop,” the archbishop said. “We just have fun in life.”

James agreed, noting that they “tease each other all the time” and “just have fun in life.”

“Thanks to God, we are now married 20 years,” said Walter. “I love my family.”

That love includes the couple’s 18-year-old son and 2-year-old half-year-old daughter. The story behind the age gap is a testament to the Tapias’ faith and devotion.

For years after their son was born, “We prayed and prayed to get pregnant again,” Alma recalled. “We were afraid we wouldn’t have any more kids.”

So, when the couple learned they were expecting again after nearly 15 years, they considered the child a “miracle baby sent by God.”

But the couple’s prayers regarding the new little life were far from over.

“The doctor told us that the baby had a syndrome,” said Alma. “They said she had an extra chromosome, and they said I should have an abortion because my baby wouldn’t survive.”

She refused, but the doctor questioned the decision.

“I said, ‘If God gave us this baby, we are going to keep it, even if it only lives one or two days,’” said Alma.

Their daughter—Betzabeth Trinidad—was born at just 26 weeks gestation. She spent almost five months in a neonatal intensive care unit.

“The doctor told us that the baby had a syndrome,” said Alma. “They said she had an extra chromosome, and they said I should have an abortion because my baby wouldn’t survive.”

She refused, but the doctor questioned the decision.

“I said, ‘If God gave us this baby, we are going to keep it, even if it only lives one or two days,’” said Alma.

Their daughter—Betzabeth Trinidad—was born at just 26 weeks gestation. She spent almost five months in a neonatal intensive care unit.

But the couple’s prayers regarding the new little life were far from over.

“The doctor told us that the baby had a syndrome,” said Alma. “They said she had an extra chromosome, and they said I should have an abortion because my baby wouldn’t survive.”

She refused, but the doctor questioned the decision.

“I said, ‘If God gave us this baby, we are going to keep it, even if it only lives one or two days,’” said Alma.

Their daughter—Betzabeth Trinidad—was born at just 26 weeks gestation. She spent almost five months in a neonatal intensive care unit.

The couple’s faith saw them through their struggles and continues to be the center of their lives. Alma leads a choir at St. Anthony, and Walter sings and plays the piano.

Communication and trust are important in marriage, said Walter. But he noted something else as even more important.

“Keep God in your heart,” he said. “That way you respect your wife, your family, your kids.”

“Keep God in your heart,” he repeated. “That’s the main thing.”
National Eucharistic Revival offers small-group downloadable study ‘Jesus and the Eucharist’

Pope: Praying for vocations means understanding Church’s needs

VATICAN CITY (CNS) — While vocations to the Catholic priesthood and religious life are declining in developed countries around the world, prayers for vocations should not try to “convince” God to send more workers for the Church but seek to better understand the needs of its people, Pope Francis said.

Meeting with a group of Rogationists and Daughters of Divine Zeal at the Vatican on Sept. 18, the pope praised the example of their founder, St. Hannibal di Francia, who made praying for vocations central to the charisms of the congregations he began.

There is a need to train table facilitators and a core team to implement the study, set up a hall with tables that can seat roughly eight people, and press play,” National Eucharistic Revival chair Bishop Andrew H. Cozzens introduced the study.

“The story of salvation, the establishment of the Church and the institution of the sacraments [are] not new, but rather an opportunity for all of us to embrace them in a new, deeper and more transformative way,” he said.

“Our hope is that the fire which burned in the hearts of the first Christians begins to burn in our hearts in a new and powerful way, so that we can’t help but share with others what is burning within us.”

The National Eucharistic Revival is a movement in the United States to restore understanding and devotion to the holy Eucharist. The revival includes four cross-country pilgrimages starting in May 2024 prior to the National Eucharistic Congress to be held on July 17-21, 2024, in Indianapolis.

To download the series, go to eucharistrevival.org/learn-resources. †

Abbey Caskets Workshop

Tour our workshop from 10 a.m.–3 p.m. CT, enjoy refreshments, and take advantage of our 10% discount when you prepay for an Abbey Casket October 1 through October 31, 2023.

Our easy prepay option allows you to select from our beautifully handcrafted caskets, lock in your price, and rest assured your wishes will be met.

Learn more about our easy prepay option at www.abbeycaskets.com.

