Israel ambassador says Hamas attack a catastrophe of ‘biblical dimensions,’ pope prays for peace

ROME (OSV News)—The shock of the surprise attack by Hamas militants on Israel, in which hundreds were killed, wounded or kidnapped, has left a traumatic mark on Israeli citizens, said the country’s ambassador to the Vatican.

“I would say this is a catastrophe that I would describe in biblical dimensions,” Raphael Schutz, Israeli ambassador to the Holy See, told OSV News on Oct. 9.

“Total families were murdered—grandparents, parents and children, in villages, in kibbutzim, in the towns around Gaza. There is a feeling of a national trauma,” Schutz said.

The number of men, women and children who have died, he added, is on “a scale that we have not known, I would say, since the beginning of the establishment of Israel.”

The surprise attack drew widespread condemnation from the international community, with many world leaders calling for restraint and an end to further escalation of violence.

During his Sunday Angelus address on Oct. 8, Pope Francis led pilgrims in praying for the victims of the attack and “for all who are living hours of terror and anguish.”

A day earlier, militants in Gaza launched a massive attack on southern Israel, firing rockets and breaching the border.

“The violence has exploded even more ferociously, causing hundreds of deaths and casualties,” the pope told people gathered for the midday Sunday prayer. Israeli officials on Oct. 10 said more than 1,000 had been killed, and officials in Gaza said the death toll among...
Synodal silence: Pope says Church must pause, ‘fast’ from public words

VATICAN CITY (CNS)—“The Church is taking a break,” Pope Francis said.

“It is a break for the whole Church, as we engage in listening,” he told members of the assembly of the Synod of Bishops and journalists.

Addressing the opening working session of the assembly, the pope may have exaggerated a bit, yet for participants, his words certainly rang true.

For the duration of the assembly on Oct. 4-29, all the heads of Vatican dicasteries and hundreds of cardinals, archbishops, bishops, religious superiors, professors, students and parents were scheduled to be away from their homes and their desks.

For Paolo Ruffini, prefect of the Dicastery for Communication, that is the “news” of the synod.

“An institution as large as the Church is giving itself a moment for common discernment in silence, listening, faith and prayer,” he told reporters on Oct. 3.

The theme of the synod—“For the duration of the assembly on Oct. 4-29, all the heads of Vatican dicasteries and hundreds of cardinals, archbishops, bishops, religious superiors, professors, students and parents were scheduled to be away from their homes and their desks.”

“For a synodal Church: communion, participation, mission”—covers a vast gamut of topics dealing with the very life of the Church, its identity, its membership, its future, its outreach and its role in the world.

Journalists and others hoping to follow the synod assembly’s work may be frustrated not knowing what is going on inside the Vatican’s Paul VI Audience Hall where the pope, the 364 other synod members and 85 experts, facilitators and ecumenical representatives are meeting morning and afternoon Monday through Friday and Saturday mornings as well.

But Ruffini suggested the public silence is a big part of the story.

Pope Francis had told synod members “news” of the synod.

“The news” of the synod.

“Communion is the beauty of diversity in unity. In a modern world that tends to promote homogenizing and fracturing, communion is a language of beauty, a harmony of unity and plurality,” said Anna Rowlands, a professor of Catholic social thought and practice at Durham University in England.

As synod participants began work on the second section or module of the assembly’s working document on Oct. 9, their discussions about promoting communion with God and with others were preceded by reflections offered by Rowlands and by Dominican Father Timothy Radcliffe, a theologian and former master of the Dominican order.

While still seated at round tables according to language, many of the 364 synod members were at different tables than the week before. The new groupings were organized by the themes members indicated they wanted to work on; the topics including promoting unity through works of charity and justice; ecumenism; being more welcoming to people who feel excluded from the Church, like members of the LGBTQ community; and valuing the cultural, linguistic and racial diversity of the Church.

Pope Francis had been expected to attend the morning session, but “unforeseen commitments” arose, he said, adding that he would encourage people “to keep praying for us, to invoke the Holy Spirit upon us because that’s the voice we’re listening for.”

Synodal call for communion can help a fractured world, theologian says

VATICAN CITY (CNS)—The Catholic Church is called to be an instrument of communion with God and with one another, a necessity that requires grace and “learning to ‘bear with’ reality, gently, generously, lovingly and patiently for the good of society and the salvation of the whole world,” a theologian told the assembly of the Synod of Bishops.

“Communion is the beauty of diversity in unity. In a modern world that tends to promote homogenizing and fracturing, communion is a language of beauty, a harmony of unity and plurality,” said Anna Rowlands, a professor of Catholic social thought and practice at Durham University in England.

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NEWS FROM YOU!

Do you have something exciting or newsworthy you want to be considered to be published in The Criterion? E-mail us at criterion@archindy.org.

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Maria Tappel is an 11-year-old sixth grader at St. Matthew the Apostle School in Indianapolis. In her short life, she’s already developed an important relationship with the Blessed Virgin Mary. “She’s a protector,” says Maria. “She’s someone who will take care of me when I’m struggling. She’s someone that I can talk to.”

That relationship has been fostered by Maria and her family praying the rosary with other children and families who gather at St. Matthew the Apostle Parish on the first Saturday of the month. The monthly gathering is part of a worldwide Children’s Rosary movement (childrensrosary.org) in which young children ages 4 to 14 lead each other and their parents in praying the rosary. This was the age range of the children to whom Mary appeared at Lourdes, France, and Fatima, Portugal, where she invited them to pray the rosary frequently.

The Children’s Rosary group at St. Matthew drew about 30 children and their parents on Oct. 7, the feast of Our Lady of the Rosary. October is traditionally dedicated in the Church to Mary and the rosary. The group gathered in the parish’s daily Mass chapel before a statue of Mary. Children took turns leading decades. And after each decade, children placed roses for Mary in a vase in front of the statue while singing to her.

After praying the rosary, the families shared donuts together and played on the parish’s playground. “It’s fun to come here to hang out, pray the rosary and interact with Mary in the fun way that we do it,” Maria said.

