Participants in the LifeChain event in Lawrenceburg pose in front of St. Lawrence Church on Respect Life Sunday, celebrated on Oct. 1 this year. The Catholic Church celebrates October as Respect Life Month, a time to consider more deeply why every human life is valuable and reflect on how to build a culture that protects life from conception to natural death. (Submitted photo)

Archbishop Thompson calls Catholics to be ‘all in’ when it comes to respect for life

By Natalie Hoefer

Every October, Catholics are called to consider more deeply why every human life is valuable and reflect on how to build a culture that protects life from conception to natural death.

In light of this call, the first Sunday of October is known as Respect Life Sunday, which this year fell on Oct. 1. On that day, Archbishop Charles C. Thompson celebrated a Mass at St. Peter and Paul Cathedral in Indianapolis.

He also bestowed three Catholics with the archdiocese’s pro-life awards. Mary and Larry Dougherty of Immaculate Heart of Mary Parish in Indianapolis received the Archbishop O’Meara Respect Life Award, and Sara Cabrera of St. Thomas More Parish in Mooresville received the Our Lady of Guadalupe Pro-Life Youth Award. (See accompanying article on page 16 for more on this year’s recipients.)

Archbishop Thompson noted at the beginning of the Mass that this year’s Respect Life Month theme chosen by the U.S. Conference of Catholic Bishops is “Radical Solidarity,” described on its website as the need to be “courageously pro-woman, promoting a choice that truly protects, accompanies and supports women and their children.” (See related editorial on page 4.)

Hispanic family camp prepares participants for an encounter with Christ

(Each year, the United States celebrates National Hispanic Heritage Month from Sept. 15-Oct. 15.)

By Felix Navarrete

Special to The Criterion

BROWN COUNTY—More than 250 people, including adults, teens and young children, took part in an Hispanic Family Camp led by the archdiocesan Office of Hispanic Ministry. Sixty-eight families were at Catholic Youth Organization Camp Rancho Framasa on

See HISPANIC, page 8

Father Michael Keucher carries the Blessed Sacramento during a eucharistic procession on the evening of Sept. 16 during the archdiocesan Family Camp. (Submitted photo by Felix Navarrete)
CARDINALS

continued from page 1

The total would be 18 when counting Italian-born Cardinal Silvano Tomasi, a former Vatican official, who is a U.S. citizen.

At the beginning of the ceremony, Cardinal Prevost thanked Pope Francis on behalf of the new cardinals, noting how the consistory was taking place just before the opening of the assembly of the Synod of Bishops on synodality.

“The Church is fully such only when it truly listens, when it walks as the new people of God in its wonderful diversity, rediscovering continually her own baptismal call to contribute to the spread of the Gospel and the kingdom of God,” he said. “The beauty of the universality of the Church that will be manifested in the unfolding of the synod will be a very important sign, which will be able to speak of the mission that all of us baptized have received, in communion with the successor of Peter and in the profession of the same faith.”

Before receiving their red hats, their cardinal’s rings and the names of their titular churches in Rome—an assignment that makes them formally members of the clergy of the Diocese of Rome—the new cardinals made a profession of faith, reciting the Creed in Latin, and made an oath of fidelity to Pope Francis and his successors.

Cardinal Prevost, a former superior general of the Augustinian religious order, was given the Church of St. Monica, mother of St. Augustine.

In his homily at the consistory, a prayer service that lasted slightly more than an hour, Pope Francis drew the prelates’ attention to the Pentecost story in the second chapter of the Acts of the Apostles and particularly to its listing of those who heard the Apostles, each in their own language although they were “Parthians, Medes and Elamites, inhabitants of Mesopotamia, Judea and Cappadocia, Pontus and Asia.”

“Normally we pastors, when we read the account of Pentecost, identify ourselves with the Apostles,” the pope said. But if the cardinals recognize themselves as members of the crowd, he added, they would “rediscover with amazement the gift of having received the Gospel” in their own languages and would give thanks for having been evangelized among their own people, often by their mothers or grandmothers.

“Indeed, we are evangelizers to the extent we cherish in our hearts the wonder and gratitude of having been evangelized, even of [still] being evangelized, because this is really a gift always present, that must be continually renewed in our memories and in faith,” the pope told them.

In humility, and with that diversity, he said, “the College of Cardinals is called to resemble a symphony orchestra, representing the harmony and synodality of the Church.”

Pope Francis said he referred to “synodality” not only because the synod assembly was opening on Oct. 4, “but also because it seems to me that the metaphor of the orchestra can well illuminate the synodal character of the Church,” which relies on each member making a contribution, occasionally as a soloist, but usually in harmony with others.

How has God made his presence known in your life? Share it with our readers

The Criterion is inviting you, our readers, to share your thoughts and stories about this question, “How has God made his presence known in your life? Maybe you routinely feel his presence in an everyday situation. Maybe you have known his presence in a life-changing moment. Maybe it’s happened in your relationship with a family member, a friend or even a stranger. Maybe it was in a dark time of your life or an especially joyful one.”

Whatever the case may be, we would like to hear your thoughts and your stories. Send your submissions to John Shaughnessy by e-mail at jshaughnessy@archindy.org or by mail in care of The Criterion, 1400 N. Meridian St., Indianapolis, IN 46202. Please include your parish and a daytime phone number where you can be reached.†

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The Criterion

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Synod is called to understand truth and to listen.

The working document for the synod assembly “is unafraid to be truthful about the challenges we must address,” he told the synod’s voting members, who include lay men and women for the first time. The document “speaks openly about the hopes and sorrows, the anger and the joy of the people of God” and asks the members to do the same.

“How can we draw people to the One who is the truth if we are not truthful about ourselves?” Father Timothy asked.

In seeking and sharing the truth, he said, “disciplined scholarship” is necessary so that individuals overcome the temptation to use the word of God and the teachings of the Church for our own purposes,” which, in effect, is to claim, “God must be right because he agrees with me!”

The prayer and listening the synod calls for are essential, he said, because “if what another says is indeed true, it cannot threaten the truth that I recuse. I must open my heart and mind to the spaciousness of the divine truth. If I believe that what the other says is not true, I must of course say so, with due humility.

“If we let ourselves be guided by the Spirit of truth, we shall doubtless argue” during the synod, he said. “It will sometimes be painful. There will be truths we would rather not face. But the Holy Spirit would fill the synod participants with “wisdom and courage in order to be servants of communion and bold to listen to the Spirit of truth in order to know what the Lord is saying to the churches.”

Seated before the San Damiano cross, in front of which St. Francis of Assisi said he heard Jesus tell him to “rebuild my church,” Pope Francis prayed that “the synod be a ‘kairos’ [moment] of fraternity, a place where the Holy Spirit will purify the Church from gossip, ideologies and polarization.”

Alongside Pope Francis were the leaders of 12 Christian churches and communities, including Orthodox Ecumenical Patriarch Bartholomew of Constantinople, Anglican Archbishop Justin Welby of Canterbury, Syrci Orthodox Patriarch Ignatius Aphrem II and the Rev. Anne Burghardt, general secretary of the Lutheran World Federation. Some 4,700 young people from 51 countries and belonging different Christian traditions also were present in the square, according to the ecumenical Taizé community which organized the event.