More to do in St. Meinrad...

Join the monks for Mass at 9:30 a.m., shop our Gift Shop, and attend the pilgrimage at 2 p.m. at Monte Cassino Shrine (just a short drive away)! All times are Central Time.

200 Hill Drive, St. Meinrad, IN 47577 | 800.987.7380 | www.abbeycaskets.com | info@abbeycaskets.com |
Grace can turn obstacles to prayer into means of strengthening it

By Bert Ghezzi

(Released News)—I gave up trying to pray daily many years ago. Consequently, I routinely replaced that prayer time with lesser priorities.

Willpower does not account for my faithfulness. My will is not strong enough to resist a slice of carrot cake, let alone to get me on my knees every morning.

Only by grace have I been able to persevere again in prayer. I am convinced that the Lord is so determined to communicate with us that he lovingly prods us till we give in and start praying daily.

Our prayer doesn’t always flow freely, because obstacles cross our paths. Among these are distractions, dryness and doubts. I believe God allows these hindrances to give us opportunities to grow in faithfulness. With his grace, dealing with obstacles will mature us as disciples who pray and strengthen us as followers of Christ.

Distractions

Distractions used to frustrate me. But with grace and effort, I have learned how to set some distractions aside and to use others to enhance my prayer.

When an idle thought pops up, something like the clever resolution of a mystery book I just read, I immediately turn it from me and back to the Lord. If a family or business matter demands my attention, I take a note and set it aside.

When I believe a thought that distracts me comes from the Holy Spirit, I take time to pray about it. “Lord,” I might say, “please heal the cause of Sam’s back pain so he can get back to work.” I accept such interruptions as little gifts of the Spirit that allow me to pray in accord with God’s heart. In these ways, I turn distractions into prayer enhancers.

Dryness

On rare occasions, I enjoy a sense of God’s presence that takes my breath away.

At other times my prayer goes dry, and I feel disconnected from him. I don’t pay much attention to either extreme. I don’t pursue the joyous moments, trying to make them last. Nor do I worry about the dry times, I take them in stride and keep on praying.

Just as I don’t believe in “writer’s block,” which I regard as an excuse for my not thinking through things, I also don’t believe in “pray-er’s block.”

I cherish the faithful example of St. Teresa of Avila, who experienced Jesus Christ’s loving closeness when he called her to found the Missionaries of Charity, but then was in profound spiritual darkness for virtually the last half-century of her life.

Nevertheless, despite her interior dryness she prayed for the better part of a year. I doubted that God listened to my prayers or that he even cared for me, so I cut off communication with him.

It took the prayers and interventions of my wife and friends to get me back on track. That dark experience had a bright side. Ever since, the misery it caused me inoculated me against recurrences of doubting God when things have hit bottom.

Dealing with doubt involves identifying its cause and applying appropriate antidotes.

Here are some sources of doubt and prescriptions for handling it:

If I don’t feel like praying, I do it anyway, professing my love and obedience to Jesus as a disciple. The dryness does not magically disappear, but I know that the Lord draws near.

Doubt

A severe case of doubt once stopped me from praying for the better part of a year. I doubted that God listened to my prayers or that he even cared for me, so I cut off communication with him.

It took the prayers and interventions of my wife and friends to get me back on track. That dark experience had a bright side. Ever since, the misery it caused me inoculated me against recurrences of doubting God when things have hit bottom.

Dealing with doubt involves identifying its cause and applying appropriate antidotes.

Here are some sources of doubt and prescriptions for handling it:

Unanswered prayer

When we have asked God to heal us or resolve some difficulty and nothing seems to happen, we may think that God doesn’t listen to prayer or even that he doesn’t care.

To counteract doubt rooted in unanswered prayer, we must balance our expectations with trust. We must trust that whatever God does or does not do for us will be most loving, merciful and just. We know that he hears our prayers but may delay his answer, just as he heard Christ’s plea at Gethsemane, but answered it only after his passion at the resurrection.

“Why me?” When bad things happen to us, we are tempted to blame God and react with doubts about his love for us.

My friend George Cope at Vision Orlando, a faith-based civic organization, says that when we are hurting, we should ask “What?” not “Why?”