She and her family have been part of Children’s Rosary groups for seven years in other places before they moved to Indianapolis. Through the years, Maria has been glad to see the group grow. “It’s cool,” she said. “I’ve been doing it for so many years. So, I’m happy to see more kids being involved and having fun.” Maria’s parents, Kara and Tim Tappel, are happy to see their daughter and their son Dominic, 13, embrace the rosary at this important point in their young lives.

“We have always wanted to have this devotion within our family,” said Tim. “So, to see them carry this on makes us extremely happy. We’re so thankful to Mary for the inspiration to do this.”

The Tappels encourage a devotion to Mary and the rosary in their children, including their youngest child Thomas, 4, because they know they are growing up...
A prayer for peace in a world that too often embraces war

The dead, Father, welcome them. The injured, Father, heal them. The relief workers, Father, protect and strengthen them. The survivors, Father, be with us. The country’s leaders, Father, guide them. The terrorists, Father, forgive them.

The above prayer with the headline “Oremus” (“Let us pray”) appeared in the Sept. 21, 2001, issue of The Criterion, days after the Sept. 11 terrorist attacks on the United States took nearly 3,000 lives at the World Trade Center in New York, at the Pentagon outside Washington, and in a rural field in Shanksville, Pa.

The unsigned editorial that week poignantly spoke to the heartbreak that left our country reeling and searching for answers. But it also implored God to be with our nation and those who were responding to one of the greatest tragedies in American history. And it also included prayer those who committed those heinous acts.

As people of faith, we have prayed for the past 22 years that nothing of that magnitude would ever happen again in the United States—or anywhere else in the world.

And yet, we awoke to the news on Oct. 7—the first anniversary of the day on the Rosary—that Hamas (a militant movement and one of the Palestinian territories’ two major political parties in the Gaza Strip) had launched a brutal attack on Israel that left hundreds dead and thousands injured, and the numerous others as hostages. Media outlets and others have referred to the tragedy as “Israel’s 9/11.” As The Criterion went to press, more than 1,000 were reported dead and 3,400 injured in Israel. And we expect the death toll to increase.

The attack prompted Israeli Prime Minister Benjamin Netanyahu to declare war against Hamas, which is best known for its armed resistance to Israel. As a result, casualties—including scores of innocent people—have begun to mount in the Gaza Strip as well. As of the morning of Oct. 8, 100 people were reported dead and 3,400 injured there. The pitfalls of war are again leading to the fact that innocent people are among the casualties.

How ironic it is that on the day the Church commemorates the rosary’s role in the defeat by the far outnumbered Holy League of the Ottoman Empire in the 1571 naval battle of Lepanto, people around the world will now also remember the unprovoked attack on Israel by Hamas terrorists who felt no remorse about killing the innocent, including women and children. A miraculous victory at sea thanks to our Blessed Mother’s intercession will be remembered on a calendar with a heinous crime in 2023 against humanity.

Americans are among the casualties in Israel. To date, 11 U.S. citizens have died at the hands of Hamas. But some, including Sen. Corey Booker of New Jersey, who was in Jerusalem that day ahead of the Abraham Accords summit in Tel Aviv—where he was scheduled to speak on Oct. 10—were wounded.

According to USA Today, Booker was out jogging when the attacks began. He was advised by a staff member to return to his hotel, where he took cover in a bomb shelter with others.

In a video, Booker said, “Frightened faces, there were children and elderly, families, many Americans [in the shelter]. There was a sense of fear and worry, and a knowledge to many of us that there were horrific things happening around on the country at that time.” The senator planned to leave the country as soon as possible.

The surprise attack drew condemnation from many countries, with many leaders calling for restraint and an end to further escalation of violence.

During his Sunday Angelus address on Oct. 8, Pope Francis led pilgrims in prayer for the victims of the attack and “for all who are living hours of terror and anguish.”

“Let it be understood that terrorism and war do not lead to any resolutions, but only to the death and suffering of so many innocent people. War is a defeat! Every war is a defeat!” Let us pray that there be peace in Israel and in Palestine,” he said.

We have learned too many times, that—while there can be moral justification for waging war—pain, suffering and loss of life always accompany it.

As we mark Respect Life Month, let us pray for peace and the conversion of hearts and minds to end all forms of terror and violence, especially in the name of faith.

And during this month of the rosary, let us ask our Blessed Mother, the Queen of Peace, to again intercede for her suffering sons and daughters.

—Mike Krokos

Opinion

Making Sense of Bioethics
Fr. Tad Pacholczyk

Rapid onset gender dysphoria and the tragic seduction of our daughters

In recent years, the number of young people with gender dysphoria, or extreme discomfort in one’s biological sex, has skyrocketed in the U.S. and western Europe.

Professor Lisa Littman, a researcher at Brown University, was the first to publish a report that indicated many transgender-identified children experience “rapid onset gender dysphoria,” a clustering phenomenon in which one, several, or all children in a family may become transgender-identified within a similar timeframe. Other researchers have since published similar findings.

Littman proposed the hypothesis that this transgender identification could involve a novel form of peer or social contagion that contrasts with our classical understanding of gender dysphoria dating back more than 100 years. Some of the novel aspects of the phenomenon include:

The initial age of onset has markedly shifted, pre-school-aged kids to the teenage years, typically around the age of 16.

The sex ratio has flipped from mostly male boys prior to 2010, to now more than 75% adolescent girls; and

The prevalence of the phenomenon has risen dramatically in recent years, both absolutely and relatively, leading some to suggest we are facing an “epidemic” in rapid onset gender dysphoria.

In other words, teen girls with no prior history of gender dysphoria—along with the predominant demographic identifying as transgender—by far are reconsidering their gender.

Recently researchers in Psychology Today, Christopher J. Ferguson, who holds a doctorate in clinical psychology, noted that the “sudden surge in the number of teen girls identifying as trans boys is due not to gender dysphoria or transgenderism, but rather to girls with other mental conditions who are mistakenly self-identifying as trans because there is social capital built into marginalized identities.

When surveyed by Littman, more than 60% of parents reported that the announcement of their child’s ‘gender change’ had resulted in a popularity improvement at school and in other settings.

The young people who are escaping into a victim group into which they don’t actually fit, in part because within the broader culture, gender dysphoria has become one of the few victim identities one can choose.