The Vatican said some 18,000 in total were present.

Many of the young participants in the prayer vigil completed a pilgrimage through Rome, walking to St. Peter’s Square after a time of praise and worship at the Basilica of St. John Lateran, the cathedral and mother church of Rome, on the other side of the city.

Pope Francis told the group that just as silence is necessary to listen to the different perspectives that exist within the Catholic Church, “silence is essential for the journey of Christian unity.”

“Silence is fundamental to prayer, and ecumenism begins with prayer and is sterile without it,” he said. “The more we turn together to the Lord in prayer, the more we feel that it is he who purifies us and unites us beyond our differences.”

To put the vigil’s message into action, eight minutes of silence were observed in the ornate square which was decorated with Dutch flowers.

The pope noted that the silence that fell upon the square was “not an empty silence, but a moment filled with faith, expectation and readiness.

“In a world full of noise, we are no longer accustomed to silence; indeed sometimes we struggle with it because silence forces us to face God and ourselves,” he said. “Yet it lies at the foundation of the word and of life.”

Joining at the center of the stage by the other Church leaders, Pope Francis closed the prayer vigil by praying that the Holy Spirit would fill the synod participants with “wisdom and courage in order to be witnesses of truth and to be the strengthened and unafraid witnesses of your forgiveness in today’s world.”

We are...
Respecting life in action, not theory

Since 1973, the Catholic Church in the United States has observed the month of October as “Respect Life Month.” During the past 50 years, much has been accomplished in the effort to promote the dignity of human life, but there is no question that much more needs to be done.

A great many prayers, sacrifices and good works are still desperately needed to transform a culture of death into a culture of life. According to Bishop Michael F. Burbidge of Arlington, Va., chairman of the U.S. Conference of Catholic Bishops’ (USCCB) Committee on Pro-Life Activities, one positive way to continue this important work is by embracing women facing difficult or challenging pregnancies. This is what Pope St. John Paul II called “radical solidarity,” respecting life in action, not just in theory.

Pope Francis frequently warns against attitudes that make the Church’s moral teaching seem abstract or insensitive to the intense suffering of others, especially the poor and vulnerable. When we argue in favor of pro-life positions—clearly we must do in order to remain faithful to the Gospel—it’s vitally important to accompany our rhetoric with concrete actions.

As Bishop Burbidge writes, quoting St. John Paul II’s 1994 book Crossing the Threshold of Hope, “As long as we reject ‘pro-choice,’ it is necessary to become courageous ‘pro woman,’ promoting a choice that is truly in favor of women. The only honest stance, in our own hearts, so that we can recognize in every person the face of Christ and place their needs before our own.” This is radical solidarity with the poor and vulnerable.

In pro-life advocacy that this close to home, how can each of us—by our actions as well as our words—work to change the minds and hearts of family members, friends and fellow citizens? How can we use our individual gifts and talents to promote a genuine culture of life? And most importantly, how can we walk with women who are in trouble and actually help them?

In addition to enshrining pro-life laws and policies,” Bishop Burbidge says, “the transformation of our culture also requires continual conversion of our own hearts, so that we can recognize in every person the face of Christ and place their needs before our own.” This is radical solidarity with the poor and vulnerable.

As Archbishop Charles C. Thompson, chairman of the U.S. Catholic bishops’ Committee on Pro-Life Activities, delivers the homily during the opening Mass of the National Prayer Vigil for Life on Jan. 19 at the Basilica of the National Shrine of the Immaculate Conception in Washington, (2023 news photo/Rob Holland)
Loving Father, increase our devotion to the most holy rosary, and draw us ever closer to you in humble prayer and in the recitation of the rosary.

Saturday, Oct. 7, is the memorial of Our Lady of the Rosary. Originally, this day commemorated the 1571 naval victory at Lepanto (located on the Adriatic Sea between Greece and Italy), the battle that historians say saved the Christian West from defeat at the hands of the Ottoman Turks. On the eve of the battle, the sailors prepared their souls by falling to their knees on the decks of their galleys and praying the rosary. The Blessed Virgin Mary was said to intervene at a decisive moment in the conflict and, as a result, the Ottoman invaders were repelled.

Today we remember Mary under the title Our Lady of the Rosary primarily because of the powerful, popular devotion of the rosary. Pope Francis calls the rosary a “simple contemplative prayer, accessible to all, great and small, the educated and those with little education. In the rosary, we turn to the Virgin Mary so that she may guide us to enter into a closer relationship with Jesus her Son.”

The repetitive, meditative prayers of the rosary allow us to walk with our Lord and his Blessed Mother through the mysteries (joyful, luminous, sorrowful and glorious) that reflect on the sacred events of the New Testament and bring us closer to Jesus and Mary. These are some of the most significant moments in the history of our salvation, and they are worthy of our continued reflection and prayer.

When we read the lives of the saints, we discover common patterns of prayer and devotion. By far, the most common practice of holy women and men is their devotion to the holy Eucharist and their frequent (often daily) reception of our Lord’s sacred body and blood at holy Mass. But it’s also true that many saints—who are officially recognized by the Church as those “saints next door” who express their deep love and respect for the Rosary.

When we use, as Pope Francis reminds us, “in the rosary while we repeat the Hail Mary we meditate on the mysteries, on the events of Christ’s life, so as to know and love him ever better. The rosary is an effective means for opening ourselves to God.” Each time we pray the rosary, the Holy Father says, “we are taking a step forward, toward the great destination of life” and approaching our heavenly homeland.

The rosary is frequently prayed by pilgrims who travel to holy places in all regions of the world. The prayers that make up the rosary—the Apostles Creed, the Lord’s Prayer, the Hail Mary and the Glory Be—are familiar to us. They are simple and contemplative, especially when combined with reflection on the mysteries.

When we pray the rosary, we don’t have to worry about what to say. The structure of the five decades, the repetition of prayers that most of us learned as children, and even the traditional “saying the beads” all provide us with a powerful opportunity to place ourselves in the presence of God through the intercession of our Blessed Mother, Our Lady of the Rosary.

The word “rosary” comes from Latin and means a garland of roses, the symbol being one of the flowers used to symbolize Mary, Mother of the Church and of Christ. The rosary conclude with a traditional prayer known as the Hail Holy Queen (Salve Regina) which was composed at the end of the 11th century. The Salve Regina is the most commonly used prayer to the Blessed Virgin Mary after the Hail Mary.

As we remember our loving Mother Mary under the title Our Lady of the Rosary, let’s sing her praises with these words that conclude the “simple, contemplative” recitation of the most holy rosary:

Hail, holy Queen, mother of mercy, our life, our sweetness, and our hope. To you do we cry, poor banished children of Eve. To you do we send up our sighs, mourning and weeping in this valley of tears. Turn then, O most gracious advocate, your eyes of mercy toward us, and after this our exile show unto us the blessed fruit of your womb. Jesus, O clement, O loving, O sweet Virgin Mary.