He explains that God does not cause evil things, but he may allow them as occasions of grace. When something bad hits us, we must ask, “What good will God bring out of it?” Expecting the Lord to transform the bad things that happen to us will not eliminate the pain. Staying connected to him in prayer, however, will give us the strength to get through it.

Darkness: St. John of the Cross suggested in his books that God may allow prayers to experience periods of darkness to accomplish something in them that cannot be achieved in any other manner.

Some great saints felt abandoned by God for many years and in their agony came to be mirrors of Christ in their character and service. They bore their suffering, knowing that Jesus himself suffered with them and supported them.

If darkness engulfs us, we, too, can count on the Lord to accompany us, support us and give us the grace to serve others with love.

I have learned to take some steps to help me stay faithful to daily prayer. I want to be prepared to deal with distractions, dryness or doubts when they come.

So, I strengthen my heart for fidelity by modeling my prayer on themes that weave through the psalms. As I pray psalms such as Psalm 105, for example, I take time to perform the actions proclaimed, I remember all the wonders the Lord has done for me. I thank him for the wonders the Lord has done for me. I thank him for the wonders the Lord has done for me. I thank him for the wonders the Lord has done for me. I thank him for the wonders the Lord has done for me. I thank him for the wonders the Lord has done for me. I thank him for the wonders the Lord has done for me. I thank him for the wonders the Lord has done for me. I thank him for the wonders the Lord has done for me. I thank him for the wonders the Lord has done for me. I thank him for the wonders the Lord has done for me. I thank him for the wonders the Lord has done for me. I thank him for the wonders the Lord has done for me. I thank him for the wonders the Lord has done for me. I thank him for the wonders the Lord has done for me. I thank him for the wonders the Lord has done for me. I thank him for the wonders the Lord has done for me. I thank him for the wonders the Lord has done for me. I thank him for the wonders the Lord has done for me. I thank him for the wonders the Lord has done for me. I thank him for the wonders the Lord has done for me. I thank him for the wonders the Lord has done for me. I thank him for the wonders the Lord has done for me. I thank him for the wonders the Lord has done for me. I thank him for the wonders the Lord has done for me. I thank him for the wonders the Lord has done for me. I thank him for the wonders the Lord has done for me. I thank him for the wonders the Lord has done for me. I thank him for the wonders the Lord has done for me. I thank him for the wonders the Lord has done for me. I thank him for the wonders the Lord has done for me. I thank him for the wonders the Lord has done for me. I thank him for the wonders the Lord has done for me. I thank him for the wonders the Lord has done for me. I thank him for the wonders the Lord has done for me. I thank him for the wonders the Lord has done for me. I thank him for the wonders the Lord has done for me. I thank him for the wonders the Lord has done for me. I thank him for the wonders the Lord has done for me. I thank him for the wonders the Lord has done for me. I thank him for the wonders the Lord has done for me. I thank him for the wonders the Lord has done for me. I thank him for the wonders the Lord has done for me. I thank him for the wonders the Lord has done for me. I thank him for the wonders the Lord has done for me. I thank him for the wonders the Lord has done for me. I thank him for the wonders the Lord has done for me. I thank him for the wonders the Lord has done for me. I thank him for the wonders the Lord has done for me. I thank him for the wonders the Lord has done for me. I thank him for the wonders the Lord has done for me. I thank him for the wonders the Lord has done for me. I thank him for the wonders the Lord has done for me. I thank him for the wonders the Lord has done for me. I thank him for the wonders the Lord has done for me. I thank him for the wonders the Lord has done for me. I thank him for the wonders the Lord has done for me. I thank him for the wonders the Lord has done for me. I thank him for the wonders the Lord has done for me. I thank him for the wonders the Lord has done for me. I thank him for the wonders the Lord has done for me. I thank him for the wonders the Lord has done for me. I thank him for the wonders the Lord has done for me. I thank him for the wonders the Lord has done for me. I thank him for the wonders the Lord has done for me. I thank him for the wonders the Lord has done for me. I thank him for the wonders the Lord has done for me. I thank him for the wonders the Lord has done for me. I thank him for the wonders the Lord has done for me. I thank him for the wonders the Lord has done for me. I thank him for the wonders the Lord has done for me. I thank him for the wonders the Lord has done for me. I thank him for the wonders the Lord has done for me. I thank him for the wonders the Lord has done for me. I thank him for the wonders the Lord has done for me. I thank him for the wonders the Lord has done for me. I thank him for the wonders the Lord has done for me. I thank him for the wonders the Lord has done for me. I thank him for the wonders the Lord has done for me. I thank him for the wonders the Lord has done for me. I thank him for the wonders the Lord has done for me. I thank him for the wonders the Lord has done for me. I thank him for the wonders the Lord has done for me. I thank him for the wonders the Lord has done for me. I thank him for the wonders the Lord has done for me. I thank him for the wonders the Lord has done for me. I thank him for the wonders the Lord has done for me. I thank him for the wonders the Lord has done for me. I thank him for the wonders the Lord has done for me.
Volunteers provide light in prison’s darkness