Some of these youth reportedly had one or more psychiatric diagnoses, and almost half were engaging in self-harm prior to the onset of gender dysphoria.

There is evidence that transitioning can worsen mental health and correlate with suicidal thoughts. Claims that youth transitioning reduces the risk of suicide remain highly controversial and disputed by all other randomized and properly-controlled scientific studies.

The surge in transgender-identifying adolescents may also be partly explained as a maladaptive coping mechanism for teens struggling with the challenges and stresses arising from their increasingly powerful pressure on impressionable adolescence, asking them whether they prefer to have a live son or a dead daughter, which can be the case when re-educating the allegedly naïve and transphobic parents.

Gender-affirmative advocacy applies powerful pressure on impressionable youths and vulnerable parents. These approaches can tragically seduce our adolescents, resulting in permanent and irreversible damage through hormonal treatments, mastectomies and mutilations.

Thankfully, medical professionals in several European countries are beginning to coalesce around the finding that gender dysphoria have become decidedly more cautious. The paramount importance of psychological care is being recognized, with transitioning becoming restricted to research protocols.

We need to be promoting a more wholesome and balanced perspective to girls, namely, that being a woman is good and healthy, and that women’s confidence in the face of adolescent claims of discomfort with their biological sex, requires a conviction that gender transition is an escape from other emotional difficulties. Many who have transitioned are now regretting their choice, with “detransitioning” occurring at an accelerated rate among the same females who presented during adolescence with gender dysphoria.

Young people facing rapid onset gender dysphoria need authentic support and encouragement rather than surgeries and hormones, especially in the face of data revealing that most of them, if not offered “affirmation therapies,” will outgrow their dysphoria and come to accept their biological sex, once the turbulent adolescent years have passed.

(Father Taddeus Pacholczyk, Ph.D., earned his doctorate in neuroscience from Yale and did post-doctoral work at Harvard. He is a member of the diocesan youth ministry. Maxx, and serves as senior ethicist at The National Catholic Bioethics Center in Philadelphia. See www.fathertad.com and www.fatherfad.org)

Letters Policy

Letters from readers are welcome and every effort will be made to include letters from as many people and representing as many viewpoints as possible.

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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God pours his grace upon us in good times, tough times

A veces, la vida se torna difícil, llena de retos que afrontar y obstáculos que superar. Nuestra fe católica nos recuerda y nos ofrece falsas esperanzas ni promesas vacías ya que, en definitiva, nuestro referente es la cruz de Cristo, que fue rechazado, humillado, torturado y asesinado por las mismas personas a las que vino a servir. Así pues, si Cristo es nuestro modelo, ¿cómo podemos pasar por alto la realidad del dolor y el sufrimiento?

En la segunda lectura del vigésimo Domingo, San Pablo continúa diciendo que nuestra elección es nuestra y, como nos dice Pablo, “la gracia de Dios es suficiente para ayudarnos a superar todo el tiempo (Mt 22:1-14).” Jesús nos invita a compartir la cruz de Cristo, un camino que va desde el sacrificio por amor a Dios hasta la felicidad eterna con él. La vida puede ser dura a veces, pero siempre tenemos la esperanza de que el Señor nos salvará. Nuestro Dios quiere que seamos sacerdotes y a los ancianos del pueblo somos una parábola que puede verse tanto como un aviso de lo que vendrá después de la muerte de Jesús. Nuestra esperanza es que el Señor nos salvará y nos regocijaremos en su salvación (Is 25:8-9). La misericordia de Dios no tiene límites, y también se tendrá abundancia, en todo y por todo estar enlazado, tanto para estar satisfecho como para tener hambre, o lo mismo para tener abundancia que para sufrir necesidad: todo lo puedo en Cristo que me fortalece (Fil 4:12-13).

San Pablo continúa diciendo que Dios le suministra todo lo que necesita para permanecer fiel a la forma de vida que él ha elegido seguir. Sabemos que el camino que recorrió este gran misionero acabaría en su muerte como mártir pero, al igual que él, creemos que ese no fue realmente el final de su viaje, sino el comienzo de su vida eterna en Cristo. Esta creencia marca la diferencia en nuestra percepción del sufrimiento humano. Puesto que creemos que la puerta y muerte de Cristo fueron reivindicadas por su gloriosa resurrección y ascenso al cielo, tenemos buenas razones para esperar que si le seguimos fielmente, podremos unirnos a él. De hecho, el Señor dijo a sus discípulos (a nosotros) que se iba al cielo a preparar un lugar para todos. El cielo no es un punto geográfico en algún lugar del universo material, sino una realidad espiritual, el estado de estar enamorado de Dios en común con todos sus ángeles y santos. Nuestra fe nos asegura que nos espera la felicidad eterna si seguimos los pasos de Cristo y vivimos como él vivió, una vida de amor abnegado. Ésta es la esperanza cierta que nos permite superar todo tipo de sufrimiento físico, mental y mafélico del bien del reino que ha de venir.