Pray for us, O Holy Mother of God. That we may be worthy of the promises of Christ, your Son. And that, through your intercession, we may grow closer to him.

Padre amosivo, aumenta nuestra devolución al santísimo rosario y aceranémos cada vez más a ti por intercesión de la Madre de tu Hijo, nuestro Señor Jesús, que vive y reina contigo en la unidad del Espíritu Santo. Dios, por los siglos de los siglos. Amén. (Oración matutina)

El sábado 7 de octubre es el memorial de Nuestra Señora del Rosario. La palabra “rosario” procede del latín rosarius y significa “garland of roses.” El concepto de “rosario” (un medio eficaz para abrirnos a Dios”) cada vez es más extendido. En este día se recordará a Nuestra Señora del Rosario, que es la madre de nuestro Señor Jesucristo, y se le invoca a través de sus virtudes y bendiciones. El rosario es un recurso espiritual que nos ayuda a meditar y reflexionar sobre los misterios de la vida de Jesús.

En el rosario, se repiten oraciones que nos recuerdan momentos importantes de la vida de Jesús y María. Estas oraciones son: el Apostles Creed, el Padre Nuestro, el Ave María, el Gloria, y la oración “Salve Regina” (Hail Holy Queen). Cada vez que rezamos el rosario, nos acercamos más a la presencia de Dios y a la intercesión de la Madre de Dios, Nuestra Señora del Rosario.

El rosario es una práctica accesible para todos, grandes y pequeños, letrados y no letrados. En el rosario, nos dirigimos a la Virgen María para que nos guíe hacia una relación más estrecha con Jesús, su Hijo.

Mediante las oraciones repetitivas y meditativas del rosario podemos caminar con el Señor y su Santísima Madre por los “misterios” (gozosos, dolorosos, gloriosos y lúgubres) que reflexionan sobre los acontecimientos sagrados del Nuevo Testamento. En el rosario, nos acercamos a Jesús y María. Estos son algunos de los momentos más significativos de nuestra salvación, y merecen nuestra continua reflexión y oración.

Cuando leemos la vida de los santos, descubrimos patrones comunes de oración y devoción. La práctica más común de las mujeres y los hombres santos es, con mucho, su devoción a la sagrada Eucaristía y su recepción frecuente (a menudo diaria) del Cuerpo y la Sangre de nuestro Señor en la santa misa. Pero también es cierto que muchos santos—tanto los reconocidos oficialmente por la Iglesia como los “santos de pie”—se esconden entre nosotros—expresan un profundo amor y respeto por el rosario.

¿Por qué? Porque, tal como nos recuerda el Papa Francisco, “en el rosario, mientras repetimos el Ave María, meditamos sobre los misterios, sobre los acontecimientos de la vida de Cristo, para poder conocerlo y amarlo cada vez mejor. El rosario es un medio eficaz para abrirnos a Dios.”

Cada vez que rezamos el rosario, dice el Santo Padre, “hacemos un paso adelante, hacia el gran destino de la vida” y nos acercamos a nuestra patria celestial.

El rosario es un medio de paz y tranquilidad que nos invita a estar en conciencia de nuestra relación con Dios. Al rezar el rosario, tenemos el privilegio de estar en el lugar de los eventos más importantes de la vida de Jesús y María. En el rosario, podemos escuchar y reflexionar en los misterios de la vida de Cristo.

Al rezar el rosario, no tenemos que preocuparnos de qué decir. La estructura de las cinco decenas, la repetición de oraciones que la mayoría de nosotros aprendimos de niños y incluso la sensación táctil de “pasar entre los misterios” nos brindan una poderosa oportunidad de profundizar en presencia de Dios a través de la intercesión de nuestra Santísima Madre, Nuestra Señora del Rosario.

La oración “rosario” procede del latín y significa guirnalda de rosas, siendo la rosa una de las flores utilizadas para simbolizar a María, Madre de la Iglesia y madre nuestra. Para finalizar el rosario, por lo general se termina con una oración tradicional conocida como Salve (Salve Regina) que fue compuesta a finales del siglo XI. La Salve Regina es la oración a la Santísima Virgen María más utilizada después del Ave María.

Al recordar a nuestra amadora Madre María bajo el título de Nuestra Señora del Rosario, cantemos sus alabanzas con estas palabras que concluyen la meditación “sencilla y contemplativa” de rezar el santísimo rosario:

Dios te salve, Reina y Madre de misericordia, vida, dulzura y esperanza nuestra; Dios te salve. A ti llamamos los desterrados hijos de Eva, a ti suspiramos gimiendo y llorando en este valle de lágrimas. Eue, pues, Señora, abogada nuestra, vuelve a nosotros esos tus ojos misericordiosos; y, después de destierro, muéstranos a Jesús, fruto bendito fruto de tu vientre. ¡Oh clemente! ¡Oh piadosa! ¡Oh dulce siempre Virgen María!

Ruego por nosotros, Santa Madre de Dios. Para que seamos dignos de alcanzar las promesas de nuestro Señor Jesucristo tu Hijo. Y que, por tu intercesión, podamos acercarnos cada vez más a él. †
Faith sets the foundation for Providence coach’s 25 years of success

One of the most telling points concerning the way we view our lives comes in the answer we give to this question: “How do you measure success?”

For coaches, there are always the first-reaction measures of the scoreboard and the win-loss record—a reality that Terri Purichia knows from her 25 years of coaching girls’ volleyball at Our Lady of Providence High School in Clarksville.

Considering that she has led the program to four state championships and that she is closing in on 700 wins against just a little more than 200 losses, Purichia has clearly achieved those measures of success.

Yet her answer to the question about success goes much deeper.

As part of that, it involves the joy she’s had in coaching the three daughters she has with her husband of 25 years, Jeff, including the 2019-2020 season when Maggie, Anna and Grace all played varsity together.

Even more so, it involves how her Catholic faith has guided her life and the approach she has strived to bring to all the players in the Providence girls’ volleyball program.

“I think my faith impacts everything I do, so that is certainly a stamp on my coaching,” Purichia says. “I feel that I’m in a role model. When you are a coach at Providence, part of your ministry is to impart your faith and your leadership in empowering young women to be wonderful people—to be strong and powerful and have confidence in themselves.

“I really take that part of my job very seriously. I think that has been melded for me by my strong faith. I also just look at everything through a mother’s lens—I mean I want to be able to feel, how I want my daughters to be treated, and how I want my daughters to be empowered. Because I truly do believe they have a love for all these girls as if they’re my daughters. For 25 plus years, that’s a passion of mine, I love it about my business.”

Purichia shared that insight in a lengthy conversation with The Criterion about her 25 years of coaching at Providence. Here is an edited version of that conversation.

The 10 seniors graduated from Providence in 1990. You started coaching there in 1998, and you’re a teacher there.

Talk about what makes the Providence community so special for you.