Crystal B. was recently released from the Madison Correctional Facility (MCF) for Women. I met her while serving as a volunteer there.

The other faith-based volunteer groups that I work with are representatives of Prince of Peace Parish in Madison, WI. Crystal was not only a participant, but she became an influential leader in the Catholic community there.

She was released earlier this fall and had returned to her home in Bloomington. She was able to go back to the job she had and has begun rebuilding her life. I had found Crystal if she would write some reflections of her experiences during her incarceration. She wrote the following:

At the time of my incarceration, I was very angry at my judge, the world and especially God. I didn’t get “the jail house religion,” as they call it. I have always believed in God. But I turned away from him after the death of my daughter several years before I was incarcerated.

I was still angry with God over her death when I arrived at the Catholic church service the other day. Without the Catholic Church service, the volunteers and the other women that participated with us each week, my incarceration would have been much harder. They made it more bearable and gave me something to look forward to each week. I grew to love and appreciate them.

Now that I am back home with my family, I still think about them; Miss them and pray for them. They helped me to see that God is always there for me no matter what happens in my life—and most things happen because of our choices. I believe that God created the world and it is best to and trust him if we don’t understand why. I will always be grateful to them and their light in my darkness.

Helping people like Crystal to grow closer to God, I believe, is why Father Jeremy is why we go in the jails and prisons in the archdiocese. God bless all of our volunteers and clergy!

(Benedictine Father Jeremy King is a member of the archdiocese’s Corrections Advisory Committee and is a frequent visiting chaplain in the Indiana Department of Correction.)

Guest Column/Hosffman Ospino

Observing Hispanic Heritage Month as Catholics

Every year, between Sept. 15 and Oct. 15, the United States observes Hispanic Heritage Month. The observance began as Hispanic Heritage Week in 1968, was extended to a full-month celebration in 1986, and is observed as a Unidad of the civic life of America.

For Catholics in the U.S., Hispanic Heritage Month should be a major occasion to affirm and celebrate who we are and who we are becoming. Of the approximately 63.7 million Hispanic people living in this country, about 33 million self-identify as Catholic. What’s more, about 43% of all Catholics in the United States of America are Hispanic.

Educational institutions at all levels in our nation engage in different activities to highlight Hispanic cultural elements and learn more about the Hispanic population. Teachers do a superb job creating moments where this happens, in the classroom and through school-wide activities. Many other organizations do likewise. However, I believe that we, as Catholics, need to see the level of enthusiasm observing Hispanic Heritage Month in our Catholic parishes. It is rather strange since nearly half of all Catholics in the United States of America are Hispanic and 25% of parishes have developed some form of Hispanic ministry.

We don’t seem to have developed a strong culture of parochial observance of Hispanic Heritage Month. But that can change. A communal culture is built through small practices and the commitment to perform these regularly. Here are five practical ideas:

—Start with the parish bulletin and social media. Write a weekly article about Hispanic Catholics; highlight the Hispanic community of your parish or your town, explain a Hispanic popular Catholicism practice (e.g., posadas, altars, quinceañeras); share the story of a U.S. Hispanic, Latin American or Caribbean saint; invite young Hispanics to write about growing up Hispanic Catholic/latino/hispano/catholic/latina.

—Set up a book display in the back of your church, at the parish hall or perhaps in the parish office (think of an often-frequented space in your community) with works that describe Hispanic Catholicism and books written by Hispanic Catholics: poetry, novels, theological works, spirituality guides. The possibilities are endless.

