David’s House in Richmond will help the marginalized ‘find hope, find joy’

By Natalie Hoefer

RICHMOND—An abandoned laundromat might seem an odd place to transform into a St. Vincent de Paul Society facility for community outreach. But then, the story of David’s House in Richmond is all about transformation.

Yes, there is the changing of a building from decrepit to gleaming white and welcoming. But there is also the transformation of a site of despair—the unsolved mystery of a missing woman last seen at the laundromat in 2001—to one of hope where those in poverty will find a hand up.

And there is the story of David Marshall, who selected the site. His own transformation and sudden, tragic death at the age of 37 led to the naming of the new facility in his honor. Then, there are the untold stories to come of those whose lives will be changed through David’s House.

“It took a village to get to this point,” said Tony Talbert, president of the Tri-County Good Samaritans St. Vincent de Paul (SVdP) conference that launched the ministry. He spoke at the new facility during a blessing ceremony on Sept. 10.

“But now [this site is] going to allow us to help people that are marginalized, to help the impoverished find hope, to find joy in the works that we do here.”

Studies, licensed professionals say COVID, social media, smartphones are new factors in teen mental health

(Editors note: This is the second in an occasional series of articles titled “Mental Health and Wellness” addressing mental health, including the role of faith in seeking wholeness. Future topics will include marriage and family, children, addictions and the role of spiritual direction. The names of the parent and child in this article have been changed to maintain privacy.)

By Natalie Hoefer

Maria knew something was wrong with her then-teenaged daughter, Isabelle. “It happened when we switched her from being homeschooled to going to a school when she was around 13 or 14,” she said. “She started not wanting to go to school, having stomach aches a lot, not wanting to be away from home. She didn’t want to go out much, even with friends.”

First, Maria and her husband took Isabelle to a doctor to rule out any physical problems. When the bill of health came back positive, the doctor recommended counseling as the next best step.

And so, in the mid-2010s, Isabelle began to receive counseling. She was not alone. Between 2009-2019, the rate of adolescent depression nearly doubled, increasing from 8.1% to 15.8%, according to a 2021 analysis of National Survey on Drug Use and Health (NSDUH) studies during that decade.

The most recent NSDUH study for 2022 shows that figure has risen to 20.1%.

“Hormones are a factor” in teen mental health, says Diana Buxton, a licensed clinical social worker at Roncalli High School in Indianapolis. “The teen brain is still developing. And teens generally just don’t talk to their parents.”

But when does “just being a teenager” cross the line to a true mental health issue? What are the main causes of adolescent depression and anxiety? Why is it increasing? And how can faith help the healing process?
received 39 Blue Ribbon honors since the program was started in 1982. Blue Ribbon schools are recognized for their academic excellence. To receive the honor, they have to be nominated by their state’s secretary of education and pass through a rigorous application process. “We are extremely excited for the Blue Ribbon schools are recognized for their academic excellence at St. Charles. This is now going to allow us to really highlight that with others. It’s something really special here at St. Charles,” Miller said. “St. Charles is a family,” Miller said. “St. Charles is my ‘forever’ home as a student, teacher and mother.” Like Santarossa, family is “an amazing acknowledgement of the foundation for academic excellence at St. Charles was laid long before the program started.”

“St. Charles is a family”

Victoria Arthur, St. Charles’ principal, was glad to see her students celebrate the Blue Ribbon announcement on Sept. 19. “We called all school recess, which they were so thrilled about,” said Arthur. “We had popsicles and balloons waiting. So, they got to celebrate a little.”

“That celebration was a way to honor the sacrifices that St. Charles’ students, teachers and administrators made in the fall of 2020 when, in the middle of the COVID-19 pandemic, it re-opened its doors when surrounding public schools remained closed.”

“We kept on going as usual and did not see a learning loss,” Arthur said. “Our kids kept pressing forward and we didn’t get a job… it’s why we were able to get this Blue Ribbon recognition.”

“Our teachers worked really hard during those couple of years when online learning might have been easier for them. We just felt that, for the benefit of our kids, we needed to be here and keep learning together.”

“That’s a lot. I’ve been blown away by the amount of trust and support in that partnership. It’s a powerful community.”

“All of our kids-first teachers, who are still today are friends that I met at St. Charles. This is now going to allow us to really highlight that with others. It’s a distinct honor to be a Blue Ribbon School.”

Santarossa has added motivation to keep the tradition of academic excellence strong at St. Charles because her own children are now students there. “I knew that I wanted to return to St. Charles as an educator,” she said. “But I had no idea that upon my return I would also be a mother. Bringing my own children to St. Charles has been a full-circle experience for our family. St. Charles is my ‘forever’ home as a student, teacher and mother.”

So, even though this was the first time the Catholic high school on the north side of Indianapolis was named a Blue Ribbon School, he had known well its excellence for a long time. “So many great educators, quality students, faculty and staff have worked so hard over the years, generation after generation,” Sahm said, “all for the same mission that we have today: to form students for a lifetime commitment to faith, learning, leadership and service.”

John Hasty, Bishop Chatard’s current principal, is only in his second year in leading the school. But in that short time, he’s seen many people make hidden sacrifices to make Bishop Chatard great. The Blue Ribbon honor, Hasty said, “is an amazing acknowledgement of the selflessness and commitment that so many people here have made to something far greater than themselves—teachers, parents, students, staff across the board. It affirmed what I already knew was happening that makes this place special.”

Sahm said the Catholic foundation of the education offered at Bishop Chatard motivates all in its community to achieve the excellence recognized in the Blue Ribbon honor.

“That’s not intuitive to many people, though,” Sahm reflected. “It’s almost like it gets in the way for them. You’ve got to schedule theology classes, take time for Mass, take time for retreats. Why would say that taking kids away from academics makes what we achieve with our students here even more challenging? Yet, it’s really the other way around. With our faith component being a part of everything we do, the students understand that their lives have meaning. There’s a purpose, a call. That’s what drives the teachers and the administration.”

In addition to praising Bishop Chatard’s faculty and staff for its Blue Ribbon recognition, Hasty also wants to acknowledge the parents who, in enrolling their children there, enter into a partnership with the school. “Our parents are invested in that partnership,” Hasty said. “They’re invested in our kids-first. They share with us their responsibility of human, spiritual and academic formation of their children. That’s a lot. I’ve been blown away by the amount of trust and support in that partnership. It’s a powerful community.”

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So, when I decided to become a teacher, I did think about the impact that former teachers had on me, especially from my elementary and middle school years,” she recalled. “I came back to St. Charles to teach and was able to then work with some of those same teachers. They became mentors and friends as I navigated becoming a teacher.”

September 30 – 10 a.m. National Bible Day Conference at St. Michael the Archangel Parish, Indianapolis

September 30 – Noon Lunch with Jesuit priests at Archbishop Edward T. O’Meara Catholic Center, Indianapolis

September 30 – 4:30 p.m. 75th Anniversary Mass, blessing and dinner for St. Mark the Evangelist Parish, Indianapolis, at St. Mark the Evangelist Church

October 1 – 10 a.m. Respect Life Mass at SS. Peter and Paul Cathedral, Indianapolis

October 1 – 5 p.m. First Altar server and archdiocesan priests, Indianapolis

October 2 – 5:30 p.m. Red Mass for legal professionals at SS. Peter and Paul Cathedral followed by dinner at Archdiocesan Bishop Edward T. O’Meara Catholic Center

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

October 4 – 11 a.m. Mass and lunch for retired priests at St. Jude Parish, Indianapolis

October 4 – 7 p.m. RCIA meeting at Our Lady of Lourdes Parish, Indianapolis

October 5 – 10 a.m. Leadership Team meeting at Archdiocesan Bishop Edward T. O’Meara Catholic Center

October 5 – 6 p.m. United Catholic Advance Advance Mass and dinner at St. Augustine Parish, Jeffersonville

October 6 – 2 p.m. Virtus Mandatory Enthusiastic Revival Bishops Advisory Group meeting

October 7– noon Wedding at St. Francis Xavier Church in Mount Washington, Ky.
As a Church, we are stronger together. The impact of your local observations match up with national findings. A 2022 Centers for Disease Control and Prevention study of the pandemic’s effect on teen mental health found that in 2021, 37% of high school students reported they “experienced poor mental health during the pandemic,” and 44% reported “persistently feeling sad or hopeless during the past year.” The pandemic brought out more stressful moments,” says licensed mental health counselor Justin Griswold of PAX Counseling, LLC, in Indianapolis. “For some, the extreme isolation and loneliness they felt was traumatic. It’s been a hard transition from online to face-to-face for a lot of people, including teens,” he adds. “And I think that results in a struggle to make and maintain all three good friends, exceptionally in teens.”

But the pandemic is not the main source of teen depression today, according to an April 11, 2022, article by Derek Thompson published in The Atlantic.

In the article, he quotes Laurence Steinberg, a psychologist at Temple University in Philadelphia: “Rising teenage sadness isn’t a new trend, but rather the acceleration and broadening of a trend that clearly started before the pandemic.”

That trend is social media, particularly through the use of smartphones.

“Definitely a major factor”

Around 2012, I noticed abrupt shifts in teen behaviors and emotional states,” says psychologist Jean Twenge in her Sept. 15, 2017, article in The Atlantic called “Have Smartphones Destroyed a Generation?” After further research, she made a discovery: 2012 was the year when the number of Americans who owned a smartphone exceeded 50%. By 2015, the number had risen to 92%. Other studies also show a correlation between social media use—primarily via smartphones—and teen depression.

For instance, a 2020 internal study by Facebook, Inc. (now Meta) found that one-third of teen girls said Instagram “made them feel bad about their looks.”