“A. I like to call myself a ‘super senior’—a senior who never really graduated. I adored this community as a student, and I have loved every second of it as a coach, a teacher and a friend. It’s just filled with so many wonderful people. To be surrounded by so many wonderful people who love you and would do anything in the world for you is just very special and has enriched my life in so many ways.

Q. What does it mean to you to have coached the sport you love at the school you love for 25 years?

“A. That is very hard to put into words. I loved Providence so much as a student and I had such a great experience that when I became the coach, I just wanted to do everything that I could to make sure my players felt the same way about Providence that I did. I wanted to give them the very best experience that I possibly could.

That’s the goal, year in and year out.”

Q. What are some of the principles at the heart of the program?

“A. We wear a gray practice T-shirt every day that says, ‘Property of Providence. Volleyball’ on the front, and on the back, it says, ‘Commitment to Excellence.’ I believe that is the underlying thread of our program. We’re trying to commit ourselves to be excellent in every facet of our lives. Excellent teammates, excellent people, excellent volleyball players.

“Secondly, you have to be a good team player to be a part of this. You have to be willing to be selfless and think about others. It isn’t always easy to recognize that sometimes my needs don’t take precedence over what the needs of the team are. But that is a really big piece of why we have been successful—being selfless and realizing that the team comes first. I certainly think we have a group of people who believe in that. It’s such a family.”

Q. One of the program’s traditions is what you call “the circle of love.” Talk about that.

“A. Every day at practice, we wrap our team in a circle in the middle of the gym floor. We’ve done that forever. That is where we have our opening prayer. We talk about different things. When we talk about leadership, we talk about leading with love. And that when you lead with love, you typically don’t make mistakes. It’s hard to do at times, but it’s definitely the best way for us to be able to show how we care about each other.

“Today that is our circle of love. It’s where we have our good times. It’s where we share bad times. And that’s where we talk about serious things. That’s where we laugh, and that’s sometimes where we cry. We talk a lot about when you stand in that circle, you’re bound together by strength. When we’re in that circle, we lock arms. That forms a bond that can’t be broken. All those little things together are our circle of love.”

Q. As part of your 25 years, Providence has been the Class 2A state champions in 2013 and 2014, and the Class 3A state champions in 2015 and 2022. Talk about them in the context of the 25 years.

“A. Definitely our state championship runs have been very special. But it’s never been about championships for me, ever. Have they been nice? Oh yes, they’re so wonderful, so enjoyable, so rewarding. But I’ll never be able to put into words how special they are. But there’s been years when we’ve lost sectionals, and those kids have had phenomenal seasons because of all the great things we’ve put into place that they’re going to pour into them on a daily basis.

“That to me is my most important job. When I’ve done my job is when they come back to say, ‘Thank you. You instilled something in me that has made me better at my job, better at being a mother or a wife, or as a leader in my community.’

Q. What’s it been like to share this experience with your three daughters?

“A. Those were really special years for me. There was only one season I didn’t share the same year with all three of my girls. Grace was a freshman, Anna a junior and Maggie a senior. So that was a really special year for me. Having three daughters, just grow up in the volleyball program, not just coach. That was a really special group because I knew those kids so well. And I just loved them.

“The thing I think that kind of person who pours my heart and soul into this, and I feel that way with my players. I feel they’re my best friends, and I feel like they know they can count on me. And if they needed me for anything, even outside of volleyball, I would show up for them.

“A lot of people thought that once my kids were gone, that could be a time for me to retire. But I still have so much love and pride for this program that there’s no place I’d rather be.

“This year’s team has been ranked as the fourth best overall in the state, and second in Class 3A. What stands out about this year’s team?

“A. I have 10 seniors. Most of them have played as sophomores. They’re very talented. They’re wonderful kids. They’re great students as well—leaders on and off court. We’re really enjoying the efforts we have put into building our relationships for three years. It’s very special to me because they’ve all really close as a group, and they’re close to us as a staff. It’s just been a really great year.”

Q. When you look back across these 25 years, what are some of the main thoughts that run through your mind?

“A. Just the amount of dedication that people put into making our program so successful. It’s just something everyone pours their whole heart and soul into.

“I could never do any of this without my coaches. They’re not only great coaches, but they’re also just such amazing role models for these players. And they’re some of my best friends. I consider them my family.

“I care about the people in my program so much. This was my first job, so, so proud of what we have done down here. I’m just so proud to be a part of it.”

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I certify that the statements made by me above are correct and complete.

Signed: Mike Krokos, Editor

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By John Shaughnessy

The girls’ volleyball team of Our Lady of Providence High School in Clarksville celebrates its victory in the Indiana Class 3A state championship on Nov. 5, 2023. It’s one of four teams that head coach Terri Purichia has led to a state championship. (Submitted photo)
El campamento familiar hispano prepara a los participantes para un encuentro con Cristo

Por Felix Navarrete

Impresión: LA CRISIS

Para el encuentro con Cristo en el campus de CYO Camp Rancho Framasa, en el condado de Brown, se realizó un campamento familiar hispano el 16 de septiembre, durante el Campamento Pastoral Arquidiocesano.

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Una mañana con María

En las Jornadas de la Pastoral Juvenil, el padre Jefferson Domínguez, parroco de Santa María y San Felipe Javier, fue el oficiante. Al reflexionar sobre el Evangelio (Mt 18:21-35), el padre Domínguez dijo que mostró el nos llama y le pedía a personas que nos convirtieran en las demás. "Para perdón se necesitan tres cosas... En primer lugar, pedirlo ayuda del Espíritu Santo. El segundo paso, hay que tener... Y tercero, tenemos que ser capaces de unir los presentes con Cristo para que Dios los reúna en la gloria."

El llamado a perdón

El campamento también incluyó la participación de la comunidad de la familia. Los jóvenes de la Pastoral Juvenil y de la Juventud de Cristiandad, el padre Leonardo Domínguez, y del padre Jefferson Domínguez de la parroquia de Santa María y San Felipe, más el padre Domínguez fue el oficiante. Al reflexionar sobre el Evangelio (Mt 18:21-35), el padre Domínguez dijo que mostró el nos llama y le pedía a personas que nos convirtieran en las demás. "Para perdón se necesitan tres cosas... En primer lugar, pedirlo ayuda del Espíritu Santo. El segundo paso, hay que tener... Y tercero, tenemos que ser capaces de unir los presentes con Cristo para que Dios los reúna en la gloria."

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Cuadros y fotos: Felix Navarrete

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Former archdiocesan young adult Catholic professes perpetual religious vows

Franciscan Sister M. Evangeline Rutherford professed perpetual vows as a member of the Sisters of St. Francis of Perpetual Adoration based in Mishawaka, Ind., on Aug. 2 in the chapel of St. Francis Convent in Mishawaka.


Before entering religious life in 2015, she was a member of St. John the Evangelist Parish in Indianapolis and worked in a laboratory at Franciscan Health Indianapolis.