—Organize at least one evening parish lecture or presentation during this special month with a speaker who shares something interesting about Hispanic Catholicism. Promote the event among all parishioners of your church. If your community is multilingual, host events in different languages and make sure you offer some Hispanic food.

—Those who preach can take advantage of this time of the year to intentionally say something about the Hispanic Catholic experience from the pulpit as they break open the word. Catechists and teachers in the parish should be encouraged to share about Hispanic Catholicism in their lessons. This can be a picnic, a large meal or maybe a barbecue. Share Hispanic food and music. Start with a bilingual or multilingual eucharistic celebration (e.g., Spanish and English) and fully 25% of parishes have developed some form of Hispanic ministry.

These practices don’t take much effort and cost rather little. The effects upon the parish community can be invaluable as we help them to appreciate our Hispanic Catholic roots more. Such practices are instrumental in reminding us who we are and who we are becoming as U.S. Catholics. Happy Catholic celebration of Hispanic Heritage Month!

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

Celebrating Hispanicнес of hispanidad cambiando la vida
cada año, entre el 15 de septiembre y el 15 de octubre, celebramos el mes de la hispanidad. Nuestra presencia es esencial en la definición del carácter de esta nación.

Para los católicos en los Estados Unidos, el mes de la hispanidad debiera ser una gran ocasión para celebrar lo que somos como Iglesia y la manera cómo los hispanos estamos transformando el catolicismo estadounidense. De los cerca de 36.7 millones de hispanos viviendo en este país, cerca de 31 millones nos identificamos como católicos. Cerca del 43% de todos los católicos en los Estados Unidos somos hispanos.

Las instituciones educativas en nuestros medios de comunicación han hecho un buen trabajo durante este mes promoviendo actividades que resaltan los elementos culturales hispanos y ayudan a conocer mejor a la población hispana. Los maestros y maestras se esfuerzan notablemente creando momentos para hacer esto, tanto en el salón de clase como en otros espacios en la vida de los centros educativos. Muchos otros organizan la vida misma.

Sin embargo, no veo el mismo nivel de interés e implicación sobre la vida de la hispanidad en nuestras parroquias católicas. Es extraño que no se haga esto sabiendo que cerca de la mitad de la población católica estadounidense es hispana y una cuarta parte de nuestras parroquias hacen más para hispano de alguna manera. Parece que no hemos cultivado una cultura parroquial que observe con constancia el mes de la hispanidad.

Worship and Evangelization Outreach/Jenny Bryans

Story of Bartimaeus reminds us to open the eyes of our hearts

How does God see us?

But the Lord said to Samuel, “Do not look on his appearance or on the height of his stature, because I have rejected him; for the Lord does not see as man sees; man looks on the outward appearance, but the Lord looks on the heart.” (1 Sam 16:7)

God is concerned with looking at our hearts. Our human nature often doesn’t do that.

We are quick to judge with our eyes at first glance. But how often do we take the time to listen? God is asking us to go deeper, to see with our heart, to look past the physical. How do we do that? One way is to take the time to listen to someone’s story. We learn so much about someone’s heart through their personal story.

Growing up with a brother who is disabled, I often experienced the interaction of strangers whenever we were in public. Some of these were good, but many times people would stare and look a little uncomfortable, as if they were trying to tell them, “He’s really a great guy if you just get to know him. He isn’t so scary, he has a sense of humor, and he loves to sing.”

Jesus has many personal encounters with people with disabilities throughout the Bible. They are often seeking him to be cured of different ailments, diseases and disabilities, but to us he is in Mark’s Gospel, when Jesus meets a man that is blind and begging on the road:

They came to Jericho. As he and his disciples and a large crowd were leaving Jericho, Bartimeus, son of Timaeus, a blind beggar, was sitting by the roadside. When he heard that it was Jesus of Nazareth, he began to cry out and say, “Jesus, Son of David, have mercy on me!” Many sternly ordered him to be quiet, but he cried out even more loudly, “Son of David, have mercy on me!” Jesus stopped and said, “Call him.” So they called him.