En el Evangelio de este domingo (Mt 22:1-14), Jesús cuenta a los sumos sacerdotes y a los ancianos del pueblo una parábola que puede verse tanto como una afirmación de la alegría que nos espera después de la muerte como una advertencia de que si rechazamos la invitación del Señor a compartir su vida, es posible que terminemos en las tinieblas donde “habrá llanto y rechinar de dientes” (Mt 22:11). Jesús no está diciendo que su Padre sea vengativo sino que nos advierte que, como personas libres, nuestras propias decisiones determinan lo que nos ocurre, tanto durante la vida como después de la muerte. Al igual que el cielo no es un lugar físico, el infierno tampoco es una coordinada en algún mapa subterráneo, sino que es también un estado espiritual: es la soledad radical y la infelicidad. Si rechazamos a Dios en favor de nosotros mismos, obtenemos exactamente lo que nos buscamos: aislamiento y desesperanza. En términos bíblicos, cambiamos la alegria del banquete celestial por la miseria del eterno “llanto y rechinar de dientes”. La primera lectura de este domingo (Is 25:6-10) nos tranquiliza: “Dios el Señor destroza la muerte para siempre, enajenará de todos los rostros toda lagrima, y borrará de toda la tierra la afrenta de su pueblo. El Señor lo ha dicho. En aquel día se dirá: ‘¡Este es nuestro Dios! ¡Este es el Señor a quien hemos esperado!’ El salvador nos abrirá paso al sol!” (Is 25:8-9). Nuestro Dios quiere que seamos libres de todo mal, incluido el sufrimiento y el aislamiento autóctonos que resultan de nuestro comportamiento pecaminoso y de nuestra negativa a seguir a Jesús en el Camino de la Cruz. La salvación en Cristo Jesús es motivo de regocijo, no de culpa ni de miedo. Sí, se nos advierte que no rechacemos la invitación de nuestro Señor, o el resultado será el intenso sufrimiento y la soledad simbolizados por “el llanto y el rechinar de dientes.” Pero el regocijo será el gran nexo en nuestra fe, como nos dice Pablo, la gracia de Dios es suficiente para ayudarnos a superar todas las dificultades a las que nos enfrentemos en nuestros esfuerzos por vivir como Jesús mandó. Alegremente en la cruz de nuestro Señor Jesucristo. Lejos de ser instrumentos de tortura y muerte, las cruces que llevamos por amor a Dios y al prójimo son bendiciones que pueden sostenernos mientras continuamos nuestro viaje peregrino hacia nuestra patria celestial. 

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Parish Evangelization Enrichment Day is set for Nov. 4 in Edinburgh

A Parish Evangelization Enrichment Day will take place at Holy Trinity Parish, 100 Keely St., in Edinburgh, from 9 a.m.-3 p.m. on Nov. 4. The day will consist of sharing simple practices for existing, new and developing parish evangelization teams and discussing modest and achievable goals with three audiences in mind: the “unchurched” who are “alienated” and the “practicing,” and how to carry out Christ’s great commission with our fellow parishioners.

This enrichment day is offered by the archdiocesan Office of Catechesis. The $20 cost, which includes lunch, will be assessed to parishes.

To register, go to tinyurl.com/EventRegistration. Registration is required by Oct. 31.

For more information, contact Anita Bardo, archdiocesan coordinator of evangelization and discipleship, at abardo@archindy.org or 317-236-1466. †

Events Calendar

For a list of events for the next four weeks as reported to The Criterion, log on to www.archindy.org/events.

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Christmas gift-shopping opportunities are scheduled in upcoming months

It’s the time of year when parish Christmas bazaars and craft fairs offer the opportunity for gift-shopping, food and fun. Below are the events reported to The Criterion as of Oct. 10.

Oct. 28
Mary, Queen of Peace Parish, 1005 W. Main St., Danville, Holi-day Craft Fair, 9 a.m.-3 p.m., more than 30 local vendors and artisans, autumn and Christmas decor, baskets, handmade crafts, all occasion gifts, home-canned items, homemade baked goods, raffle, special appearance by Mrs. Claus, lunch available for purchase, free admission. Information: 317-745-4284, oldblues-chain9102627@gmail.com

Nov. 3-4
St. Agnes Parish, 1008 McLary Road, New caramel Christmas Craft Bazaar, Fri. 9 a.m.-5 p.m., Sat. 9 a.m.-3 p.m., crafts, Christmas decor and gifts, silent auction of gift baskets and trees, homemade baked goods, youth group boutique, quilt raffle, free admission. Information: 317-988-2778, StAgnesNashville@gmail.com, StAgnesOffice@StNashville.org †

Nov. 4
St. Malachy School, 7510 N. County Road 1000 E., Brownsburg, Christmas Bazaar, 9 a.m.-4 p.m., gifts of all kinds available for purchase, handmade sandwich or chicken and noodle lunches available, free admission. Information: 317-530-2590, ctpenney@csp.org

St. Martin of Tours Parish, 1720 E. Harrison St., Martinsville, Christmas Bazaar, 9 a.m.-3 p.m., variety of items for sale, crafts, Christmas cookies and carmelitas by the pound, homemade baked goods, cash prize for homemade quilt wall hanging and hourly door prizes, food and drinks, carry-out available. Information: 765-342-6739, parsonage@stmartins.org

Dec. 2-22
Benedit Inn Retreat and Conference Center, 1400 Southern Ave., Bloomington, Rosary Walk, 10:45-11:45 a.m., meet in front of church. Information: bhedin@bhedin.org

Dec. 29
Mount Saint Francis Center, 435 W. Troy Ave., Indianapolis. All Souls Day Mass, noon. Information: 317-547-8498, catholiccemeteries.cc

Nov. 4
812-944-0417, tercej@comcast.net †

Wedding Anniversaries

ROY AND SHIRLEY (DEKAN) WINTERNESMER, members of Prince of Peace Parish in Madison, will celebrate their 70th wedding anniversary on Oct. 17.

The couple was married in St. Charles Church in Otterbein, Ind. (Diocese of Lafayette), on Oct. 20, 1973. They have four children, Daryl, Daryl, Jesse and Lance Bruggeman. The couple also has six grandchildren and seven great-grandchildren.

MARK AND DEBORAH (MECHAM) BRUGGEMAN, members of St. Mark Parish in Perry County, will celebrate their 50th wedding anniversary on Oct. 20.

The couple was married in St. Charles Church in Otterbein, Ind. (Diocese of Lafayette), on Oct. 20, 1973. They have four children, Regina Brown, Chris, Nick and Tony Haggenjos. The couple also has 10 grandchildren.

DON AND SHARON (GARBER) HAGGENJOS, members of SS. Francis and Clare of Assisi Parish in Greenwood, will celebrate their 50th wedding anniversary on Oct. 20.

The couple was married in St. John the Baptist Church in Fort Wayne, Ind. (Diocese of Fort Wayne-South Bend), on Oct. 20, 1973. They have four children, Regina Brown, Chris, Nick and Tony Haggenjos. The couple also has 10 grandchildren.

Announcements for couples celebrating 50, 60, 65, 70 or more years of marriage are accepted. Go to cutt.ly/anniversaries or call 317-236-1585.
New archdiocesan director of youth ministry tells teens to let go of pressures and lean on God

By John Shaughnessy

From working with teenagers for more than seven years, Rachel Gilman knows the pressures and challenges they face today have intensified since she graduated from high school in 2010. 