Former archdiocesan young adult Catholic professes perpetual religious vows

Franciscan Sister M. Evangeline Rutherford ritually receives a ring from Bishop Joseph N. Perry, at the time an auxiliary bishop of the Archdiocese of Chicago, during an Aug. 3 Mass at the chapel of St. Francis Convent in Mishawaka, Ind., during which she professed perpetual vows as a member of the Sisters of St. Francis of Perpetual Adoration.

Assisting Bishop Perry is Nick Monin, a seminarist of the Diocese of Fort Wayne-South Bend. Looking on is Franciscan Sister Margaret Mary Mitchel, right, provincial superior of the Perpetual Adoration Franciscans based in Mishawaka. (Submitted photo)

Roof collapse at Mexican church kills at least 10 during baptism celebration

MEXICO CITY (OSV News)—After a roof collapsed during Mass in a Mexican church, claiming at least 10 lives and injuring 60 people, Catholic leaders offered prayers for the dead and injured, and Mexican society expressed sorrow over the tragedy.

The roof of the Santa Cruz Church in Ciudad Madero, some 300 miles south of the Texas border city of Brownsville, collapsed during a baptismal service at around 2:18 p.m. local time on Oct. 1.

The Tamaulipas state government attributed the collapse to presumed “structural failure.” A video captured from a nearby closed-circuit camera and shared on social media showed the church roof caving in on a sunny afternoon as the church walls buckled.

Onlookers and civil protection officials rushed to the scene. Members of a naval team with expertise in pulling people from collapsed buildings—often after earthquakes and working with sniffer dogs—had been flown in from Mexico City. Press photos from the inside showed parts of the roof resting on pews, offering possible spaces for protection.

“I ask for your prayers. I also ask that we can be united in one heart, in the face of this tragedy,” Bishop José Armando Álvarez Cano of Tampico, the local diocese, said in a short video statement.

“In this time of pain and mourning, we raise our prayers to the Almighty to shower his comfort and peace on the affected souls and their families,” the Mexican bishops’ conference said in a statement.

“The Church is a community of faith, love and mutual support, and in these difficult times, we come together as one body to express our solidarity with all those who have suffered in this tragedy. We ask the Lord to grant the strength to endure this difficult path of mourning and healing,” the bishops said.

Images of the frantic rescue unfolding at the collapsed parish church provoked outpourings of emotion and support from across Mexico. People pitched in to remove rubble, provided refreshments to rescuers and donated needed supplies for the rescue efforts and victims, according to social media photos. Heavy equipment was brought in to lift large pieces of rubble.

Among those injured were a 4-month-old baby, three 5-year-olds and two 9-year-olds, according to the diocese. Police officers said three of the dead were children.

“From underneath the rubble, thanks to divine providence and the work of the rescue teams, people have been pulled out alive!” the diocese wrote in a statement posted on social media accounts. “Let’s keep praying!” they asked.
By Maryann Gogniat Eide Miller

(OSV News)–St. Louis Guanella witnessed the ravages of poverty, illness and the neglect of the most vulnerable while growing up in the southern Alps in Italy. He saw people with disabilities and the elderly both abandoned and underfed, when mid-19th century society standards considered them useless and a burden.

Guanella (1842-1915) was so filled with love for marginalized people that he devoted his life to serving them as a priest, fulfilling two religious orders to carry out that work. Within a century, the Catholic Church recognized him as a saint.

“We were looking for a miracle to confirm to us that his charism can lead to holiness,” Servants of Charity Father Joseph Rinaldo said of the time leading up to the saint’s canonization. “We have been praying for a sign that our founder was a holy man.”

Those prayers were answered. On Oct. 23, 2011, Blessed Louis Guanella was declared a saint. His feast day is on Oct. 24.

Recently retired, Father Joseph is a member of the Servants of Charity Province based in Chelsea, Mich., which includes the United States, India, the Philippines and Vietnam. He was in his theological studies in Rome when Guanella was beatified in 1964.

“When I think of Guanella, I think of someone who is very humble and simple,” he said.

“He called it the Pious Union of St. Joseph for the Salvation of the Dying, and in 1914, Pope St. Pius X canonically recognized it and became its first member. Guanella traveled to the United States in 1912 to minister to immigrants who were living in deplorable conditions. The next year, six Daughters of Mary of Providence arrived in Chicago as the first Guanellans in North America. An earthquake struck central Italy in 1915, killing tens of thousands. Guanella, his priests and sisters went to the destruction to look for survivors and to shelter orphans and the aged. It was his last service to the vulnerable. The work weakened his health, and he died on Oct. 24, 1915, in the 50th year of his life as a priest.

Guanella’s charism lives on in the work of the congregations he founded. In the United States, Servants of Charity run several residential facilities for individuals with developmental disabilities. The St. Louis Center in Chelsea, Mich., is for boys and adult men, and in Springfield, Pa., the Don Guanella Village serves young adults. Sacred Heart Parish in inner-city East Providence, R.I., has outreaches to the community.

The Daughters of St. Mary of Providence in the United States, headquartered in Chicago, serve the elderly and disabled. They also minister in parishes. Several years ago, Sister Margaret Mary Schissler and Sister Brenda McHugh were asked to build up the Shrine of St. Joseph in Grass Lake, Mich. The chapel, built in a barn, seats 130. The site also is dedicated to the Pious Union of St. Joseph for the Suffering and Dying.

Father Dennis Weber of the Servants of Charity in Springfield calls Guanella “a saint for our times in his spirituality.”

“He had great trust in God and is very relevant in these times,” he said. “I strongly believe that he is a pro-life saint for his inherent respect for the dignity of the human person, especially those who are marginalized, vulnerable and disadvantaged in any way.”

St. Louis Guanella (1842-1915) was an Italian priest who founded religious orders that care for people on the margins of society. He was declared a saint on Oct. 23, 2011. (CNS photo/Courtesy of Blessed Louis Guanella)

Service of Charity Father Peter DiTullio, now retired, was vice postulator in the investigation of the miracle that originated in the Archdiocese of Philadelphia. He was a longtime supporter of the cause for sainthood.

“I felt that sooner or later, Guanella was going to give us a hit,” he said.

It was his friend, Noreen Yoder, who, after her own accident years ago, received a first-class relic containing bone fragments from Guanella. Yoder lent the relics to Donna Glisson, who saw her son’s condition improve day by day. His eyes opened within a week. Then soon after, unable to talk because of the breathing tubes, he signed to a deaf cousin.

“The doctor said that he had such a high level of brain damage that he couldn’t be doing that,” she said. “It was astounding.”

Her son spent months in rehabilitation and later underwent numerous physical and psychological evaluations during investigation into the alleged miracle.

On Oct. 30, 2006, in part of the process, neurosurgeon Dr. Raymond M. Jonsen wrote a letter to Father Peter describing the severity of William Glisson’s injuries and noting that the attending neurosurgeon had told the family “that he would probably not survive or if he did, he would have severe neurological disabilities.” However, he “made a rapid recovery with no signs of motor or cognitive disabilities.”

In Jonsen’s opinion, “such a recovery was not only remarkable, but miraculous since I cannot attribute his recovery to any specific neurological or medical treatment he received.”