“Son of David, have mercy on me!” Jesus said and asked, “What do you want me to do for you?” The blind man said to him, “Teacher, let me see again.” Jesus said to him, “Go, your faith has made you well.” Immediately he regained his sight and followed him on the way. (Mt 10:46-52)

Jesus asks Bartimaeus, “What do you want me to do for you?” (Mt 10:46-52) He doesn’t assume he needs to see just because he is blind. He listens to his request. He empowers him to share his need.

Everyone else sees and knows Bartimaeus as a blind beggar, an outcast by society. Jesus knew what Bartimaeus really needed was to be heard, to be included, to have a sense of dignity, so he can align our hearts with Jesus. We don’t need to heal someone’s blindness as Jesus did, but if we listen with hearts and ears, we can help them with what they need.

Who do we need to start seeing with our heart and reaching out to them, to give them a voice, helping them to feel included, loved, seen, to belong to the body of Christ?

(Jenny Bryans is the archdiocese’s Disabilities Ministries Coordinator. She can be reached at 317-236-1448 or jbryans@archindy.org.)
The Sunday Readings

Sunday, September 24, 2023

- Isaiah 55:6-9
- Philippians 1:20c-24, 27a
- Matthew 20:1-16a

The last section of the Book of Isaiah provides the first reading for Mass this weekend. Virtually none of the prophets of ancient Israel wrote when times were good, or at least when the prophets perceived the times to be good. Certainly, the author of this section of the Book of Isaiah has regarded the times to be good.

An added dimension to the story of the unhappy plight then being endured by God’s people is that when they returned from Babylon—they and their ancestors had been in exile for four generations—they found not relief but despair waiting them.

It is easy to imagine their anger. They were furious with God. For generations, they had trusted that God would come to rescue them, they found misery and survival itself.

Whatever our sins, if we repent—even at a late hour—God’s loving forgiveness awaits us. Ultimately, however, we must choose to be with God, to be disciples. No one is dragged kicking and screaming into heaven. Discipleship requires faith. Paul’s words call us to faith with the reminder that without God all is folly, all is profit restrained employers in their pursuit of profit. Still, at least for Jews, certain expectations of fairness prevailed. A dinarus was a typical day’s wage.

Jesus used the term “vineyard” (Mt 20:1). It immediately recalled Old Testament references to Israel as God’s vineyard. So, the story from the beginning had a theological and moral quality. God owned and cared for the vineyard. He sets the rules and hires the workers. He therefore provides them with survival itself.

Two powerful lessons emerge. First, God is enormously generous. Second, God’s ways are not necessarily our ways. A reality we seldom remember.

Reflection

For some weeks, the Church, through these weekend Mass readings, has been calling us to follow Christ. Wisely, in this process, the Church recognizes that we often hesitate, not because we do not want to be with the Lord, but because we hear the burden of guilt or doubt. We assume that our self-created distance to God is too great to bridge.

The Church reassures us in these readings of the unlimited mercy of God. He is the source of life and lavishly offers it to us. Whatever our sins, if we repent—even at a late hour—God’s loving forgiveness awaits us. Ultimately, however, we must choose to be with God, to be disciples. No one is dragged kicking and screaming into heaven. Discipleship requires faith. Paul’s words call us to faith with the reminder that without God all is folly, all is impermanence and all is death. God alone offers life.

The Prophet had to restore their trust in God.

In this reading, the prophet warns the people to put their trust in saviors. He tells the people to call upon God, the source of true strength, regardless of fleeting appearances to the contrary.

For this weekend’s second reading, the Church offers us a passage from St. Paul’s Epistle to the Philippians.

Paul, in this letter’s soothing language, proclaims the divinity of Christ, the Saviour, the Son of God. The Apostle explains the intimate, inseparable link between the Lord and true disciples.

Come what may on Earth, disciples will never be separated from Christ in life or death if they are constant in loving Him. Paul, in this letter’s soothing language, proclaims the divinity of Christ, the Saviour, the Son of God. The Apostle explains the intimate, inseparable link between the Lord and true disciples.

My Journey to God

Divine Direction

By Patricia Robak

Are you using your GPS?

You do know it’s written in stone. Look for God’s plan for your salvation—Remember you can’t do this alone. But there is help along the way: Read the Bible and pray every day. Our life on Earth is brief, you see. So heed His words: “Come, follow Me!”