“We need an archdiocesan’s new director of youth ministry also knows there are certain questions about life...”

She is the archdiocese’s new director of youth ministry. After graduating from Marian University in 2010, where she met her husband, and served as a school volunteer, Gilman joins the archdiocese in June—a time when two major events in youth ministry loomed on the horizon. The first one involved being named a leader of the archdiocese’s 188 pilgrims who traveled to Portugal for World Youth Day on Aug. 1-6—a pilgrimage when another crisis of confidence for her came to a head.

“One of the things I had been praying for on that pilgrimage was to find the confidence I needed to be in this new role,” Gilman says. “It’s so different from what I was doing. Different work. Different people. I just found myself struggling to believe in myself. That thread in her faith-life tapestry then weaved back to her childhood in South Bend, Ind., where her parents always wanted her to be involved in her faith, including having her join her mother in singing in the church choir when she was 12. That thread also weaved through her four years at Marian High School in nearby Mishawaka, where she helped with retreats and used the gift of her voice in the school’s liturgical choir.

The golden thread of God’s presence “I look back at all my experiences, and I just see it now,” Gilman says. “I always wanted to give them a little bit of all the other things that everybody else has to have to have all the answers. I always wanted to give them a little freedom to pray and think about their lives spiritually and not just the practical aspect. In that sense of faith experience, it takes time to understand where God leads you.”

The story of where God has led the now 31-year-old Gilman begins with her baptism in South Bend, when her father brought her to the Rosary. “It’s a joy to be a part of the ‘Mysteries of the Rosary,’” Sister Alexia Maria explained.

“Sister Alexia Maria received the fifth rosary. The feast of October to the Holy League’s defeat of the Ottoman Empire in the 1571 Battle of Lepanto, a pivotal naval engagement off the coast of southwestern Greece. According to tradition, Mary gave the rosary to St. Domenico (1170-1221), the founder of the Order of Preachers, commonly known as the Dominicans, to help him fight a heresy prevalent in southern France that viewed the world as a cosmic battle between good spiritual forces and evil material forces, and understood the human person to be a spirit trapped in a material body.choir. ‘Great task,” Sister Alexia Maria said.

“Every time we pray the rosary with the heart, God’s family becomes clearer, confronting the face of Christ,” said panelist Sister Alexa Maria, a member of the Servants of the Sorrowful Mother. “We have to offer this conversation hosted by Paradisus Dei and the New York-based Dominican Friars of the Province of St. Joseph, offered a lively discussion about the rosary as a powerful tool for evangelization that connects people to Jesus through its contemplative nature.”

“From praying the rosary to reflecting on the day’s Liturgy or opening ourselves to listening to what God wants to say to us, we need to embrace the rosary as a way to come closer to God,” said Michael Gormley, a mission evangelist for Paradisus Dei and successful podcast host.

“People are recognizing the rosary’s role in the Church’s ongoing mission and its potential to transform lives,” Gormley said.

The Criterion Friday, October 13, 2023 Page 7

Panel discusses mysteries of the holy rosary as a mighty tool for evangelization

(OSV News) “Unleash the Power of the Rosary” is a new discussion series hosted by Paradisus Dei and the New York-based Dominican Friars of the Province of St. Joseph, offered a lively discussion about the rosary as a powerful tool for evangelization that connects people to Jesus through its contemplative nature. The Criterion Friday, October 13, 2023

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Our most vulnerable, the poorest of our underscores how "it's a deeply Christian director of the nonprofit Laudato Si’ particularly the impoverished, said the climate shifts have impacted millions, archbishop’s thought. So, said Pope, who also lamented an international approach to the care of the environment.

The new exhortation is “timely,” said Father Dario Fabbri, director of the nuns of Laudato Si’ USA, which represents more than 900 member organizations in 15 states that promote a Catholic approach to the care of the environment.

GTV News that the pope’s message “is a very timely thing to be said today for God’s beloved earth” and aimed at a "publicly {[the] very biblical love of creation.”

During a past two-year period that was about the mass is a "real crisis," the Pope said. "We are losing the show no regard or respect for the divin plan for creation, what we can say of human plans, human possibilities, human voices and for a future sustainable?" He noted as an explanation of the above statements, he said. "We should pay attention to our common home—which fundamentally includes every human being—a call for unity and ground, connecting our hearts and speaking to all in whatever we can to make a positive difference," said Bishop Mundel.

What Mundell found "most significant" about Pope Francis’ exhortation was that he is aware that we have a real responsibility to make a "stark warning.” He said. "The climate crisis is not sustainable and technology is not the solution," said Bishop Mundell. "We are losing the hope that we can do something about it."

Palestinians were more than 700,000 of the approximately 1.4 million people who were families and victims. Pope Francis said. "I am praying for the families of the victims and for all those who have lost lives."

And let it be understood that terrorism and the acts of terror are not limited only to the death and suffering of so many innocent people, but it also affects us all, as individuals suffering from these events," he continued. "We are in a world of war," he said. "Let us pray that we be peace." "May the pope’s words be a stark warning to all who support such a war," he said.

Palestinians have been living in the Holy Land for thousands of years, and the Pope's words were a belated recognition of their suffering and rights.

Israelis and Palestinians also experienced similar conditions.

"We unequivocally condemn any acts of terror in any country, regardless of their nationality, ethnicity or faith," the Pope said, "and we deplore any acts of terrorism that target civilians, regardless of their nationality, ethnicity or faith." "May the pope’s words be a stark warning to all who support such a war," he said. 

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WADELTON
continued from page 1

the lives of the four people he had invited to the reception. Following the initial quake, which had reached magnitude 7.5, a series of aftershocks had struck in the western part of Herat city in the western Herat province.

Initial assessments of the United Nations indicated that the quake caused damage and injuries in nearby areas. Following the initial quake, which struck around 11 a.m. local time, several aftershocks occurred with tremors felt in neighboring Badghis and Farah provinces, according to OCHA, the U.N. humanitarian office.