Patron saint keychains are among the spiritual items offered to students receiving counseling at Roncalli High School in Indianapolis. (Photo by Bob Schmitt)

St. Bartholomew Parish will host talk on Laudato Si’ Action Platform on Oct. 3

By Natalie Hofer

A talk on “Living Laudato Si’: On Care for Our Common Home from Global to Local” will be held at St. Bartholomew Parish in Columbus at 7 p.m. on Oct. 3.

The talk, sponsored by the parish’s Care for Our Common Home Ministry, will feature Andy Miller representing the global Action Platform and Creation Care ministry. He will discuss the Action Platform and how it traces the Laudato Si’ movement globally, in the United States, across the Archdiocese of Indianapolis and down to your own home.

The Laudato Si’ Platform is a global initiative of the Vatican kicking off a seven-year effort to develop the Church’s ecological practices. It is inspired by Pope Francis’ 2015 encyclical “Laudato Si’: On Care for Our Common Home.”

“The action platform is broken down into seven groups—parishes, religious communities, health care and others,” Miller explains. “Whatever entity you associate with, you can enroll to the platform and find resources for living an ecologically conscious life.”

The platform “changes our minds on how we think of the world now as lines drawn,” says Miller of Mundell & Associates in Indianapolis, whose owner John Mundell heads the Vatican’s Laudato Si’ Action Platform.

“For instance, people talk about biomes now. We [in the archdiocese] live in the drainage basin for the Mississippi River. How do we identify not as Indiana or a certain county but as a center in water conservation?”

Those enrolled on the platform describe their own action plan to care for the environment, Miller explains.

“It’s cool that you can see what other people in the world are doing,” he says. “For instance, you can see if there is something else they can do to change their life.”

The talk will also include ideas for how individuals and parishes can start taking action, “even if it’s just switching to LED lights or using more efficient appliances,” says Miller.

The presentation will be held in the parish hall at St. Bartholomew, 1306 27th St., in Columbus. All are invited, and refreshments will be served.

For more information, contact Andy Miller at andy.miller@archindy.org or 317-635-3174, or visit www.archindy.org/UCA.

Patron saint keychains are among the spiritual items offered to students receiving counseling at Roncalli High School in Indianapolis. (Photo by Bob Schmitt)

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See TEENS page 16

The Criterion Friday, September 29, 2023 Page 3
A prayer for marriages and families in an America that increasingly devalues both

The sacrament of marriage and raising a family have become complicated in today’s society. So says a recent study conducted by the Pew Research Center.

But should they be?

As Catholics, our faith teaches us much about marriage and family life. The Catechism of the Catholic Church states, “The marriage covenant, by which a man and a woman establish between themselves a partnership of the whole of life, is by its nature ordered toward the good of the spouses and the procreation and education of offspring; this covenant between baptized persons has been raised by Christ the Lord to the dignity of a sacrament” (#1602).

It also reads, “God himself is the author of marriage. The vocation to marriage is written in the very nature of man and woman as they came from the hand of the Creator. Marriage is not a purely human institution despite the many variations it may have undergone through the centuries in different cultures, social structures, and spiritual attitudes. The marriage between the individual person and of both human and Christian society is closely bound up with the dignity of conjugal and family life” (#1603).

Despite what our faith instructs us, a recent survey—which included respondents who identified as Catholic—conducted by Pew noted America’s public views of the family are “complicated” and becoming “more pessimistic than optimistic about the institution of marriage and the family.”

Why?

According to an article recently posted by OSV Newman and legal changes in recent decades have increased the variety of households in the United States, survey data shows. A growing share of adults in the U.S. in recent decades have either delayed or foregone marriage, according to Pew’s analysis of U.S. Census Bureau data.

The U.S. Supreme Court has also in recent years expanded the legal definition of marriage to include couples of the same sex. It did this in its ruling in Obergefell v. Hodges in 2015.

In the survey about people’s perceptions about the future of marriage and family in our country, 40% of Americans said they are very or somewhat pessimistic about the institution of marriage and the family. Just 25% are very or somewhat optimistic; another 29% said they are neither optimistic nor pessimistic.

Other survey findings include:

—While the American public generally supports a variety of family arrangements, they more favorably view some types of families over others. The vast majority support opposite-sex couples raising children, whether married or not, is a completely acceptable family arrangement. But minority said the same about single parents at 60% and about same-sex couples at 47%.

—About 23% of Americans called being married as either extremely or very important to living a fulfilling life, while just 26% said the same of having children.

—Among religious groups, just 22% of Catholics identified marriage as either extremely or very important to living a fulfilling life, 31% said the same about having children.

—We know that families are changing and there is no typical American family these days,” Kim Parker, Pew’s director of social and demographic trends research, said in a statement.

The statistics seem to indicate those surveyed embrace a more secularistic attitude when it comes to what they value as important. The survey found that when asked to rank what factors were extremely or very important for a fulfilling life, most Americans pointed to career satisfaction (71%) and having close friends (61%). Most Catholics surveyed ranked having a job or career they enjoy (77%) and having close friends (59%) as extremely or very important to living a fulfilling life as well.

Are your career and friends more important than your spouse and children? We hope and pray that’s not the case.

During the annual archdiocesan Wedding Anniversary Mass on Aug. 27, Archbishop Charles C. Thompson told those in attendance that marriage “and every vocation involves the universal call to holiness and mission.”

Married couples, he continued, must be witnesses of faith. “Through word and sacrament, 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.”

Let’s pray for happy and holy marriages, unions that allow God to be a third partner. Let’s pray spouses are open to having a family—whether it be through procreation or adoption. And let’s keep prayer at the heart of each family, remembering it is not a solution, but must be the foundation.

—Mike Krokos

Reflection/John Shaughnessy

A reminder about the essence of life in one of the last places we ever want to be

It was one of the last places I wanted to be, especially since it meant being there for one of the first persons who taught me about love.

My wife and I were anticipating an enjoyable weekend with one of my closest friends from college when our phone rang on that early Friday evening. I heard the distressed voice of one of my sisters saying, “Something has happened to Mom and moments later, I could also hear the voices of emergency medical technicians saying they had to get our mom to the nearest hospital for stroke victims as soon as possible.

In the uncertainty, the fear and the hospital followed. We prayed, asked for prayers from relatives and friends, and waited for news since we live more than 600 miles from the rest of my family. Then later that night came the update that my mom was being transferred by helicopter to one of the premier neuroscience hospitals in Philadelphia.

There also came this succinct, striking-to-the-heart text message from my sister, “I think you should come.”

We left early the next morning, wondering if we would be too late. Yet as the hours passed Saturday, there came encouraging reports about my mom’s speech and awareness. And by the time we finally got to see her in person, there was a sense of relief that she was coherent and speaking a few words. At the same time, there was a feeling of dread and concern because doctors believed she had not only suffered a stroke but a heart attack, too.

In the five days that followed in that hospital, her five children, their spouses, grandchildren and a niece took turns, two by two, visiting her in her room. And while there were anxious moments there, there were similar ones in the waiting room we shared with other families and friends of people who needed the hospital, too.

The wife of a state trooper cried as she shared how her husband needed surgery for a broken leg.

On one occasion, the parents of a young man who also needed surgery for a broken leg could be heard as they talked to their son in the waiting room.

At another time, two friends of the same young man joined him on the day before his surgery, walking and talking with him in a constant circuit around that waiting room.

There was also the news of a young woman who had a tumor removed seven years earlier and was now back for a similar surgery.

In all those moments, including the moments we shared with our mom, there was a feeling of being on edge, of being on the edge of life and death.

Yet, there was also the sense that the essence of life always comes down to our bonds, the ones between parents and children, between spouses, between friends, between siblings, between a person and their God.

Five days later, my mom was released from the hospital and transferred to a rehab center where—as of this writing—she has regained some strength, her speech and her feisty spirit.

At 95, she has the hope that God will embolden her peacefully at some point. Still, there is continuing uncertainty at what God has planned for her. But the same is true for the younger generation whom she shared a hospital wing. And the same is true for all of us.

In one of the last places I wanted to be, I was reminded again that our life paths can change in a blink, and that nothing matters more than how we relate to those relationships we have, the love we share.

(John Shaughnessy is the assistant editor of The Criterion.)

Letter to the Editor

Editorial helps reader better comprehend upcoming synod and what it’s about

I want to compliment The Criterion for the editorial “Preparing for the October Synod” in the Sept. 23 issue.

The differences in opinion on the Synod on Synodality have been so extreme, with so many people expressing their confusion about it. The opinion piece written by Daniel Conway was extremely easy to understand.

It was the first time I read about what Pope Francis called the “risks.” They too were easy to comprehend.

As a Catholic of 85 years, I always have cherished the belief that our Church is guided by the Holy Spirit. I believe that the Holy Spirit guided the election of Pope Francis and continues to guide him in the synodal process.

As we Catholics ponder whether the Holy Spirit is guiding us, I wonder if it might be wrong to question the pope’s continued guidance of holy Mother Church.

Dottie Morris
Indianapolis

Letters Policy

Letters from readers are published in The Criterion as part of the newpaper’s commitment to “the responsible exchange of freely-held and expressed opinion among the People of God.”

Letters from readers are welcome and every effort is made to publish them. Letters should be identified and include letters from as many people and representing as many viewpoints as possible. Letters can be from individuals or groups and should be relevant, well-expressed and tempered in tone. They must reflect a basic sense of courtesy and respect. The editors reserve the right to select the letters that will be published and to edit letters from readers as necessary based on space limitations, pastoral sensitivity and content (including spelling and grammar). In order to encourage openness, we allow 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 signed, but, for security reasons, the signatory’s name may be withheld.

Send letters to “Letters to the Editor,” The Criterion, 1400 N. Meridian Street, Indianapolis, IN 46202-2367. Readers with access to e-mail may send letters to criterion@archindy.org.

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En el Nuevo Testamento, Gabriel es el mensajero en el anuncio del nacimiento de Jesús a María. En el antiguo testamento, Gabriel es uno de los ángeles enviados a Daniel, en la visión de Daniel 8, donde se le habla de los “siete cuernos” que representan la corrupción del mundo y el fin de los tiempos. En la visión de Gabriel, se menciona especialmente la figura de Miguel Arcángel en tiempos de guerra y en el juicio final. Miembro del grupo de los ángeles de los ángeles, Miguel se enfrenta al demonio en el tiempo de su aparición. En la tradición de la Iglesia, Miguel es el arcángel de la protección contra el mal y el enemigo, especialmente a la hora de la vida y los problemas. En la tradición de la Iglesia, Miguel es el arcángel de la protección contra el mal y el enemigo, especialmente a la hora de la vida y los problemas. En la tradición de la Iglesia, Miguel es el arcángel de la protección contra el mal y el enemigo, especialmente a la hora de la vida y los problemas.
**Events Calendar**

**October 2-Nov. 5**
Planned Parenthood, 840 Georgia Road, Indianapolis. **40 Days for Life**, sign up for prayer times. Information: gdpindy.org. 317-213-4778, lindaf@40daysindy.org.


**October 3**
St. Bartholomew Parish, 1306 E. 10th St., Indianapolis. **Living Laudato Si’ Care for Our Common Home Globally and Locally.** 7:8 p.m.,archdiocesan Laudato Si’ action platform representative Andrew Miller presenting, free. 812-379-9535.

Church of the Immaculate Conception, 1 Sisters of Providence, St. Mary-of-the-Woods, St. Mary-of-the-Woods. Mass for the Feast Day of Saint Mother Theodore Guerin. 11 a.m., online option available. Information: 812-535-9592, pcovc@usp.org.

**October 4**
MCL Cafeteria, 5520 Cusom Center Rd., Indianapolis. **MCL Seniors Social**, 5 p.m. p.m., Catholic, educational, charitable and social singles—separated, widowed or divorced—age 50 and older, new members welcome, also call about regular Friday night dinner events. Information: 317-796-8605.

**October 4-Nov. 8**


**October 5**
St. Jude Church, 5533 McFarland Road, Indianapolis. **Arts of Vocation**. 11 a.m., litany, consecration to the Sacred Heart, Divine Mercy Chaplet followed by noon Mass. Information: 812-246-2512.

**October 7**
St. Peter and Paul Cathedral, 1347 N. Meridian St., Indianapolis. **Morning of Reflection honoring Our Lady**, 9 a.m.-12:30 p.m. tickets by Marian Movement of Priests past director Father Charles Becker and archdiocesan vocation director Father Michael Keul. 9:11-11:30 a.m. Mass 11:30 a.m., sponsored by Marian Center of Indianapolis, free. Information: 317-331-1328.

St. John Paul II Church, 2253 S. 38th St., Indianapolis. **First Saturday Devotion.** 8 a.m., rosary, litany, consecration to the Immaculate Heart of Mary, confessions. 8:10-8:30 a.m. Mass 8:30 a.m. Information: 812-246-2512.

Allen County War Memorial Coliseum, 402 W. Jefferson Ave., Fort Wayne, Ind. (Fort Wayne-South Bend Diocese). **Kingdom Builders Catholic Women’s Conference; Magnify!** 8 a.m.-4 p.m., doors open 7 a.m. Qualifies as a Regional Eucharistic Revival Event, featuring Catholic author Lisa Cotter, entrepreneur Kristin Reilly, Kingdom Builders Foundation Mary Jo Patrick, Mass celebrant Bishop Kevin C. Rhoades, $80 after Sept. 1, reserved table for eight $660, includes breakfast, lunch, unlimited beverages, Mass, confession vendors, sponsorship opportunities available. Information, registration: BuildingThroughFilm.com. **conference.**

**October 8**
Our Lady of Fatima Retreat House, 5533 E. 56th St., Indianapolis. **Deliver Me Jesus!** outdoor concert, 3:5 p.m., featuring the music of PT Anderson and Francesca LaRossa. Information, registration required. Registration: ftm.****retreatportal.com/events. 317-545-7681, laceyf@ archindy.org.


**October 9**
St. Therese of the Infant Jesus (Little Flower) Parish, 4720 E. 13th St., Indianapolis. **Jesus and the Eucharist Bible Study.** 6:30-9 p.m., first of seven Monday evening stand-alone sessions (Oct. 12, 20, Nov. 6, 13, 23, 27), content also available through formed.org, free, registration preferred. Information, registration: 317-501-0600, cadelfill@gmail.com.

**October 10**
Church of the Immaculate Conception, 1 Sisters of Providence, St. Mary-of-the-Woods. **Taizé Prayer at the Woods.** 7-8 p.m., silent and spoken prayers, simple music, silent, virtual option available. Information: Taize. SistersOfProvidence.org. 812-535-2052.

**Retreats and Programs**

**October 18**
St. Meinrad Archb Abby Guesthouse, 200 Hill Dr., St. Meinrad. **Christian Hospitality: Welcoming**

**Retreat for separated and divorced Catholics** will be held in Indianapolis on Oct. 6-8

A “Being and Belonging” weekend retreat for separated and divorced Catholics will be held at Our Lady of Fatima Retreat House, 5355 E. 56th St., Indianapolis, from 6 p.m. on Oct. 6 through 1:30 p.m. on Oct. 8.

Father James Farrell will facilitate the retreat, which offers participants a safe place to wrestle with their feelings about their separation or divorce and helps them find ways to heal and grow. Discover anew that God is with you in your struggles and in your hope. The cost is $190, which includes meals and a room with a shared bathroom.

For more information or to register, contact Mansfield Retreats at 317-545-7681 or e-mail laceyf@archindy.org.

**Indiana Catholic Conference launches new Catholic social doctrine video series**

The Indiana Catholic Conference (ICC) has produced a seven-part video series on Catholic social doctrine that is open for use in parishes, small groups or for individual reflection.

The videos delve into timeless principles that guide the Church’s work in public policy including human dignity, solidarity, subsidiarity and the common good. Each episode offers insights from archdiocesan leaders as they share how these principles guide their ministries.

The series can be viewed for free on the ICC’s website at IndianaCatholic.org/catholic-social-doctrine-series. Viewers are invited to submit feedback on the videos via e-mail to icc@archindy.org or on the ICC’s blog at IndianaCatholic.org/socialdoctrines.

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

**Wedding Anniversaries**

**Johanna and Shirley (Frank) Champe**, members of St. Gabriel Parish in Connersville, will celebrate their 60th wedding anniversary on Oct. 5. The couple was married at St. Gabriel Church in Connersville on Oct. 5, 1963.

They have two children: Sheila Duff and David Champe. The couple also has three grandchildren and four great-grandchildren.

**D. Anthony and Carolie (Kunke) Watt**, members of Holy Spirit Parish at Geist in Fishers, Ind. (Lafayette Diocese), formerly members of St. Anne Parish in Newcastle and Holy Spirit Parish in Indianapolis, celebrated their 60th wedding anniversary on Sept. 28.

The couple was married at St. Benedict Cathedral in Evansville, Ind. (Evansville Diocese), on Sept. 28, 1960.

They have four children: Nancy Miller, Catherine Siler, David and the late Ryan Watt. The couple also has eight grandchildren.


The couple was married at St. Jude Church in Indianapolis on Sept. 14, 1973.

They have three children: Chris, Drew and Matt Tilson. The couple also has seven grandchildren.

**Announcements for couples celebrating 50, 55, 60, 65, 70 or more years of marriage are accepted. Go to cutt.ly/anniversaries or call 317-236-1585.**
Sensory-friendly Mass is ‘perfect way’ to reach needs of stimuli-sensitive Catholics

By Leslie Lynch

The perfect way is Mass and the Eucharist. 'The perfect way is Mass and the Eucharist,' said Jennifer Bryans, director for the Diocese of Fort Wayne-South Bend’s Ministry for Persons with Disabilities, Allison Sturm. ‘We’ve been given a grant to visit parishes to explore ways that they welcome persons with differences,’ said Riley. ‘Eventually, we’ll put together best practices to share.’ That sharing began as participants enjoyed a reception after the Mass. Thompson, Farrell, Bryans, Riley and Sturm gathered to discuss their observations and to pool resources. Later, Thompson said 20 people signed up to help establish future sensory-friendly Masses at parishes in southern Indiana. She hopes to find parishes and priests willing to host so that persons with autism and other special needs become more integrated in their local parish families. “Everyone has a purpose,” Thompson said. “We all have a job to do.”

Participants pray prior to the archdiocese’s first-sensory-friendly Mass, celebrated in the chapel at Mount Saint Francis Center for Spirituality in Mount St. Francis on Aug. 27. (Submitted photo by Leslie Lynch)

Angela Thompson, left, poses with her daughter Natalie Thompson. As an advocate for those with sensory issues like her daughter, Angela coordinated a sensory-friendly Mass celebrated on Aug. 27 at Mount Saint Francis Spirituality Center’s chapel in Mount St. Francis. (Submitted photo)

Mark Hublar, a member of Our Lady of Perpetual Help Parish in New Albany who has Down syndrome, carries the Book of Gospels at the opening procession of the archdiocese’s first sensory-friendly Mass, celebrated in the chapel at Mount Saint Francis Center for Spirituality in Mount St. Francis on Aug. 27. Behind him is Conventual Franciscan Father John Elmer, who presided at the Mass. One feature of a sensory-friendly Mass is the use of low or ambient light, such as from an open door.

For similar reasons, Robby Riley, director of religious education at St. Pius X Parish in Granger, Ind., in the Diocese of Fort Wayne-South Bend, attended, joined by his diocese’s director of Ministry for Persons with Disabilities, Allison Sturm. “We’ve been given a grant to visit parishes to explore ways that they welcome persons with differences,” said Riley. “Eventually, we’ll put together best practices to share.” That sharing began as participants enjoyed a reception after the Mass. Thompson, Farrell, Bryans, Riley and Sturm gathered to discuss their observations and to pool resources. Later, Thompson said 20 people signed up to help establish future sensory-friendly Masses at parishes in southern Indiana. She hopes to find parishes and priests willing to host so that persons with autism and other special needs become more integrated in their local parish families. “Everyone has a purpose,” Thompson said. “We all have a job to do.”

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(Submitted photos by Leslie Lynch)
Those works will include providing healthy food in a “food desert” area, conducting cooking classes with an eye toward nutritional but budget-friendly items, and offering SVDP’s Changing Lives program to help individuals transform and pull themselves out of poverty.

‘Empower them to a new path’

The journey to David’s House began in 2019 when the Tri-County Good Samaritan conference was founded. It’s comprised of members from three parishes in three counties: St. Bridget of Leinster in Liberty Union County; St. Elizabeth Ann Seton in Richmond in Wayne County; and St. Gabriel in Connersville in Fayette County.

During the blessing ceremony, Talbert served as the special guide for the participants a saying he recently heard: “The great ones don’t say, ‘I accept what I can’t change.’ They say, ‘I change what I can’t accept.’”

“We what as Tri-County Good Samaritans can’t accept is poverty,” Talbert explained. The conference first built upon a furniture ministry already established at St. Elizabeth Ann Seton.

“We help families that are marginalized and impoverished get gently used furniture,” Talbert explained.

“When they come to our warehouse to pick up their furniture, we don’t want to make that a transaction like, ‘Here’s your furniture, see you later.’ We learn more about them and how else we can help them.”

“So, that furniture program is now a way for us to build relationships to get them into our other programs” at David’s House, he said.

One of the programs that will be offered is Changing Lives Forever. The 18-week course teaches qualified applicants how to lift themselves out of poverty, then offers graduates the help they need to avoid poverty.

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"It’s a really unique project,” said Paul Ansline after the blessing ceremony.

The president of the St. Vincent de Paul Indianapolis Archdiocese Council, which includes the Tri-County Good Samaritans conference, said the council helped financially support the effort.

“ar vision was really interesting and different. We’re really happy to have a facility with the St. Vincent de Paul name on it to help our neighbors here in Richmond.”

‘Positive and hope’

Prior to blessing the facility on Sept. 10, St. Elizabeth Ann Seton’s administrator Father Sengole Gnanaraj called David’s House a “hugely blessing for the community.”

“This is a historic day for the Tri-County community and also the Richmond Catholic community,” he told The Criterion. “Tri-County has ministries for the poor led by other denominations. But this is the Catholic ministry that is going to directly impact people. These [volunteers] are the hands and feet of Christ.”

During the ceremony, Father Gnanaraj called for God to bless “this building; all those who work here and those who enter here. May they all be in peace and in God’s providence.”

That prayer was already being answered, according to two women deeply impacted by the presence of David’s House.

“My sister came up missing here [at the laundromat] 22 years ago, July 22nd, 2001,” recalled Tammy Hughes of her sibling, Marilyn Renee Nicole “Niqui” McCown. “It was on a Sunday. My wife Donna and I had been looking for her ever since.”

Talbert recalled the night last year when Marshall finally said yes. “I was driving. He had just said to me, ‘I’ll do it.’ I’ll be a spokesperson for St. Vincent de Paul.”

“The next second we were hit by a debugger. David was killed. It was April 23, the same day [the] St. Vincent de Paul [Society] was founded in 1833.”

Greer said her son “would absolutely love what’s being done here” at David’s House.

“It looks so precious to see his picture up there,” she added, eyes welling with tears as she looked at a photo hanging on a wall in the facility. “Now when I come into Richmond [from Connersville], I can swing by here. It’s going to be a special place for me.”

People can transform

David’s House will be a special place, too, for those in the Vaile neighborhood where it’s located, said Acacia St. John. The program director for Forward Wayne County and member of the Wayne County Foundation was on hand for the blessing and reception that followed.

“It’s a high poverty area, a lot of low-income residents,” she said.

St. John recalled Talbert and other conference members taking part in a six-week Neighborhood Involvement and Community Engagement program offered by Forward Wayne County.

“It was about how do you engage your community?” she said. “How do you do something that is going to hopefully transform an area?”

At the end of the program, participants could apply for project funding. The Tri-County conference applied and received a grant to pay for the kitchen equipment in David’s House.

“We think that this just is going to be a really great infusion effort into helping people learn how to cook healthy meals, a place for gathering, something in their neighborhood so they don’t have to travel as far,” said St. John.

In other words, a ministry that will transform.

Just like the building was transformed. And the negativity of a site where a woman went missing 22 years ago. And just like David Marshall.

Talbert shared during the blessing ceremony that Marshall “made this amazing transformation as a person, from someone troubled to someone that was a great leader.”

“He gave us the confidence that people can transform and turn into incredible people into the person that’s truly inside them.”

There’s a lesson to be learned at David’s House, said Talbert, a lesson taught by the example of the man for whom it was named: “No matter what a person’s life is like, whatever wreak is within their life, they can still transform.”

(For more information on David’s House and other ministries of the Tri-County Good Samaritan St. Vincent de Paul conference, go to inlinkto/TCGSSVDP then click on the link on that page.)
10 things to know about October’s Synod on Synodality in Rome

(OSV News) – The eyes of the Catholic world turn to Rome on Oct. 4, as the worldwide Synod of Bishops convenes under the leadership of St. Francis of Assisi to focus on “synodality” and understanding what it means in terms of “communion, participation and mission” in the Church. Here’s what it’s all about and what to expect.

— The Synod on Synodality is three years in the making.

Pope Francis announced in March 2020 (at the height of the COVID-19 pandemic, especially in Italy) that the next synod would be held in October 2022 on the theme “For a Synodal Church: communion, participation and mission.” This was the first time in Church documents about two decades ago. In 2018, the topic was addressed by the International Theological Commission at the Synod on Synodality in the public synod of the Church in communion of the body of Christ and in the missionary journey of the people of God.”

Synodality was also a topic of conversation at the Synod of Bishops on the theme “Young People, Faith and Vocations” in October 2018.

In the Synod on Synodality’s “vademecum,” an official handbook issued in September 2021, “synodality” is described as “the particular style that qualifies the life and mission of the Church, expressing her nature as the people of God journeying together and gathering in assembly, summoned by the Lord Jesus in the power of the Holy Spirit to proclaim the Gospel,” adding, “Synodality ought to be expressed in the Church’s life and action.”

In his homily for the Mass opening the synod process, Pope Francis said, “Celebrating a synod means walking on the same road, walking together.” He said that when meeting others, Jesus would “encounter, listen and discern,” and those verbs “characterize the synod.”

The synod process, organizers said, “is a process, let us begin by asking ourselves—all of us, pope, bishops, priests, religious and laity—whether we, the Christian community, embody this ‘style’ of God, who travels the paths of history and shares in the life of humanity. Are we prepared for the adventure of this journey? Or are we fearful of the unknown, preferring to take refuge in the usual excuses: ‘It’s useless’ or ‘We’ve always done it this way’?”

— 3. A synod is a meeting of bishops. It has ancient roots in the Church’s history and continuity in the Eastern Churches, but declined in the Latin Church. The modern Synod of Bishops was instituted by Pope Paul VI in 1965.

“Synod” has been historically interchangeable with “council,” such as the Churchwide Council of Nicaea or the more localized meeting such as the Plenary Councils of Braga, which brought the U.S. bishops together in 1852, 1866 and 1884. The Jesuit Father José de Jesús Rodríguez, a member of the Cates community, has described the synod as a “vademecum” that detailed papal primacy, but they didn’t die out: “One of the first things that the future Pope John XXIII did when he became pope was to call a diocesan synod,” he wrote.

The idea for a permanent bishops’ council surfaced during the Second Vatican Council and in 1965, St. Paul VI established the Synod of Bishops with “the function of providing information and offering advice.”

It can also enjoy the power of making decisions when such power is conferred upon it by the Roman Pontiff; in this case, it belongs to him to ratify the decisions of the Synod,” St. Paul VI wrote.

— 4. The Synod on Synodality is the 16th Ordinary Synod since the global Synod of Bishops’ institution.

Three extraordinary general assemblies have also been held, with the last one in 2015 to complete the work of the 2014 ordinary general assembly on the family. An additional 11 special Synods of Bishops have been called to address specific issues or particular regions. Among them was a special synod on the Americas in 1997 and one on the Amazon region in 2019. Synods have a regular structure, including a synodal father, who serves as the synod president, writing a post-synodal apostolic exhortation.

Preparations for the Synod on Synodality sought to be the most extensive ever, with an invitation to every Catholic to provide input. An unprecedented participation occurred at the diocesan/national and continental levels.

The synod’s two-year preparation process invited all Catholics worldwide and the Church hierarchy where the Church needed to give greater attention and discernment. That feedback was gathered and synthesized by dioceses and then episcopal conferences, before being brought to the continental level. The syntheses from episcopal conferences and continental-level meetings were shared with the general secretary of the Synod, who informed a working document known as an “Instrumentum Laboris” for the general assembly’s first session. The document’s authors described it as “a living document of the Holy See, but of the whole Church.”

However, the U.S. Conference of Catholic Bishops (USCCB) report indicates that only about 7% of Catholics in the U.S. participated, representing slightly more than 1% of the U.S. Catholic population of 66.8 million.

The Synod’s Working Document objective boils down to answering a two-part question.

According to the vademecum, “The current synodal process is rooted in a fundamental question. How does this ‘journeying together’ take place today on different levels [from the local level to the universal level in the Church] to proclaim the Gospel? And what steps is the Synod inviting us to take in order to grow as a synodal Church?”

The Synod began in June to guide general assembly participants include many other reflection questions, but it particularly asks participants to think about how they can act “more closely together, by its focus on synodality, participation and mission: ‘How can we be more fully a sign and instrument of union with God and the whole of humanity?’ “How can we better share gifts and tasks in the service of the Gospel?”

And what processes, structures and institutions are needed in a missionary synodal Church?”

— 7. For the first time ever, non-bishops— including lay men and women—have a vote in the synod.

The synod’s general assembly includes more than 450 participants—363 of whom are voting members—96 of whom are non-voting members, and 50 experts. More than a quarter of synod members are non-bishops, including laypeople, who for the first time will have a voice in the synod’s deliberations. A debut effort was made to include women and young adults.

As of July 7, when the Vatican released the initial list, the number of voting women was the same as participating cardinals: 54. The list was subject to change ahead of the synod, organizers said.

In previous synods, some non-bishop participants held the non-voting role of “auditor,” which has been eliminated at this assembly, although some attendees will be non-voting experts, called “special experts,” or non-voting facilitators or advisers.

The presence of “non-bishops,” according to Cardinal Jean-Louis Tauran, the synod’s general relator, in a letter published at the time the change was announced, “enables the dialogue between the presence of the people of God and the discernment of the pastors.”

— 8. More than 20 Catholics from the United States have been appointed as non-bishops.

Participating American bishops chosen by Pope Francis are Cardinal Blase J. Cupich of Chicago, Cardinal Kevin J. Farrell, who heads the Dicastery for Laity, Family and Life, and Cardinal Timothy Dolan of New York; Bishops Robert E. Barron of Oakland, Calif.; Michael J. Cicero of Chicago; Stephen C. C柔和one of Providence, R.I.; Destroy O. Honsel, a member of the Catechumenate, and Sister Maria Cimperman, a member of the Society of the Sacred Heart, are among the 57 non-voting experts.

In an unusual move, the synod general assembly has been divided into two sessions, with the first on Oct. 4-29, and the second planned for October 2024. The decision, announced in October 2022, has parallels to the Synod of Bishops on the Family, which met in 2014 for an extraordinary general assembly of the Synod of Bishops, and then continued its work the following year as an ordinary assembly. For this year’s synod, all meetings culminated in the post-synodal apostolic exhortation “Amoris Laetitia” (“The Joy of Love”), released in 2016.

Prior to the synod, Pope Francis will preside over an ecumenical prayer vigil in St. Peter’s Square on Sept. 30. Synod participants will attend a retreat on Oct. 3 in Sacrofano, about 16 miles north of Rome. The retreat will include morning meditations—offered by Dominican Father Timothy Radcliffe of the United Kingdom and Benedictine Rev. Mother Maria Ignazia Angelini of Italy—afternoon small-groups and Mass. Meanwhile, the Taizé community and other organizations have organized a meeting in Rome that weekend called “Together—Gathering of the People of God” for young people.

The synod’s general assembly opens on Oct. 4 with a papal Mass that includes the new cardinals created at a Sept. 30 consistory. Among them is expected to be Archbishop Christophe Pierre, apostolic nuncio to the United States.
New Albany Deany St. John Bosco winners honored for youth ministry

By Michelle Fessel
Special to The Criterion

NEW ALBANY—The St. John Bosco Award is the highest and most selective honor presented to adult volunteers in the archdiocese who have dedicated more than 10 years of service in youth ministry programs for their parish and deanery community. Recipients of this prestigious award have dedicated thousands of hours, as well as their God-given talents and treasures, to help the youths of their parish and deanery community come to know, love and serve the Lord in profound ways.

The St. John Bosco Award was presented recently to two members of the New Albany Deanery: Donna Curry of Holy Family Parish in New Albany, and Jon Train of St. Michael Parish in Bradford.

The awards were presented on Aug. 26 during the Catalyst Catholic Gala held at Huber’s Orchard & Winery in Borden. The gala kicks off the annual donation campaign which helps to fund the ministry of Catalyst Catholic, the office of youth ministry in the New Albany Deanery.

The evening also highlighted parish and deanery youth ministries efforts—including those of Curry and Train, who are featured below.

Donna Curry: “One of God’s angels”

Described as a “one of God’s angels here on Earth” by a fellow Holy Family parishioner, Curry shares Christ’s love with youths of all ages and their families through a variety of parish programs. At Holy Family, she serves as a faith formation catechist, Children’s Liturgy of the Word leader, a Vacation Bible School volunteer, a member of the Faith Formation Commission and more.

Her willingness to go above and beyond in serving others, especially young people, makes her the ideal winner of the St. John Bosco award.

As many volunteers do, Curry began her role as a volunteer when her children were young and began attending parish faith formation classes. She deeply felt the call of leading by example and chose to jump right into the faith formation classroom—for the benefit of her own and others’ children.

She was on a mission to help youths find their path of discipleship. She was on a mission to help youths find their path of discipleship.

Jon Train shines ‘his faith to all’

Train has been a valuable parish and deanery volunteer for more than 14 years. He has been a leader for high school senior retreats, a parish faith formation catechist at St. Michael Parish, and a mainstay at the parish’s annual Lenten fish fry—an irony, given his allergy to shellfish.

Train is known for his uncanny ability to make young people feel seen and heard. He always takes the time to truly show interest in the young people he serves, often showing his sincere interest in their hobbies, sports and extracurricular interests. He has even shared his love of running with the youths, instituting an annual 5K race to benefit the youth ministry program at his parish.

As one of the first adult chaplains to lead the New Albany Deanery Mission Trip to Campton, Ky., in 2010, Train helped lay the foundation for the mission trips that followed and the ministry that continues in Campton today.

One little-known fact about Train is that he can often be found in the church before the Blessed Sacrament during his retirement, he volunteers with Court Appointed Special Advocates, again caring for children and youths who need someone to look out for them.

One of his former youths said Train “goes above and beyond to shine his faith to all those around him. I have no doubt he would go the extra mile if it meant helping someone out who is in need.”

Bishops’ pro-life chair calls for ‘radical solidarity’ with pregnant, parenting women

WASHINGTON (OSV News)— Pro-life efforts in the U.S. “must remain strong to end legalized abortion” in this nation, but all Catholics have a personal responsibility to accompany women facing difficult or challenging pregnancies, said the chairman of the U.S. Conference of Catholic Bishops’ (USCCB) Committee on Pro-Life Activities.

Bishop Michael F. Burbidge of Arlington, Va., invited Catholics into “radical solidarity” with pregnant women in a Sept. 18 statement commemorating the 50th anniversary of Respect Life Month in October. The U.S. bishops set aside the month “as a time to focus on protecting God’s precious gift of human life,” he said.

“While ending legalized abortion remains our pre-eminent priority, the most immediate way to save babies and mothers from abortion is to thoroughly surround mothers in need with lifegiving support and personal accompaniment. This is radical solidarity,” Bishop Burbidge said.

St. John Paul II first defined “radical solidarity” in this way, the bishop said, quoting from the pope’s 1984 book Crossing the Threshold of Hope: “In firmly rejecting ‘pro-choice’ it is necessary to become courageously ‘pro-woman,’ promoting a choice that is truly in favor of women. … The only honest stance, in these cases, is that of radical solidarity with the woman. It is not right to leave her alone.

“Being in radical solidarity with women who are pregnant or raising children in difficult circumstances means putting our love for them into action and putting their needs before our own,” Bishop Burbidge said. “Pope Francis reminds us that solidarity ‘refers to something more than a few sporadic acts of generosity. It presupposes the creation of a new mindset,’ a transformation within our own hearts.”

If you want more information on endowment funds at the Catholic Community Foundation, please contact us at ccf@catholicindy.org or 317-238-1422.
Early Church fathers led St. John Henry Newman to Catholicism

By Mike Aquilina

( devilnews) — At the heart of St. John Henry Newman’s conversion from Anglicanism to Catholicism in 1845 was his study of the early Christians, the fathers of the Church.

As an Anglican clergyman, he believed that they held the answer to the Church of England’s perennial problem—fragmentation in doctrinal and practical matters. He sought a purer reflection upon Scripture in the writings of the fathers, an interpretation untainted by modern politics and controversies.

His methods were—and remain—particularly appealing to modern readers. I confess I’ve filched them shamelessly as I prepared my books, especially Roots of the Faith.

Newman, whose feast day the Church celebrates on Oct. 9, read the fathers deeply, and not merely to extract theoretical propositions. He wanted to enter their world—prayers as they prayed them, to insert himself into the drama of the ancient arguments.

He immersed himself in the works of the fathers so that he could recount their stories in his brief Historical Sketches, in his book-length studies and, later, in one of his novels.

After decades of such labors, he concluded that “of all existing systems, the present communion of Rome is the nearest approximation in fact to the Church of the Fathers… Did St. Athanasius or St. Ambrose come suddenly to life, it cannot be doubted what communion he would take to be his own.”

An interesting thing had happened. Newman’s study of the fathers of the Church had caused him to desire the Church of the fathers (which became the title of another of his books). He wanted to place himself in real communion with the ancients, with Athanasius and Ambrose.

A notional or theoretical connection wasn’t enough, and could never be. He wanted to move out of the shadows of hypothetical churches, based on a selective reading of the Church fathers, and into the reality of the fathers’ Church.

In declaring Newman a saint in 2019, Pope Francis has held up his life as worthy of imitation. And, in the matter of encountering the fathers, it should hardly be a burden.

Like Newman and his contemporaries, so many modern people today hold a lively curiosity about Christian origins. Many ordinary Christians would like to move beyond the rather petty preoccupations of today’s tenure-track modern politics and controversies.

They would like to find their own imaginative entry into the world of the Church fathers. They would like “historical sketches” that were vivid enough to see with an attentive mind’s eye.

And what would we see in the works of the fathers? What would we see as we gazed through the window provided by archaeology of early Christian sites? We would see many familiar sights and sounds, fragrances and gestures:

—A Church gathered around the Eucharist—This emerges most vividly, not only in the Scriptures, but in the generation immediately after that of the Apostles, the generation of the so-called apostolic fathers.

The “Didache” (circa A.D. 48) includes the earliest eucharistic prayers. St. Clement of Rome (circa A.D. 67) sets out the different roles of clergy and laity as they come together for Mass. St. Irenaeus of Lyons (circa A.D. 107) describes the Eucharist as “the flesh of Christ” and treats the sacrament as the principle of the Church’s unity.

By the time we get to St. Justin Martyr (circa A.D. 155), we find a full description of the Mass that’s recognizable enough to be reproduced verbatim in the Catechism of the Catholic Church today.

—A Church that practices sacramental confession—The fathers argued amongst themselves about whether the Church should be strict or lenient in dispensing penance. But none of them denied that this was the eight and role of the Church and her clergy. The fathers heard confessions. They pronounced absolution.

—A Church whose members make the sign of the cross. At the end of the second century, Tertullian spoke of the sign as if it were the hallmark of ordinary, everyday Christian living. Among his wife’s beautiful qualities he mentioned the way she made the sign of the cross at night.

—A Church whose members bless themselves with holy water. The “prayer book” of St. Serapion of Egypt (fourth century) includes a blessing for holy water. Eusebius (late third century) describes the familiar font at the entrance to a Church.

—A Church with an established, sacramental hierarchy. St. Ignatius of Antioch shows us that, as the first century turned over to the second, the order of the Church was already well established. As he wrote letters to various local Churches, he assumed that each Church was governed by bishops, presbyters and deacons. He didn’t explain this. He didn’t argue for it. He just assumed it.

At the turn of the next century, St. Clement of Alexandria also presented this order as traditional—an imitation of the hierarchy of angels in heaven.

—A Church that venerates the saints. This shows up in the graffiti on the walls of the Roman catacombs. It shows up in the art of the cemeteries of the Fayoum in Egypt. It shows up in many lamps and medals and signet rings. St. John Chrysostom and St. Augustine wrote numerous homilies on the lives of the saints. The most ancient liturgies invoke their intercession. This is especially true of the Virgin Mary, whose prayers are included in canonical collections by the early third century.

—A Church that prays for the dead. In the 100s, devotional literature describes votive Masses celebrated at gravesides. The “prayer book” of St. Serapion of Egypt ascribes to the Virgin Mary, whose prayers are included in canonical collections by the early third century.

A likeness of St. Irenaeus of Lyon is pictured in a stained-glass window in the St. Irenaeus of Lyon church in Ontario. The writings of St. Irenaeus and several other early Church fathers led St. John Henry Newman from the Church of England to the full communion of the Church in 1845. (CNS photo/The Criterion)
Mental illness: Nothing can separate us from the love of God

I read with alarm and deep concern the recent report of the Centers for Disease Control and Prevention showing the number of suicides in the United States reached a 24-year high last year. Approximately 44,934 people took their own lives, making suicide one of the leading causes of death in our country. National statistics indicate that one person dies from suicide every 11 minutes.

Especially concerning is the rate of suicide in the youth population. Girls aged 10-14 now are taking their own lives more frequently than females; males are more likely to take their own lives than those with other means.”

From the earliest days of the Church, sacred music has moved from the hearts of many believers in its power to take our worship of Almighty God in his awesome power to a higher level of devotion than they were capable of expressing in the spoken word alone. I began to experience this power of sacred music as a high school student when I started serving Mass at St. Joseph Parish in Shelbyville.

I delivered deeper sacred music while a student at Marian University in Indianapolis, the University of Notre Dame, and the Saint Meinrad Seminary and School of Theology in St. Meinrad.

So, when my wife Cindy and I were planning our nuptial Mass, it was a natural for us to leave in my hands the music selection. In 2001, liturgy at St. Bartholomew Church in Columbus, I knew from the start that “O God Beyond All Praising” would be the opening hymn.

The text hymn was written in 1882 by the English composer Benjamin Smart, and it was usually sung to the stately hymn tune “Thaxted,” composed during World War I by English composer Ralph Vaughan Williams. One can hear a recording of the hymn, visit lakj.org.

While the text of all the verses of the hymn are beautiful, the final verse is especially fitting for a celebration of the sacrament of marriage. “Then hear, O gracious Savior, accept the love we bring, that we may be filled with the love you give, and may serve you as our king; and when our tomorrows are filled with good or ill, we’ll triumph through our sorrows and rise to bless you still: to marvel at your beauty and glory in your ways, and make a joyful duty of sacrifice for peace.”

This text, combined with the soaring beauty of Holst’s music, has moved my heart every time since it was performed at our parish Sunday Mass like June 9, 2001, all over again.

But recently Cindy and I was blessed to sing it from the congregation in two special liturgies in a month’s time.

In mid-August, we attended the funeral of a wife and mother from our parish who was a few years younger than us. She left behind a loving husband and children.

When I heard the strains of “O God Beyond All Praising” at the start of the closing hymn, I began to cry. The love of the deceased and everyone in that church helped us believe that we could triumph through our sorrows and rise to bless you still.

A few weeks later, Cindy and I sang the hymn again, this time at the wedding Mass of a young couple who had been about 3 months old on June 9, 2001. We marveled at God’s beauty and glories in his creation and in our mind’s eye reaching back to our own wedding day.

We have reached a turning point in our marriage where we can look back on many years that have been filled with good and ill, and see that we can look forward to many tomorrows in which we’ll carry out our joyful duty, our sacrifice for peace.

Marriage is a powerful sacrament in the Church rightly celebrated in sacred music. It encompasses the joys and trials of family life and opens our hearts to Christ’s closeness to his bride the Church in times of need.
The The Sunday Readings
Sunday, October 1, 2023

- Ezekiel 18:25-28
- Philippians 2:11-14
- Matthew 21:28-32

The Book of Ezekiel provides the first reading for Mass this weekend. Pivotal in Jewish history was the time spent by Hebrew captives and their descendants in Babylon, the capital of the then powerful Babylonian Empire. This empire conquered the promised land, ending the two Hebrew independent kingdoms. Many survivors were taken to Babylon. The exile, as the Hebrews came to call it, took place six centuries before Christ. It was a heartbreaking time. The Hebrews were far from their homeland. The exile seemed for many to have failed. God had failed them. The prophet Ezekiel wrote during this time. He responded to the fury and despair of the people. The prophet turned the tables by confronting the people with their own sinfulness. Where was their devotion to God? How faithful had they been in God’s people? No one could realistically argue that there had been no sin. Who deserted whom? St. Paul’s Epistle to the Philippians is the source of the second reading. Many early Christians were Jews, in practice or at least by blood. Many Jews, such as Paul himself, had been born in their religion, determined in Judaism. Many other early Christians were from pagan backgrounds. In many Christian communities, people from both these traditions lived side by side. Such was the case in Philippi. Jewish symbols and references appear in the letter, but the city in no sense was Jewish. Jews were there, but Philippi was thoroughly pagan, an important military base in the Roman Empire, situated in what is now Greece. Considering that Christians were a minority, Paul had to reinforce their commitment to the Lord and challenge them to withstand paganism. Paul magnificently proclaims Christ, the Lord, the Savior. This weekend’s reading is an example. Scholars think that this passage may have been an ancient hymn, sung by early Christians when they met for the Eucharist. St. Matthew’s Gospel furnishes the third reading. It recalls an encounter between Jesus, priests and elders. Since religion was everyone’s favorite topic at the time, even priests and persons learned in Judaism were interested in what Jesus said. God is the father in the parable. The vineyard represents the people of Israel, God’s own, God’s chosen, borrowing a well-known image from the prophets. Scholars suggest several possibilities regarding the sons, but one suggestion is that the first son represents Israel, the other son represents gentiles and sinners. The second son, not the heir, is true to God. Gentiles and sinners, represented by the second son, can hope for salvation. No one is beyond God’s love. Every sinner can repent.

Reflection
The teachings this weekend very much follow the stream of readings heard during the weekends of late summer and now early fall. The Church is calling us to genuine discipleship. We hear this call, realizing that we are sinners. Our sin shames us, cunningly convincing us that we are strangers in God’s kingdom. We feel overwhelmed, trapped by our weakness or complicity in our deliberate estrangement from God. Anyone can repent. Our voluntary sinfulness has crippled us, but it cannot be allowed to remove from us hope in the power of God’s mercy. The answer is simple. Turn to God. Ask for forgiveness. God will help us. Christian history is glorious in its stories of repentance and forgiveness. If we are as contrite as the second son in Matthew’s story, as wholehearted in our love for Jesus as is shown in the hymn in Philippians, we personally can write another chapter in this history. ✝

My Journey to God
When This Day Is Done
By Sandy Bierly

With every breath I take
When this day is done,
I think of you, my God
Who art in, with, and through me.

God’s love, joy, and peace flow
From the Blessed Sacrament,
Where two hearts become one
As Eucharist is received.

Gratefulness overwhelms me,
As I give thanks for all my life,
And look forward to Heaven
When this life is done.

(Sandy Bierly is a member of Our Lady of Perpetual Help Parish in New Albany. Photo: A stained-glass window inside St. Thérèse Chapel at Holy Hill in Hubertus, Wis., depicts St. Thérèse on her deathbed, where she proclaimed, “I will spend my heaven doing good on Earth. I will let fall a shower of roses.” Her feast day is on Oct. 1.) (OSV News photo/Sandy Lawon)

Daily Readings
Monday, October 2
The Holy Guardian Angels
Zechariah 8:1-8
Psalm 102:2, 16-23
Matthew 18:1-15, 10
Tuesday, October 3
Zechariah 8:20-23
Psalm 87:1-7
Luke 9:51-56
Wednesday, October 4
St. Francis of Assisi
Nehemiah 2:1-8
Psalm 117:1-6
Thursday, October 5
St. Faustina Kowalska, virgin
Blessed Francis Xavier Seelos, priest
Psalm 5:6-12, 7-8, 9-10
Psalm 19:8-11
Luke 10:1-12

Friday, October 6
St. Bruno, priest
Blessed Maria Jose Durocher, virgin
Baruch 1:11-22
Psalm 79:1-5, 8-9
Luke 10:13-16
Saturday, October 7
Our Lady of the Rosary
Baruch 4:3-12, 27-29
Psalm 69:35-37
Sunday, October 8
Twenty-seventh Sunday in Ordinary Time
Isaiah 5:1-7
Psalm 80:9, 10, 16-20
Philippians 4:6-9
Matthew 21:33-43

Question Corner
Jenna Marie Cooper

Church teaching against lying is nuanced and involves important distinctions.

Is it always wrong in every case to lie? What about the so-called “little white lie”? I’m thinking of situations where you tell a person something you know to be false to spare their feelings, when they’re likely never going to know the truth anyway.

A Catholic faith teaches us that lying is an offense against the eighth commandment and, in principle, always wrong. As the Catechism of the Catholic Church states: “By its very nature, lying is to be condemned. It is a profanation of speech, whereas the purpose of speech is to communicate known truth to others. The deliberate intention of leading a neighbor into error by saying things contrary to the truth constitutes a failure in justice and charity” (#2485).

However, as your question suggests, there are some nuances beyond order. For one thing, a lie might be mortally or venially sinful depending on the objective importance of the truth being obscured and on the seriousness of the potential harms that might come about because of the lie. A quick fib about eating the last piece of cake is obviously not on the same level as a lie in a business transaction that causes a family to lose their entire savings. It also might be useful to consider what a lie technically is. As the catechism, referencing St. Augustine, puts it: “A lie consists in speaking a falsehood with the intention of deceiving” (#2482). This means that not every untrue statement is a lie.

To give some examples, acting and some jokes involving saying things that aren’t true, but untruths uttered by an actor in a play or as part of the set-up for a clear punchline aren’t intended to deceive and are not considered lies in the above-mentioned sense. Likewise, inaccurate statements that come about from an honest mistake also are not lies, because there was no intention in such statements to distort the truth.

The catechism further specifies that: “To lie is to speak or act against the truth in order to lead into error someone who has the right to know the truth” (#2483). It should be noted that not everyone has the right to know about every situation. In most cases, it is not at all sinful to give an intentionally vague answer to a question that isn’t the proper business of the one asking. For example, if a noisy co-worker asks about a recent doctor’s appointment and you had, you have no obligation to share the details of your medical condition. “I’m fine, thanks,” and a fast change of subject is morally licit. Similarly, since we live in society and must be sensitive to the feelings of others, we don’t always need to be brutally honest and outspoken in all our thoughts and opinions. So, it’s fine and even at times required by charity—to answer certain questions with diplomacy and tact, as long as we’re not saying anything radically untrue in doing so.

With “little white lies,” I think a lot depends on the specific context, and whether the “white lie” involves stating a literal untruth. Reframing from telling sick people that they look terrible is not a lie, because staying silent is a scenario where both a need or obligation to comment is not inherently untruthful. Saying a bride is beautiful on her wedding day—even if you secretly think she’s rather average-looking—is also not really a lie, since beauty is an eye of the beholder and can encompass elements beyond physical appearance.

Finally, I’m against telling white lies that are clear-cut falsehoods, even if they only concern trivial matters. Beyond the question of whether this is a sin, telling even small lies can cause people to lose their trust in us over time.

Jenna Marie Cooper, who holds a licentiate in canon law, is a consecrated virgin and a canonist whose column appears weekly at OSV News. Send your questions to Catholic@OARnow.com ✝
Providence Sister Linda Kaliker served as education services, in social services in Indiana

PROVIDENCE SISTER LINDA KALIKER was a member of the Sisters of Providence of Saint Mary-of-the-Woods in St. Mary-of-the-Woods, died on Aug. 24 at Mother Theodore Hall on the campus of her religious community’s motherhouse. She was 82.

The Mass of Christian Burial was celebrated on Sept. 2 at the Church of the Immaculate Conception at the motherhouse in St. Mary-of-the-Woods. Burial followed at the cemetery.

Sister Linda was born on Nov. 4, 1940, in Fort Wayne, Ind. She entered the Sisters of Providence on Jan. 6, 1968, and professed final vows on Aug. 15, 1965.

Sister Linda earned a bachelor’s degree in education at Saint Mary-of-the-Woods College and a master’s degree in elementary education at Indiana University in Bloomington.

During her 65 years as a member of the Sisters of Providence, Sister Linda ministered for 20 years in Catholic schools in Illinois and Indiana. She later served in social services in Illinois and Fort Wayne. In 1995, she returned to the motherhouse where she ministered for 12 years at The Gift Shop at Center for Peace. Poor health led to Sister Linda’s early retirement from active ministry. Beginning in 2008, she dedicated herself entirely to prayer.

In the archdiocese, Sister Linda served in Indianapolis at the former St. Ann School from 1960-62 and at Holy Spirit School from 1974-81. She is survived by two sisters, Karen Wyss of Fort Wayne and Kathy Delamarter of Flower Mound, Texas.

Memorial gifts may be sent to the Sisters of Providence, 1 Sisters of Providence Road, Saint Mary-of-the-Woods, IN 47876.

Providence Sister Celeste Tsai served as library director for 34 years in Taiwan

PROVIDENCE SISTER CELESTE TSAI was a member of the Sisters of Providence of Saint Mary-of-the-Woods in St. Mary-of-the-Woods, died on Aug. 26 at Taishan, New Taipei City, Taiwan.

The Mass of Christian Burial was celebrated on Sept. 7 at Our Lady of Providence Chapel at Shalu, Taichung, Taiwan. Burial followed at TungHui Cemetery in Taichung, Taiwan.

A memorial Mass for Sister Celeste will be celebrated at 11 a.m. on Oct. 5 at the Church of the Immaculate Conception at the motherhouse campus.

Sister Celeste was born on May 29, 1943, in Tainan, Taiwan, China. She entered the Sisters of Providence on Aug. 30, 1967, and professed final vows on Sept. 28, 1980.

Sister Celeste earned a bachelor’s degree in English at Providence College in Taichung, Taiwan, and a master’s degree in Asian Studies at Seton Hall University in South Orange, N.J.

During her 56 years as a member of the Sisters of Providence, Sister Celeste ministered for 34 years as director of the Laking Library at Providence University in Taichung, Taiwan. After retiring, she ministered as a translator for her religious community and a consultant for Providence University. Sister Celeste dedicated herself entirely to prayer beginning in 1997.

In the archdiocese, Sister Celeste served as an instructor at Saint Mary-of-the-Woods College from 1963-80. She is survived by four sisters: Gretchen Montemayor of Walnut, Calif.; Ying Tsai of New York; Theresa Tsai of Tainan, Taiwan; and Merry Tsai of Taipei, Taiwan, and a brother, Yi-Fang Tsai of Taipei, Taiwan.

Memorial gifts may be sent to the Sisters of Providence, 1 Sisters of Providence Road, Saint Mary-of-the-Woods, IN 47876.
Investing with Faith/Jim Maslar

Perpetual endowments give us the chance to build our ‘cathedrals’

Whether Catholic or not, almost everyone who travels to Europe visits a cathedral.

Before the 2019 fire forced its closure, Notre Dame Cathedral in Paris drew 12-14 million visitors every year. That’s an astonishing number, especially since the population of France’s capital city is slightly more than 2 million. But even more amazing is that Notre Dame is only one of more than 600 spectacular churches still dotting the continental landscape. Some have been standing as a public witness to Christian faith for more than 1,000 years.

Of course, extraordinary places like Chartres, St. Peter’s, Westminster Abbey and Sagrada Familia don’t suddenly appear out of nowhere. Our spiritual ancestors made a substantial transfer of wealth in human history from our generation has a unique opportunity to do just that. What could our lasting mark of stewardship in this world be that glorifies God and nourishes the faith of the generations to come?

Might I humbly suggest that endowments can be the financial “cathedrals” of our time, capable of sustaining the works of our Church for decades and centuries to come, witnessing to the faith and sacrifice of our current generation in perpetuity?

And we are living at a unique moment for this, indeed. During the next 15-20 years, we will witness the largest transfer of wealth in human history from any way afflicted, these are the joys and the hopes, the griefs and the sorrows of the world — no generation has done so with little expectation of living long enough to see them completed. Most took at least 50 years, many rose through the centuries.

But even more amazing is that Pope Francis’ choices for next WYD celebrations are focused on hope, which will be part of the Holy Year

celebration of World Youth Day in 2026 in Seoul, South Korea, dioceses around the world are to celebrate World Youth Day on a local level on the feast of Christ the King.

The Dicastery for Laity, Family and Life announced on Sept. 26 that Pope Francis had chosen as the theme for the upcoming Nov. 26 celebration “Rejoicing in hope” (Rom 12:12).

And for World Youth Day on the local level on Nov. 24, 2024, he chose: “Those who hope in the Lord will run and not be weary,” drawing from the Lord’s promise in Isaiah 40:31.

The theme for the jubilee year itself is “Pilgrims of Hope.”

Announcing the themes, the dicastery quoted the Second Vatican Council’s “Pastoral Constitution on the Church in the Modern World,” which said, “The joys and the hopes, the griefs and the anxieties of the men and women of today, especially those who are poor or in any way afflicted, these are the joys and hopes, the griefs and anxieties of the followers of Christ.

“Now as then, in today’s difficult times, the Church wishes to rekindle hope in the world,” the dicastery said. “To do this, she relies especially on young people, who are the leading figures of history and ‘missionaries of joy.’

With the themes of the two forthcoming World Youth Days, [Pope Francis] now invites young people to deepen their understanding of Christian hope and to witness joyfully that Christ is alive,” the dicastery said.

VATICAN CITY (CNS)—As Catholic young people around the world prepare for the Holy Year 2025, Pope Francis has asked them to focus on hope.

Before the Jubilee of Young People, which will be part of the Holy Year celebration, and the next international
TEENS
continued from page 3

them feel worse,” they felt “unable to stop themselves” from logging on. Being “unable to stop” is true regardless of gender. Teens ages 13-18 spend an average of nine hours on their phones per day—not including use for homework—according to a 2021 study by Common Sense Media.

One of the first things to put the phone down is that age group’s use of social media as an indication of acceptability, says Griswold. “One of the main tasks as teens is to stand out, to figure out ‘who am I compared to everyone else’ trying to fit in and be accepted by a group of people,” he explains.

But there is another, more scientific factor affecting teens’ excessive use of smartphones, Griswold adds. “Phones are more like slot machines than a place for information,” he says. “They trigger a dopamine response that makes you want more, and teens are extra sensitive to dopamine.”

The negative impact on teens of all that screen time—partly using social media—is pervasive. Griswold lists dangers like “exposure to hurtful people, cyberbullying, porn, the stress of being always being on, always in contact, the fear of missing out—FOMO.”

And by staying up too late too “connecting with friends,” teens are “not getting homework done, not getting enough sleep so they’re tired and they can’t regulate their emotions as well,” he adds.

Buxton says social media use “is a major factor in mental health issues in the students I see.”

“The comparison to others causes a lot of self-esteem issues,” he says. “And information overload ‘causes a lot more feelings of confusion, pressure and stress.’

“Here are other factors too. Of course, and the nature versus environment” debate is still active in regards to mental health.

Untangling the pieces
Regardless of the cause for teen anxiety, stress and depression, counseling can help. “Imagine a ball of yarn tangled with many different colors. These are your thoughts and feelings all tangled together,” Weaver says in explaining the benefits of teen counseling. “Sometimes it can be really hard to untangle each piece by yourself. Without tools, these strings can stay tangled or snuck in place. ‘A therapist is there to help you look at each piece of yarn separately and untangle them to make more sense.’

‘As stress and anxiety levels rise, symptoms such as ‘isolation, trouble sleeping, being tired, grades decreasing, physical pains can all be indicators of a mental health issue,’ says Buxton.

In the case of physical symptoms, she advises first taking the teen to rule out any physical problem, like Maria and her husband did for Isabelle.

For behavioral symptoms, Griswold offers adults three tests to determine if a teen needs help: intensity, duration and the teen’s normal character.

For intensity, he says, consider if the teen’s emotions “are larger than what would normally fit into a response, like if you take away their phone and they react violently and start throwing things.”

Similarly, note how the behavior “fits with the typical character of the child,” says Griswold, “if the child was irritable growing up or short- tempered is [their current behavior] just part of their character? It’s a large, drastic change from who they are, they might need help.”

Finally, he says, consider how long the behavior has lasted.

“Depending on the emotion, if it lasts more than one to six months” it could be time to “consider if this is a growing pain or if it’s time to seek help,” says Griswold.

He recommends parents ask their struggling teen open-ended questions like, “What changes have you noticed in yourself?” and ask if they’d like help. “You can say, ‘Let’s try one or two [counseling] sessions and see what you think.’”

For non-parents who notice a teen struggling, Griswold recommends they talk to the parents “about the changes they’ve noticed and the impact it’s having.”

Come from a place of concern to soften that topic, like, “I’m seeing a big struggle your child is going through. ‘”

Justin Griswold

One point all three specialists emphasize is the importance of taking action at any sign or mention of suicide or self-harm.

“If you see harm, it doesn’t matter if they want help or not—they need help,” says Griswold.

Buxton adds that if an adolescent tries to take his or her life or mentions suicidal thoughts of doing so, “That always needs to be taken seriously. They might say, ‘I was just joking’ or ‘I didn’t mean it,’ but it still needs to be taken seriously because there might be something else going on.

‘When it’s not talked about is when problems persist and become more complicated.’

‘Integration of the whole person’
‘If the teen is open, incorporating faith into counseling “can bring a sense of purpose,” says Griswold, who holds a master’s degree in counseling from Franciscan University of Steubenville with an emphasis on Catholic-Christian counseling.

“It can help them understand their value and worth, and a lot of them are asking about their value and worth. Faith gives an answer to that.”

When drawing upon the Catholic faith in particular can help counselors assist their clients—teen or otherwise, he adds.

“Our faith helps [counselors] really understand the integration of the whole person—not just work on symptom reduction. It offers an understanding of how emotions, intellect, heart, soul, mind and body work together.’”

Weaver says if a student desires, faith is woven into her sessions, “whether that means encouraging, praying, going to Mass or just using the time to reflect.”

That helps in many ways.”

The counseling team at Roncalli offers prayer cards and saint key chains to the students they counsel, says Buxton. “Like patron saints, getting specific with what a student is dealing with. And we often offer the opportunity for a student to go to adoration during the school day if they’re having a tough time.”

Understanding and empathy ‘can go a long way’
Isabelle did go to a few counseling sessions, says Maria. But the ultimate answer for her mental health struggle was anxiety medication.

“Her symptoms diminished with the use of the medicine,” says Maria. “Now she’s off the medication and has no symptoms.”

Still, the counseling was beneficial.

“Even though it was only a few sessions, counseling gave her some different techniques to use when she was feeling anxious,” Maria says. “The other thing that helped was the counselor really told her sister. ‘Here’s what you can do when you feel anxious.’

Such open talk about mental health is important, says Buxton.

“Sometimes I hear people say mental health is a buzzword or that teens use that as a crutch,” she says. “That’s a harmful way to look at it.

‘We’re dealing with something. The more understanding and empathetic we can be will go a long way.’

(Those experiencing thoughts of suicide or a mental or substance use crisis should call or text 988 to reach the 24/7 National Suicide & Crisis Lifeline. A list of Catholic-enrolled counselors can also be found at lnkiy.in/MentalHealthMinistry and lnkiy.in/CounselorList.)

Mental health resources are available in central and southern Indiana
Following is a list of mental health resources available in central and southern Indiana vetted by the archdiocese.

A list of Catholic therapists and counselors located in central and southern Indiana, vetted by the archdiocese, can be found at lnkiy.in/ArchdioceseLeaders or lnkiy.in/CounselorList.

—Catholic Charities Bloomington offers individual, couples, family and child counseling. Most health insurance are accepted, with a sliding fee scale available. For accessibility to all needed, this counseling is not faith-based. Call 812-332-1262 or go to ccbm.org for more information.

—Catholic Charities Indianapolis (CCI) offers individual, couple and family counseling on a sliding fee scale based on income. CCI also accepts a variety of private insurances as well as Medicaid. For accessibility to all in need, this counseling is not faith-based. Call 317-236-1500 and select option 2. Go to lnkiy.in/CCI/Counseling to complete an intake form and for a list of therapists.

—Caregiving can be stressful and isolating. Catholic Charities Indianapolis offers Caregiver Support Groups at the Archbishops Edward T. O’Meara Catholic Center in Indianapolis from 1-2:30 p.m. on the third Thursday of the month, and St. Jude Parish in Indianapolis from 5:30-7 p.m. on the third Tuesday of the month. Registration is required. For more information, go to lnkiy.in/ CCI/Caregivers, call 317-261-3738 or e-mail mywoodworth@archindy.org.

—St. Jude Parish in Indianapolis offers a twice yearly six-week bereavement support group open to all. The next sessions start in November. For more information, contact Patty Collins at pcollins@stjudem.org or 317-796-4371. Many parishes offer bereavement ministry as well; call your parish office for more information.

—Patron saints: St. Dymphna, patron saint of mental health; St. Benedict Joseph Labre, patron saint of those suffering from mental illness; Our Lady of Lourdes, patroness of healing; St. Thérèse of Lisieux (the Little Flower), who suffered from depression; St. Oscar Romero, who suffered from obsessive-compulsive disorder; St. Padre Pio, with his motto “Pray, hope, and don’t worry”; Blessed Julian of Norwich, with her motto “All shall be well, and all shall be well, and all manner of thing shall be well”; St. Teresa of Calcutta, who remained joyful and faithful during 50 years of spiritual dryness; especially for teens: St. John Paul II, who loved youths and founded World Youth Day.

—Another helpful saint is St. Jude, patron saint of hopeless causes. A relic of the arm bone of St. Jude will be available for veneration at St. Jude Church in Indianapolis from 1-10 p.m. on Oct. 5.

—More resources, including various links, videos to music and videos for parishes are available at lnkiy.in/ MentalHealthMinistry.