(Patricia Robak is a member of St. Michael Parish in Greenwood. Photo: A man kneels in prayer before a crucifix at Holy Cross Church in New York City on Good Friday, April 14, 2017. ©OSV News photo/Gregory A. Shemitz.)

Daily Readings

Monday, September 25
Ezra 1:1-6
Psalm 126:1-6
Lake 8:16-18

Tuesday, September 26
St. Cosmas, martyr
St. Damian, martyr
Ezra 6:7-8, 12b, 14-20
Psalm 122:1-5
Lake 8:19-21

Wednesday, September 27
St. Vincent de Paul, priest
Ezra 9:5-9
(Response) Tobit 13.2, 3-4, 7-8
Lake 9:1-6

Thursday, September 28
St. Wenceslaus, martyr
St. Lawrence Ruiz and companions, martyrs
Haggai 1:1-8
Psalm 149:1-6, 9
Lake 9:7-9

For a Catholic marriage to be valid, vows must be exchanged in Church

Q Are there certain divorce situations where Catholics do not require annulments? I’m thinking about Justice of the Peace marriages, atsea or even marriages conducted by someone who is “ordained” online. How does the Church handle these types of divorce situations? (Indiana)

Yes, there are certain situations where the Church might declare a union invalid even without a full marriage nullity process. A “declaration of nullity”—the more accurate term for what is popularly called an “annulment”—is just what it sounds like. It’s a declaration by the Church that, while a union might have apparent surface to be a binding and valid marriage, that union was affected by a serious problem that prevented a true marriage from being contracted in the first place.

But as you observe, there are some situations where the usual in-depth formal process for marriage nullity is not required. Specifically, it should be noted that all the examples you mention are cases where a Catholic was married in a non-Catholic ceremony.

In addition to the normal human, universal requirements for a valid marriage—such as sufficient freedom, insight and consent—there are cases where a Catholic married in a non-Catholic ceremony. Since we know that Catholics need to obtain a “dispensation from canonical form” from the local bishop. This would allow the Catholic to marry validly, or she must do so in the context of a Catholic wedding ceremony. The Church does allow for exceptions to this general rule. For example, if a Catholic is marrying a non-Catholic, for a serious pastoral reason it may be possible to obtain a “dispensation from canonical form” from the local bishop. This would allow the Catholic to marry validly, or she must do so in the context of a Catholic wedding ceremony.

Since we know that Catholics need to observe canonical form for the sake of validity, if a Catholic marries in a non-Catholic wedding without a special dispensation, then it clearly follows that the resulting marriage would be null. The circumstances of a wedding outside of canonical form are a matter of plain historical fact, and thus are generally very clear-cut and black-and-white. Therefore, unlike more subtle reasons for marriage nullity, there is no need for a lengthy formal process to determine and declare the nullity of a marriage that lacked canonical form. “Lack of form” cases typically just a matter of submitting relevant documents like baptismal and civil marriage certificates to whomever the diocese has determined makes the decision in these matters. These cases can be resolved relatively quickly.

(Reader’s note: In the Archdiocese of Indianapolis, anyone who leads a parish—a pastor, administrator or parish life coordinator—or a person delegated by him or her is authorized to process “lack of form” cases.) Keep in mind also that individuals who were never Catholic at any point in their lives, or bound to canonical form, which means that even a non-religious marriage of two non-Catholics would be presumed valid until proven otherwise.

Jenna Marie Cooper, who holds a licentiate in canon law, is a consecrated virgın and a canonist whose column appears weekly at OSV News. Send your questions to Catholic@OFSNews.com.


Chapel’s windows reveal St. Thérèse’s secret of joy amid suffering

HUBERTUS, Wis. (OSV News)— While Pope Francis’ apostolic letter may it will primarily encourage all Christians “to work together to spread the Gospel in the spirit of St. Thérèse; to pray for those who are missionaries.”

Medicare Insurance

Turning 65, retiring, SSDI disability, or Medicare supplement premiums continuing to increase? Confused with what type of plan fits your needs, or how to enroll in Medicare part B? Give us a call and allow us to review your needs, for your unique circumstances. With over 30 years experience we represent several companies for Medicare Supplements, Rx, & Advantage plans, as well as Life company products.