Once again, children and families in Afghanistan have been affected by a devastating earthquake, this time in western Herat province,” said CRS Afghanistan said in a post on X, formerly known as Twitter, on Oct. 7. "UNICEF Afghanistan is on the ground with our U.N. colleagues to assess the full impact. Our heartfelt condolences go out to all families affected," United Nations Children’s Fund wrote.

The presence of Church charity organizations is close to zero with the Taliban government, an official from one of the Catholic organizations told OVS News. However, some try to work with local partners. Catholic human rights groups have begun relief efforts, sending medical and trauma support to regional hospitals, as well as emergency shelter, food assistance and other supplies to the affected area. "Anne Bouquet, Catholic Relief Services’ (CRS) country representative for Afghanistan told OVS News in an e-mail. "CRS is the international relief and development agency of the Church in the U.S." "CRS, along with other humanitarian organizations, are participating in assessments to determine the scale of the damage and needs in Herat to identify where CRS can best support the response efforts," Bouquet said on Oct. 8.

The U.N. OCHA released a report that 465 houses had been reported destroyed and another 135 were damaged. "Partners and local authorities anticipate the number of casualties to increase as search and rescue efforts continue amid reports that some people may be trapped under collapsed buildings," the U.N. said.

The World Health Organization (WHO) in Afghanistan said it dispatched 12 ambulance cars to Zenda Jan to evacuate casualties. As deaths and casualties from the earthquake continue to be reported, teams are in hospitals assisting treatment of [the] wounded and assessing additional needs, the U.N. agency said on X. "WHO-supported ambulances are transporting those affected, most of them women and children."
C.S. Lewis' relevance, popularity increasing years after his death

By Jonathan Luxmoore

(OSV News)—In a rambling red-brick house on the western edge of Oxford, England, a melancholy desk sits at a bay window looking out over tangled woodland.

In the foreground, an ancient antray stands broodingly against a worn leather armchair, surrounded by wall maps and pictures depicting a fantasy landscape.

When Clive Staples Lewis in 1930 bought The Kilns, a former brick factory, he used its quiet remoteness to produce a stream of literary and spiritual masterpieces that are still quoted with reverence today.

But he achieved most fame with stories for children that contained deep Christian echoes, the best known of which, The Chronicles of Narnia, has sold 100 million copies in more than 40 languages.

Until recently, paradoxically, C.S. Lewis had been largely ignored at Oxford University, where he taught for three decades until his early death from bone cancer on Nov. 22, 1963. He gained greater recognition in the United States, which he never visited.

With popular interest continuing to grow, however, and three Narnia books—The Lion, The Witch and the Wardrobe, Prince Caspian and The Voyage of the Dawn Treader—made into blockbuster films, things could be changing.

“Like his close friend, J.R.R. Tolkien, Lewis expressed his Christian faith through narrative and imagination which chimes in well with the needs of our contemporary culture,” said Father Michael Ward, a Lewis expert at Oxford.

“People pick up intuitively on the timeless religious element in his books, even if they’re not directly aware of their fundamentally Christian message,” he said.

Born at Belfast in November 1898 and in all England,” he wrote. “I gave in, and admitted that God was God, and knew and prayed: perhaps, that night, the most dejected and reluctant convert in all England.”

Lewis disappoint Tolkien by declining to become a Catholic, and instead remained a “high church” Anglican. But he was sympathetic to the Catholic doctrines of purgatory, mortal sin and prayers to the saints, and retained an ecumenical focus—perhaps in reaction to the bitter religious divisions of Northern Ireland.

His book Mere Christianity, based on acclaimed wartime broadcasts for the BBC, tackled popular objections to Christianity from a skeptical viewpoint.


“Lewis tends to attract more conservative Christians, both Protestants and Catholics, at a time when religion is evolving at a time when the way these core beliefs are being taken much more seriously in the Catholic Church around the 50th anniversary of Lewis’ death. “I think he’s being taken much more seriously in the Catholic Church now, at a time when these core beliefs are presented as all-important, but the sense of meaning must always stay the same.”

All of this will add pressure for fuller academic recognition of Lewis, whom many now see as one of the 20th century’s most important Christian writers.

Back at The Kilns, the rooms still exist where Lewis received Tolkien and other associates, where he played Scrabble with his American wife Joy Davidman, a former communist and fellow convert before she succumbed to cancer at age 45, and where he died on the same day as President John F. Kennedy.

The once-derelict house, restored as a study center by U.S. volunteers in 1993-2002, is now owned by the California-based C.S. Lewis Foundation, and stands in a suburban landscape much changed from Lewis’ own days.

But visits are increasing as interest grows worldwide in this original and insightful Christian writer.

(CNS) (CNS/courtesy of the National Portrait Gallery, London)
I spent the first week of October attending the International Catholic Stewardship Conference at a gathering of 700 Catholic professionals who are involved in Parish and Church in areas of marketing, evangelization, stewardship and fundraising. Religious and lay persons from all over our country came together for a week of education and idea-sharing.

I love my job. I love my profession. And most of all, I love my Church. I have to admit, though, like many of you, I have had times when the workload is great, and I grow tired. Sometimes I face negative reactions to the work I do, especially increasingly, I find myself defending the Church and its teachings. It can be exhausting when there are times when I need a "pick-me-up."

Being immersed in the conference with so many like myself who are committed to the mission of the Church and her ministries was what I needed. We all need to feel what we do is meaningful, and I think that was definitely true for me.

Angela was your typical high school girl. She lived in a suburban home. She was an excellent student who got good grades. She had a boyfriend who provided her needs. She was making plans for her high school graduation and college. The business was changing. Angela admitted she made decisions in high school that moved her away from her faith, and she said she knew she did not love or treat him the right way. She found out she was pregnant in her senior year. She was terrified and was not sure what to do. Her family was also not the most supportive, and she did not have the support of her own. Her son’s birth father and his family had disappeared, and she had no support and felt completely alone.

When Angela finally reached her boyfriend, he wanted her to get an abortion. Angela felt so lost and scared and broke down crying. She had been raised Catholic and did not want to admit, though, like any job, there are moments where I question my role and my work. I love my job. I love my profession. I grow tired. Sometimes I face negative reactions to the work I do, especially increasingly, I find myself defending the Church and its teachings. I can’t say that a very large group of people in this town felt that way for the Church. But my experience at this conference reminded me that my role is to help others be generous. I get to participate in that great loop of grace that allows people to give for the sake of others. What could be more rewarding than that?

(Kimberly Pohovey is a member of St. Jude Parish in Indianapolis. She is the director of major and planned gifts for the archdiocese.)
The Sunday Readings
Sunday, October 15, 2023

• Isaiah 25:6-10a
• Philippians 4:12-14, 19-20
• Matthew 22:1-14

Daily Readings

Monday, October 16
St. Hedwig, religious
St. Margaret Mary Alacoque, virgin
Romans 1:1-7
Psalm 98:1-4
Luke 11:29-32

Tuesday, October 17
St. Ignatius of Antioch, bishop
Romans 1:16-25
Psalm 19:2-3
Luke 11:37-41

Wednesday, October 18
St. Luke, Evangelist
2 Timothy 2:3-8, 12-14
Psalm 145:10-13, 17-18

Thursday, October 19
St. John de Brebeuf, priest, St. Isaac Jogues, priest, and companions, martyrs
Romans 3:21-30
Psalm 130:1-6
Luke 11:47-54

Friday, October 20
St. Paul of the Cross, priest
Romans 4:1-8
Psalm 110:5, 6, 7, 8
Luke 12:1-7

Saturday, October 21
Romans 4:13, 16-18
Psalm 105:6, 9
Luke 12:8-12

Sunday, October 22
St. John Paul II, Pope
Ordinary Time
Isaiah 45:1, 4-6
Psalm 96:1, 3, 5, 7-10
1 Thessalonians 1:1-5b
Matthew 22:15-21

Question Corner/Jenna Marie Cooper

The Church presumes all marriages to be valid until proven otherwise

Q Can there be situations where a Catholic can date another person who has been divorced but has not yet received a declaration of nullity for that marriage?

In a previous column you stated the following: "All marriages are presumed valid until proven otherwise". I have relatives and friends who date divorced persons. Couldn’t this become an emotional nightmare if eventually they do get serious and an annulment falls through?

A Yes, it is true that the Catholic Church presumes that marriages are valid until proven otherwise. And it’s only logical that Catholics refrain from parousial involvements, which is a polite way of saying "sex", until such a declaration has been granted. If a marriage has gotten romantically involved and then later wishes to marry a Catholic, that person will have to get an annulment before entering into the sin of adultery.

Incidentally, this understanding of marriage as fundamentally indissoluble applies equally to all marriages, for Catholics must hold the same faith as those who divorce Catholics. For example, if two Protestants marry in a non-Catholic ceremony without the required special dispensation from the local bishop, a civilly divorced person will always be considered married in the eyes of the Church. And under their union is declared null by a Church marriage tribunal after the appropriate canonical process.

Similarly, a Catholic who is still considered married in the eyes of the Church, or choosing to date someone with a known previous marriage bond, is, at best, imprudent. As you note, becoming emotionally close to someone you hope to marry, but may not be able to in the end, has the potential to lead to serious heartbreak.

At worst, a romantic involvement with someone who is presumed to be already married has the potential to cross the line into the sin of adultery.

Incidentally, most marriage tribunals don’t exist to rubber-stamp requests in a perfunctory way, but rather to discern the actual truth about the circumstances surrounding a marriage. And, an affirmative decision (i.e., a decision to grant the declaration of nullity) can never be guaranteed. To be fair, at first glance some marital unions may seem especially likely to be declared null. Still, this should never be presumed or taken for granted.

In fact, most marriage tribunals state quite clearly in their introductory paperwork that those seeking a declaration of nullity must not set a date for a new wedding until the process is concluded.

That all being said, it’s never too late to try to make a difficult situation right. Even if a person with a presumptively valid prior marriage has gotten romantically involved with a new partner, marriage tribunal staff will still be more than happy to work with them through the nullity process.

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@OSV.com.

My Journey to God

Listening to the Trees

By John Boucher

While I was on my sometimes-weekly walk in the park, I asked the trees to tell me about the Creator. I heard them say, “We are joyful to show the glory of God in our many-hued autumn colors.”

I replied, “Thank you, trees, for sharing your beauty, and thanks to the Creator.”

The trees spoke again. “We mourn the loss of our leaves. But we’ve been through this many, many years. We know that the Creator will bring us new leaves in the spring because God is good.”

“All the time,” I replied.

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


BESSLER, Margery T., 84, Holy Family, Oldenburg, Sept. 27.


DURST, Riley H., 21, St. Louis, Batesville, Sept. 4. Daughter of Doreen and Jill Durst. Great-granddaughter of Susan Davis.


Benedictine Brother Jerome Croteau had a variety of monastery work assignments

Benedictine Brother Jerome Croteau, a monk of Saint Meinrad Archabbey in St. Meinrad, died on Sept. 30 at the monastery. He was 94. The Mass of Christian Burial was celebrated on Oct. 5. Burial followed at the Archabbey Cemetery.

Brother Jerome was a jubilant of monastic profession, having celebrated 74 years of monastic profession. Brother Jerome was born on April 8, 1929, in Belcourt, N.D., and was given the name Adolph at his baptism. A Native American, he was a member of the Turtle Mountain Band of Chippewa and lived on what was at the time the smallest reservation in the U.S. Brother Jerome was invested as a novice at Saint Meinrad in 1948. He professed simple vows on May 10, 1949, and perpetual vows in 1952. Those vows were solemnized on May 10, 1974.

Brother Jerome’s varied monastic assignments included assisting in the construction of St. Bede Hall at Saint Meinrad and on the building of Blue Cloud Abbey, a foundation of Saint Meinrad in Marvin, N.D. At Saint Meinrad, he also worked in the archabbey sacristy, in its kitchen, vineyard and wine cellar. On the landscaping crew and as a carpenter, and is a native of Marvin, Jerome was also a longtime member of the Saint Meinrad Volunteer Fire Department.

He is survived by a sister, Benedictine Sister Mary Claude Croteau of Monastery Immaculate Conception in Ferdinand, Ind., in the Evansville Diocese, and brothers Edward Croteau of Seattle; Francis Croteau of Denver and James Crotein of Bismarck, N.D. Memorial gifts may be sent to Saint Meinrad Archabbey, 200 Hill Drive, St. Meinrad, IN 47577.

For more information, please log on to www.archindy.org/layministry.

On-time Lay Ministry Formation

The Archdiocese of Indianapolis has partnered with the University of Notre Dame and Catholic Distance University (CDU) to offer not-for-credit online theology classes:
- Earn certificate in Lay Ministry
- Complete 12 courses online with end-of-term assessment
- CDU offers classes in Catechism of the Catholic Church
- 20% discount for all employees, volunteers, and parishioners

For more information, please log on to www.archindy.org/layministry.

REPORT SEXUAL MISCONDUCT NOW

If you are a victim of sexual misconduct by a person ministering on behalf of the Church, or if you know of anyone who has been a victim of such misconduct, please contact the archdiocesan victim assistance coordinator.

Ethics Point

Confidential, Ondoine Reporting www.archindy.org/ondoinet point or 800-393-6510

Victim Assistance Coordinator, Archdiocese of Indianapolis 317-236-1548 or 800-382-9836, ext. 1548 victim assistance@archindy.org

PRAYERFUL REFLECTION ON JESUS

In the car, my son noted that his keychain likeness of St. Jude looked a little silly. The style is on trend with the cartoon-likenesses of the saints designed to appeal to the younger generation. St. Jude looked a little silly. The style is on trend with the cartoon-likenesses of the saints designed to appeal to the younger generation.

As we navigate the complexities of this world, let us not forget the power of the St. Michael Prayer—a call to arms, a declaration of faith and a reminder of the protective strength that the Archangel Michael offers.

(Dominican Father Patrick Briscoe is the editor of Our Sunday Visitor.)

I reflected on “impossible causes” in my life, roadblocks to be hurted, people to be healed. In the car, my son noted that his keychain likeness of St. Jude looked a little silly. The style is on trend with the cartoon-likenesses of the saints designed to appeal to the younger generation. St. Jude looked a little silly. The style is on trend with the cartoon-likenesses of the saints designed to appeal to the younger generation.

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SYNOD

continued from page 2

were absent that day because they were
diagnosed with COVID.
Cardinal Jean-Claude Hollerich, relator
general of the synod, introduced the
module by telling participants that a key
question from the synod’s preparatory
process—which included listening
to the synod’s preparatory
process—which included listening
sessions on the parish, diocesan, national
and continental levels—was, “How can
we be more fully a sign and instrument
of union with God and of the unity of all
humanity?”

God, who is Father, Son and Holy
Spirit, is “the basis of all communions,” he
said, and “this God, who is love,
loves the whole of creation, every single
creature and every human being in a
special way.

All are invited to be part of the
Church,” the cardinal said. “In deep
communion with his Father through
the Holy Spirit, Jesus extended this
communion to all the sinners. Are we
ready to do the same? Are we ready to
do this with groups which might irritate
us because their way of being might seem to
threaten our identity?”

Father Timothy reminded participants
that the issue of “formation,” which is
broader than training or education,
came up repeatedly in the synod’s first
week of discussions of how to promote a
synodal Church, one where people walk
together, listen to each other and all take
responsibility for mission.

“A synodal Church will be one in which
we are formed for unpossessive love: a
love that neither flees the other person nor
takes possession of them; a love that is
neither abusive nor cold,” he said.

But too often, Father Timothy said, “what
isolates us all is being trapped in small
desires, little satisfactions, such as beating
our opponents or having status, grand titles.
So many people feel excluded or
marginalized in our Church because we have
slapped abstract labels on them: divorced and remarried, gay people, polygamous people, refugees,
Africans, Jesuits,...
the Dominican said
to laughter. ‘A friend said to me the other
day: ‘I hate labels. I hate people being put
in boxes.’
Rowlands told the
synod members and
participants that it is
in the Eucharist that
the different dimensions of communion
meet because “this is the place where
the communion of the faithful is made
manifest [and] where we receive the
gifts of God for God’s people.
The sacramental order teaches us, by feeding
us, communion.”

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.

• 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.

Employment

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.
in an increasingly secular culture that will challenge their faith.

“We’re hoping and praying that, through the intercession of Mary, they’ll be able to have fortitude and courage going forth,” Kara said. “We don’t know where they’ll go [in the future]. But we hope that they’ll be able to pull strength from this.”

When Kara became a mother, she turned to Mary for help in living out her vocation. “I was on my knees to her,” she recalled. “I asked her to help me lead in grace like she did. I want to bring my children to her Son. I want my children to be at his feet.”

Msgr. William F. Stumpf, St. Matthew’s pastor and archdiocesan vicar general, is happy to see the Children’s Rosary group helping young people grow in their love for Mary.

“It’s a beautiful ministry,” he said. “You have the beauty of introducing children to a wonderful relationship with the Blessed Virgin Mary, learning to pray the rosary, and about how consoling it can be. It’s beautiful how families are coming together to pray.”

Anna Taul, a member of St. Matthew the Apostle Parish, came there on Oct. 7 with her husband Wes and their children John, 4, James, 2, and Monica, who is about 2 months old. Anna prays that her children will grow in their love for Mary just like the other children who attend the Children’s Rosary group have.

“It is so encouraging,” Taul said. “We know as parents that we are the first teachers of the faith. But we also need a community around us to be good teachers, to get great ideas, to have inspiration. It helps to know that spark is there and that it’s reinforced in other places—in school, in the parish, in activities that we do together as a family.”

ROSARY
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Anna Taul sits with her son James while praying the rosary with some 30 children and their parents on Oct. 7, the feast of Our Lady of the Rosary, in the daily Mass chapel of St. Matthew the Apostle Parish in Indianapolis.

Maria Tappel prays the rosary with some 30 children and their parents on Oct. 7, the feast of Our Lady of the Rosary, in the daily Mass chapel of St. Matthew the Apostle Parish in Indianapolis. (Photos by Sean Gallagher)

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