(Maryann Gogniat Eide Miller is an award-winning journalist who lives in Pennsylvania. In her spare time, she draws pet portraits to raise money for shelters and rescue.)
Archbishop Wenski: ‘Change the narrative about migration’

We need to change the narrative about migration. Cities like New York and Chicago are using language of中遇难者, of being overwhelmed, of not being able to handle the number of newcomers. Yet these urban areas have absorbed far fewer numbers than the South Florida community. Therefore, we have continued to show an adept ability to absorb and resettle high rates of migrants or asylum seekers. Some estimate that several thousand hundred thousand migrants and/or asylum seekers have moved into South Florida in the last year or two. As Randy McGregor, the CEO of Catholic Charities, has said, “We just somehow make it work.”

Recently, McGregor has helped organize a Miami Opportunity Summit: Immigrant Contributions and Bipartisan Solutions. This was a daylong series of panel discussions mingling local politicians, journalists, migrant advocates, social workers and business leaders with representatives of Catholic charitable agencies, held on Aug. 22. The participants acknowledged that migration brings challenges. Like the rest of the nation, we are not immune from the economic hardships of the nation at large, and we certainly feel the pain of rising housing costs (which predates the most recent influx of migrants). But here in Miami—given our long history of dealing with inflows—we recognize that challenges also present opportunities. In a word, while our broken immigration system is a big problem, the immigrants themselves are not problems.

For example, in 2019, there were more than 247,000 immigrant entrepreneurs in the Miami metropolitan area. Two out of five immigrants were also 37.9% more likely to be entrepreneurs when compared to U.S.-born residents and summit organizers. In addition, there are nearly 2.6 million migrants residing in the Miami metropolitan area and who pay more than $19 billion in local, state and federal taxes and have a spending power of more than $60 billion.

With an unemployment rate of 2.6%, there are only 64 employees for every 100 open jobs in Florida, a situation which has only been exacerbated by the recent passing of Senate Bill 1718. This has been experienced by many immigrant workers who play a critical role in Florida’s economy.

What is not commonly understood is that, while the Biden administration has welcomed many new immigrants to the U.S. to pursue asylum claims, there is no mechanism in place to assure timely hearings and adjudication of these claims.

At the same time, the administration is reluctant to grant work permits to the very people they have allowed into the country. The president should use his legal authority under the “Significant Public Benefit Provision” of the Immigration Act and provide work permits for noncitizens (immigrants already in the U.S. who are currently ineligible, and new migrants seeking to fill jobs not taken by citizens).

South Florida knows how to make it work. The U.S. can overcome the challenges of migration if we recognize the opportunities the immigrants themselves offer.

(Over)
The first section of the Book of Isaiah is the source of the first reading for Mass this weekend. The prophet speaks directly to the people, and God speaks as God, in the first person. The prophet employs an image with which his contemporaries would have been very familiar. It is the image of a vineyard, describing the land of God’s people as a vineyard in which grapes were grown. The people do not own the vineyard. It belongs to God. Lavished with care, God fills the vineyard with the choicest vines. He tends the vineyard. The author of this section of Isaiah was disappointed with his people. He saw them moving along a path that would lead to their destruction.

Why the concern? What was happening? The people were polluting God’s vineyard. They themselves became wild grapes—sour, wrinkled and bitter, unworthy of being in the beautiful vineyard. The people were disloyal to God, disobedient to his law and lax in religious observance.

Especially troubling the prophet were the leaders of the chosen people who were flirting with neighboring pagan states, allowing the paganism of these neighbors to influence policy.

St. Paul’s Epistle to the Philippians provides the second reading for Mass this weekend. Philippi was an important military post in the Roman Empire, located in modern Greece. It was a thoroughly pagan community, with only a scattering of Christians. Pagans looked upon Christians with disdain, at best, as threats at most, and treated them like outcasts.

But Paul speaks of the landowner, or God, planted a vineyard. It belongs to God. The people who worked in the vineyard were tenants. God protected this vineyard by surrounding it with a hedge. Then he went on a journey, leaving the tenants to tend the vineyard.

In due course, the landowner sent servants to the tenants to collect the yield, but the tenants turned against God. They killed the servants. God sent more servants. They, too, were killed. Finally, the landowner sent his son, who was also killed. Finally, God drove the tenants from the vineyard.

Reflection

The Church repeatedly has called us to discipleship during these weeks. It restates this call in these readings.

Ultimately, today’s lesson is not about doom and destruction, although both Isaiah and Matthew focus on unhappiness and death. Rather, the message is of salvation and hope.

By disobeying or ignoring God, we create our own bad situations and often nothing good for others.

This is a fact. We may choose to sin or we may choose to be with God. The choice belongs to us. These readings urge us to resist temptation, to be faithful to God.

God does not hurt thunderbolts of anger and revenge upon us. He offers the sunlight of divine mercy for us to help us grow in the vineyard, developing into something sweet and beautiful.

What if we have sinned? God always accepts us back if we repent.†

When I was an Evangelical Christian, we were told Jesus wanted to heal us, every time. We need only ask “in his name.” If we weren’t healed it was because we lacked sufficient faith “to claim it.”

I remember my Catholic Grandma saying that sometimes God heals and sometimes not, and that the best thing to do is “offer it up to God,” just asking for the strength to bear it. What does the Catholic Church actually say about all this, especially “healings”? (Kentucky)

While your question involves many layers, the short answer is no. Catholics don’t believe that a lack of physical healing is due to some fault in the faith of the one suffering, nor can it be attributed to a lack of faith on the part of the one’s loved ones.

For millennia, philosophers and theologians have reflected on the “problem of evil.” How a good and loving God could create a world with so much suffering in it. Looking through the eyes of faith, we know that physical illness, infirmity and death were not part of God’s original plan. The Book of Wisdom tells us that “God did not make death, nor does he rejoice in the destruction of the living. For he fashioned all things that might have being” (Wis 13:14).

Suffering entered the world because of original sin when Adam and Eve chose to disobey God. In doing so, the world was set on a course that was not in harmony with God’s will.

Jesus came into this world to accept suffering and death on the cross in order to free us from the eternal consequences of original sin. Because of Christ’s sacrifice, we are able to enter into eternal life in heaven. Still, we are all stuck living in a fallen world in the meantime, and physical illness and pain are unavoidable parts of this—for everyone, eventually.

To be sure, Catholics certainly recognize the possibility of miraculous healings. Jesus is recorded in all four Gospels as having healed a great many people from their illness as a sign of his redeeming mission.

As has been the case with Jesus also makes it clear that he wasn’t just a “miracle dispenser.” For example, in St. Mark’s Gospel, when “the whole city came forward and began to argue with him, seeking from him a sign from heaven to test him,” Jesus “sighed from the depth of his spirit” and said, “Why does this generation seek a sign? Amen, I say to you, no sign will be given this generation” (Mt 16:1-4).

God is still at work in the world today, and so miraculous healings can still happen. But miracles, by definition, are extraordinary and not to be counted on in a presumptuous way. So, an illness taking its natural course despite our prayers is not a sign of God’s indifference toward us—and it certainly doesn’t indicate a defect in anyone’s faith.

Many of our most beloved saints, like St. Thérèse of Lisieux and St. Francis of Assisi, although physically challenged, never clearly see how in this life. Faith to “claim it.”

We lack sufficient faith, and often it is only in their heroic faith and trust in God. We also believe—again thanks to the Colossians when he writes: “Now I rejoice in my sufferings for your sake, and in my flesh I am filling up what is lacking in the afflictions of Christ on behalf of his body, which is the Church” (Col 1:24). We also believe—again thanks to Paul—“God works all things for the good of those who love him” (Rom 8:28). We can trust that whatever suffering God permits to befall us—because God will only ever allow suffering to happen; he does not actively will it—will ultimately be for our good, even if we never clearly see how in this life.

While miracles are possible, lack of faith doesn’t keep them from happening.
From May to July 2024, the Blessed Sacrament will be carried through the streets of the United States in the first-ever National Eucharistic Pilgrimage. Four pilgrimage routes or “Eucharistic Caravans”—one each from the north, south, east and west portions of the U.S.—will converge in Indianapolis for the first time. The Eucharistic Caravan will take place on July 17-21, 2024. This national pilgrimage will create priceless opportunities for everyone—Catholics and non-Catholics alike—to encounter Christ personally on the road, just as they did 2,000 years ago. And you are invited to be a pilgrim.

There are several ways to participate in this epic journey. First, all are invited to walk with us and join for a time on one of the four pilgrimage routes. Tens of thousands of pilgrims are expected to participate in this way. Details about events that will take place along each route will be available in early 2024.

Second is an opportunity for elderly adults ages 19-29 (as of May 24, 2024) who are actively practicing Catholics to be a “Perpetual Pilgrim,” walking 10-15 miles per day on one of the four pilgrimage routes, traveling full time from May 18-July 17. Perpetual Pilgrims are missionaries and volunteers their time to this mission. Housing, meals and a weekly stipend for basic expenses will be provided. Those selected to be Perpetual Pilgrims will take part in fundraising before May 18, with support from the National Eucharistic Congress team. As the primary stewards of each Eucharistic Caravan, Perpetual Pilgrims will manage logistics, contact local organizers/participants, serve in ministerial roles and spiritually accompany other pilgrims.

To prepare Perpetual Pilgrims for these tasks, they will take part in a long-distance training regimen prior to the pilgrimage. Spiritual formation and stewardship training will be provided. This will consist of a period of formation from February to May 2024, with weekly virtual meetings on Monday evenings and a retreat on Feb. 16-18. Applications for this missionary role are now open. To apply, go to eucharisticrevival.org.

For more information on the National Eucharistic Pilgrimage and routes, go to eucharisticcongress.org. For more information on the National Eucharistic Congress, the general 5-day schedule, a list of speakers, housing options and to register, go to eucharistcongress.org.

Franciscan Sister Patty Campbell served in parishes and Catholic schools in Indiana and Ohio. She later served in spiritual direction and parish ministry in Indiana, Minnesota, Oklahoma and Ohio before returning to the motherhouse in 2008. In the archdiocese, Sister Patty served in Indianapolis at the former Holy Rosary School from 1947-51. She served as parish life coordinator of the former St. Mary-of-the-Rock Parish in Franklin County from 1951-57 and as Father Thomas Secina Memorial High School from 1963-69. She also served as parish youth leader of the former St. Mary-of-the-Rock Parish in Franklin County from 1957-69.

She is survived by sisters Colette Speranza and Susanna Gieringer and a brother, William Campbell. Memorial gifts may be sent to the Sisters of St. Francis, PO Box 100, Oldenburg, IN 47036-0100.

Participant in part or all of National Eucharistic Pilgrimage next May-July

From May to July 2024, the Blessed Sacrament will be carried through the streets of the United States in the first-ever National Eucharistic Pilgrimage. Four pilgrimage routes or “Eucharistic Caravans”—one each from the north, south, east and west portions of the U.S.—will converge in Indianapolis for the first time. The Eucharistic Caravan will take place on July 17-21, 2024. This national pilgrimage will create priceless opportunities for everyone—Catholics and non-Catholics alike—to encounter Christ personally on the road, just as they did 2,000 years ago. And you are invited to be a pilgrim.

There are several ways to participate in this epic journey. First, all are invited to walk with us and join for a time on one of the four pilgrimage routes. Tens of thousands of pilgrims are expected to participate in this way. Details about events that will take place along each route will be available in early 2024.

Second is an opportunity for elderly adults ages 19-29 (as of May 24, 2024) who are actively practicing Catholics to be a “Perpetual Pilgrim,” walking 10-15 miles per day on one of the four pilgrimage routes, traveling full time from May 18-July 17. Perpetual Pilgrims are missionaries and volunteers their time to this mission. Housing, meals and a weekly stipend for basic expenses will be provided. Those selected to be Perpetual Pilgrims will take part in fundraising before May 18, with support from the National Eucharistic Congress team. As the primary stewards of each Eucharistic Caravan, Perpetual Pilgrims will manage logistics, contact local organizers/participants, serve in ministerial roles and spiritually accompany other pilgrims.

To prepare Perpetual Pilgrims for these tasks, they will take part in a long-distance training regimen prior to the pilgrimage. Spiritual formation and stewardship training will be provided. This will consist of a period of formation from February to May 2024, with weekly virtual meetings on Monday evenings and a retreat on Feb. 16-18. Applications for this missionary role are now open. To apply, go to eucharisticrevival.org.

For more information on the National Eucharistic Pilgrimage and routes, go to eucharisticcongress.org. For more information on the National Eucharistic Congress, the general 5-day schedule, a list of speakers, housing options and to register, go to eucharistcongress.org.

Franciscan Sister Patty Campbell served in parishes and Catholic schools in Indiana and Ohio. She later served in spiritual direction and parish ministry in Indiana, Minnesota, Oklahoma and Ohio before returning to the motherhouse in 2008. In the archdiocese, Sister Patty served in Indianapolis at the former Holy Rosary School from 1947-51. She served as parish life coordinator of the former St. Mary-of-the-Rock Parish in Franklin County from 1951-57 and as Father Thomas Secina Memorial High School from 1963-69. She also served as parish youth leader of the former St. Mary-of-the-Rock Parish in Franklin County from 1957-69.

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It means that we have to be all in” in respect for life, the archbishop said. He fleshed out that thought in his homily.

“Whatever the life issue may be, the basis of one’s approach to the dignity of the human person and sacredness of life stems from the ability of seeing, believing and understanding,” he said. “Not merely the parts [of respect life issues], but the whole, radical solidarity.”

Archbishop Thompson honed in on words from the day’s second reading: “Do nothing out of selfishness or out of vainglory, rather, humbly regard others as more important than yourselves, each looking out not for his own interests, but also for those of others” (Phil 2:3-4).

“Just imagine how much more unity there would be in our world, less polarization, less shaming and bullying if we took those words to heart,” he said. “Imagine approaching life issues from this very Christ-centered perspective of humbly regarding others as greater than oneself.”

Particularly among those “others,” he mentioned seeing “the unborn, the poor, the homeless, the sick, the elderly, the immigrant, the refugee and the incarcerated as persons with dignity rather than problems to be solved.”

Archbishop Thompson admitted it is “not easy” to put others’ needs first.

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We have a tendency to focus more on our own needs than those of others,” he said. “In fact, we have a tendency to focus more on our worries than the needs of others.”

To humble oneself and put others first, he said, “is only possible if we commit our lives to ongoing prayer [and] discernment, not trying just merely to see, but to encounter the person of Jesus Christ. … We must never tire of praying and working to end the atrocities of abortion, capital punishment, racism, human trafficking, pornography, addiction, shaming, bullying, domestic violence and all forms of abuse.”

He encouraged Catholics of central and southern Indiana to take on the attitude of Christ as described in the second reading, “who emptied himself, becoming obedient to the point of death on the cross.”

The archbishop cited the words of Pope St. Paul VI in his 1975 apostolic exhortation “Evangelii Nuntiandi” that “modern man listens more willingly to witnesses than to teachers, and if he does listen to teachers, it is because they are witnesses.”

In light of those words, Archbishop Thompson called on Catholics to “be witnesses of the love, encountering others as more important than ourselves.”

It is through consistent witness of respecting the sacredness of life from the moment of conception to natural death that we will be able to reach the hearts of others.”

**Archdiocese of Indianapolis**

**Maintenance Technicians**

The Archdiocese of Indianapolis is seeking to hire part-time and full-time maintenance technicians.

The person hired for this job will need to be an independent thinker.

- This person is responsible for the security of the buildings where they work.
- Good communications are required to prevent scheduling conflicts and insure access to work.
- A candidate for the position needs to have had some prior building maintenance experience.
- This person must have a GED.
- A valid work visa, green card or US passport is required.
- A valid driver’s license is a plus.

If you are interested, please contact Daniel Herbertz at dherbertz@archindy.org.

**Archdiocese of Indianapolis**

**Construction and Remodel Project Coordinator**

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 401(k) matching.

Please contact: dherbertz@archindy.org if interested.

**Brie Anne Varick, director of the archdiocesan Office of Human Life and Dignity, announces the archdiocese’s pro-life winners at the end of the Respect Life Mass at SS. Peter and Paul Cathedral in Indianapolis on Oct. 1.**

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**Employment**

**Archdiocese of Indianapolis**

**Maintenance Technicians**

The Archdiocese of Indianapolis is seeking to hire part-time and full-time maintenance technicians.

The person hired for this job will work as a member of the Catholic Center Staff. This person may be asked to do maintenance at any one of our associated properties in Indianapolis. The part-time position can have flexible hours. The full-time position can be either a four day or five day a week position totaling forty hours a week.

The major responsibility of the person in this position is to keep the Archdiocese’ buildings and property in good working condition. Knowledge in the areas of: Mechanical, electrical, HVAC, plumbing, carpentry, and painting is a plus.

The person in this job will need to be an independent thinker.

- This person is responsible for the security of the buildings where they work.
- Good communications are required to prevent scheduling conflicts and insure access to work.
- A candidate for the position needs to have had some prior building maintenance experience.
- This person must have a GED.
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Archdiocese honors young woman and couple with pro-life awards

By Natalie Hoeter

During the Respect Life Mass at SS. Peter and Paul Cathedral in Indianapolis on Oct. 1, members of the archdiocese received special recognition. Sara Cabrera of St. Thomas More Parish in Mooresville received the Our Lady of Guadalupe Pro-Life Youth Award, and Mary and Larry Dougherty of Immaculate Heart of Mary Parish in Indianapolis received the Archbishop Edward T. O’Meara Respect Life Award.

Below are highlights of the numerous reasons Sara and the Doughertys received such recognition.

‘Her convictions come from her heart’

Sara Cabrera was just 7 years old when she wrote a letter to then-President Barak Obama in 2015. “My dream is that one day we stop aborting babies in the United States of America and in the whole world,” she wrote. “Abortion is killing children like me and future presidents like you… Abortion is killing our nation!”

With nearly a decade more experience in the pro-life movement under her belt, 16-year-old Sara was selected as this year’s archdiocesan Our Lady of Guadalupe Pro-Life Youth Award winner.

“I was pretty shocked at first,” she says. “I’ve been to previous [archdiocesan] Respect Life Masses, and I’ve always been impressed seeing the amazing people that receive that award. So, being one of those people to receive the award is really shocking.”

Not so shocking, really, when considering the young woman’s accomplishments in pro-life advocacy.

Between the time she wrote that letter in 2015 and October 2022, Sara, a member with her family of St. Thomas More Parish in Mooresville, worked alongside her mom, who works full time in pro-life ministry.

Last year, Sara began to hit her stride in advocacy efforts of her own. Since last October, Sara co-founded a pro-life homeschooers group, earned scholarships to participate in two national leadership programs and won a local pro-life speech contest. Her efforts began last fall when Sara and her best friend Olivia Murrey, both homeschooled and 15 at the time, co-founded Homeschooers 4 Life.

The goal of the group is to “enable more homeschoolers to be more comfortable in advocating for life and educating the public on the horrors of abortion and [on] all of the resources there are for women in crisis pregnancy,” says Sara.

The group has held prayer vigils at abortion centers, sponsored two conferences and a pro-life movie night, visited legislators at the state capitol and more.

This past summer, Sara attended two leadership programs on scholarships. “I applied for a fellowship for Students for Life’s National Leaders Collective program and was one of only 15 who were selected,” she says. “The National Leaders Collective is a yearlong program to help cultivate ‘confidence and leadership skills.’ It includes Zoom meetings, book discussions, interacting with others, and for 17 years ran a day center for those with severe
disabilities. While she served on her parish’s pro-life ministry, it was her experience in working with those with special needs that motivated her to become involved in the pro-life movement in Indiana.

“I was so discouraged by so many who don’t value the life of an unborn child who will have Down syndrome,” says Mary. “There were so many with Down syndrome in my program. I consider them so special, and there’s so little value placed on them.”

“I think that’s why I wanted to volunteer with Right to Life of Indianapolis [RTL],” she says. She began volunteering with the organization in 2004 and took a part-time job as its director of programming in 2007, a job she still holds.

Mary organizes volunteers and RTL events, including the organization’s involvement in planning the Indiana March for Life. Most of her involvement with the organization involves teenagers and young adults—setting up Teens for Life high school clubs, working with Students for Life groups, coordinating the organization’s annual essay and speech contests for youths.

“My goal is to reach teens and educate them on pro-life values,” she says. “The best part of my job is watching the students grow and seeing what they do.”

Sara Cabrera, a member of St. Thomas More Parish in Mooresville, receives the archdiocese’s Our Lady of Guadalupe Pro-Life Youth Award from Archbishop Charles C. Thompson during the annual Respect Life Mass at SS. Peter and Paul Cathedral in Indianapolis on Oct. 1.