Dan Shea, RHU, Longtime Partner of St. John the Evangelist Indianapolis.

Please contact: dasherbertz@archindy.org if interested.

Medicaid Waiver ( CIH & FSW) Developmental Disabilities

Career Opportunities Available

A stained glass window inside St. Thérèse Chapel at Holy Hill in Hubertus, Wis., depicts 14-year-old Thérèse asking Pope Leo XIII for permission to become a Carmelite at age 15. (OSV News photo/Sam Lucero)

The Archdiocese of Indianapolis is seeking a full-time Construction and Remodel Project Coordinator in downtown Indianapolis. This is an office position with the goal of training into a future parish site inspection capability. This job is a full time position. Monday – Thursday.

This position will be utilized to supplement the Staff of the office of Property Management. This position will report to the Director of the Office of Property Management. This position will be responsible for organizing, coordinating, scheduling, and tracking budgets on projects they are assigned.

This candidate must be capable of good written and verbal communications with Pastors, parish representatives, architects, engineers, contractors, and archdiocesan officials. The goal is to complete projects; remedy construction issues; and develop networks to create healthy long-term relationships. This is a great opportunity for a person who is on a construction or property management career path and needs to see every building issue that might occur.

Requirements: high school diploma; enrolled in school/ have completed some level of higher education /career advancement training related to building construction/ property management.

Benefits: Professional Development Opportunities; Comprehensive Health Plan; Employer-Contributed HSA for plan participants; FSA and Dependent Care FSA; Dental Insurance; Paid Vacation, Sick, and Personal Days; Life and Disability Insurance; and 403(b) matching.

Please contact: dherbertz@archindy.org if interested.
SAVE THE DATE

Legacy Gala
Life, Education, and Real Presence

Friday, February 9 at 5:30 pm
JW Marriott Indianapolis | Grand Ballroom

In Support of
Bishop Simon Bruté College Seminary,
Catholic Charities and Catholic Schools

Honorary Chair: Guy Neil Ramsey
Event Emcee: Rafael Sánchez
Entertainment: Music by The Bishops!

CATHOLIC CHARITIES
Catholic Charities provides help and creates hope for people in need all across central and southern Indiana. We advocate for justice in social structures, and call the entire Church and other people of good will to do the same.

We work with individuals, families and communities to help them meet their needs, overcome their obstacles, eliminate oppression, and build a just and compassionate society.

Your support of this event ensures that we can financially meet the needs of everyone we serve. Through our six agencies in Indianapolis, Bloomington, Bedford, New Albany, Tell City and Terre Haute, there are thousands of people counting on us for food, shelter, clothing, counseling services, adoption services... and the list goes on. Today, you can be the light that brings help and hope to over 200,000 men, women and children in need.

CATHOLIC SCHOOLS
We are blessed to offer outstanding Catholic school ministry throughout central and southern Indiana. Catholic school ministry unites faith and academic excellence through Gospel values, prayer, sacraments and high expectations.

Since 1834, Catholic schools in the Archdiocese of Indianapolis have educated and formed hundreds of thousands of young people preparing them for eternal and earthly life.

Your support ensures the formation of young people through holistic, engaging and academically rigorous programming that integrates faith, culture and life as modeled by Jesus Christ. Your contributions safeguard the Catholic identity/mission, leadership and governance, academic excellence and operational vitality of our schools in ways that will allow students to experience Catholic education and formation for years to come.

BISHOP SIMON BRUTÉ COLLEGE SEMINARY
Priesthood is not a career choice; it’s a way of life and service. It’s a vocation. Priestly formation takes in the whole person through these four dimensions: spiritual, intellectual, pastoral and human. Our program seeks to inspire seminarians to grow in holiness of life; live in conformity with the Gospel message of Jesus Christ; honor Mary by following her example of obedience, virtue and love; develop an understanding of the teachings of the Church; foster respect for human dignity; and hone the human skills necessary for pastoral ministry.

Your support of our Legacy Gala helps equip us with the tools we need to properly form these young men who may one day become part of the body of priests in our archdiocese. It’s an investment in the strength and vitality of our future Church.

Scan here for tickets and sponsorship information: