

Singing God's praise

Meet Sandi Patel, director of the archdiocese's Office of Retreat and Renewal Ministry, page 7.

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After the archdiocese's annual Wedding Anniversary Mass at SS. Peter and Paul Cathedral in Indianapolis on Aug. 24, Jesse and Nancy Wadle smile with a copy of a certificate honoring their 60th anniversary. See more wedding anniversaries on pages 9 and 10. (Photo by Natalie Hoefer)

Married couples are witnesses 'within and outside the Church,' archbishop says

By Natalie Hoefer

It was a bright, sunny day on Aug. 24, a perfect day for celebrating a wedding anniversary—or more than 160 of them. Such was the number of couples who, with their families, filled SS. Peter and Paul Cathedral in Indianapolis that day for the archdiocese's annual Wedding Anniversary Mass.

"Look around and you will see more than 5,080 years of

marriage, with more than 321 children, 488 grandchildren and 80 great-grandchildren," Gabriela Ross noted from the ambo at the end of the Mass. She is director of the archdiocesan Office of Marriage and Family Life that sponsored the Mass and the reception that followed across the street at the Archbishop Edward T. O'Meara Catholic Center.

Among those who marveled at the figures were Jesse and

See MARRIAGE, page 8

'I had a role in writing lives': Retired professor helped students explore their faith

By Sean Gallagher

When the new academic year began at Marian University in Indianapolis last

> month, a big change happened in the life of the community there. A member of

Marian's faculty who had been an integral part of the university for 40 years was no longer walking across its campus, meeting with students in and out of classrooms, and

Andy Hohman

supporting Marian's Catholic identity.

Professor Andy Hohman retired from being a member of Marian's philosophy and theology department at the end of the 2024-25 academic year.

Completing his 40th year at Marian was a challenge for Hohman, who is dealing with health issues.

"Even though I was sick, it was a big deal for me to finish 40 years," he said in an interview with The Criterion. "I still enjoy teaching. In the fall [of 2024], I was undergoing so many treatments that I was teaching from home half the time."

Being on campus and interacting with and mentoring students in and out of the classroom had always been a high priority for Hohman.

For him, teaching the different topics of philosophical and theological courses was integrated into a larger goal: helping form the faith of college students by accompanying them as they asked deep and probing questions about what it means to believe in God and how that shapes the decisions they make in life.

"My position has always been that you cannot lead people deeper into the faith by teaching if you're not willing to walk along with them," Hohman said. "If you're not willing to deal with this raising a lot of questions, new challenges and a need for discernment, then don't teach this subject."

See PROFESSOR, page 3

One school's stunning surge in student literacy reflects the archdiocese's overall success

By John Shaughnessy

When Tami Clouse received the invitation from the Indiana Board of Education to share the remarkable story of what happened at Central Catholic School in Indianapolis, she became emotional, viewing the honor as a celebration of "a beautiful community."

In just one year, the school made a dramatic improvement in student literacy, with a 51.7 percentage-point increase in its Indiana Reading Evaluation and Determination (IREAD) testing. The school's pass rate among its third-grade students improved from 48.3% in the 2023-24 school year to 100% in 2024-25.

"The celebrations that we have had at my school with the children are phenomenal," said

See READING, page 2

Pam Breedlove, a literacy coach at Central Catholic School in Indianapolis, reads to third-grade students during Camp Read A Lot, a celebration of the school's dramatic improvement in student literacy, with a 51.7 percentage-point increase in its Indiana Reading Evaluation and Determination (IREAD) testing in the 2024-25 school year. (Submitted photo)



Annual Respect Life Sunday Mass, Life Chain events will take place on Oct. 5

Criterion staff report

The archdiocesan annual Respect Life Sunday Mass will take place at SS. Peter and Paul Cathedral, 1347 N. Meridian St., in Indianapolis, at 10 a.m. on Oct. 5.

During the Mass, the archdiocesan Office of Human Life and Dignity will present its annual pro-life awards. This year's recipients are Annissa Kellum of St. Michael Parish in Bradford for the Archbishop O'Meara Respect Life Award, and Madilyn Wethington, a senior at Roncalli High School and member of St. Jude Parish, both in Indianapolis, for the Our Lady of Guadalupe Pro-Life

The Archbishop O'Meara Respect Life Award honors an adult or married couple who demonstrates leadership in promoting the dignity and sanctity of human life in the parish community and in the archdiocese.

who demonstrates leadership in promoting the dignity and sanctity of human life in the parish community, school community and in the archdiocese. Life Chain events will also take place throughout central and southern Indiana on Oct. 5. They are peaceful public witnesses of individuals standing for

60-90 minutes praying for our nation and for an end to abortion. It is a visual statement of solidarity by the Christian community that human life is sacred from the moment of conception until natural death.

The Our Lady of Guadalupe Pro-Life

Youth Award honors a high school student

The following Life Chain events in central and southern Indiana were reported to The Criterion:

Bloomington: 2-3:30 p.m., E. Third Street between College Mall Road and Walnut Street. Park at

St. Charles Borromeo Church, 2222 E. Third St., in Bloomington. Pick up signs from individuals at street corners along E. Third Street. Information: Clinton Mahoney, 812-391-8914.



Those taking part in the Life Chain event in Columbus pose for a photo on Oct. 6, 2024. (Submitted photo)



Public Schedule of *Archbishop Charles C. Thompson*

September 20-October 10, 2025

September 20 – 10 a.m. Installation of Permanent Diaconate Candidates as Lectors at SS. Peter and Paul Cathedral, Indianapolis

September 20 – 4 p.m.

150th Anniversary Mass for Sacred Heart of Jesus Parish, Indianapolis, at Sacred Heart of Jesus Church, followed by celebration dinner at Primo Banquet Hall, Indianapolis

September 23-October 10

U.S. Conference of Catholic Bishops' Pilgrimage, Italy, and European travel

Brazil: 2-3 p.m., Highway 40 at Alabama Street.

Bright: noon-1:30 p.m., in front of Gibson Cemetery, 23258 State Line Road, Lawrenceburg. Information: Duane Meyer, 812-290-5096.

Brookville: 2-3 p.m., Main Street at Courthouse. Information: Jerry Mersch, 513-702-4949.

Columbus: 2-3 p.m., Second Street in front of City Hall. Information: Bartholomew County Right to Life,

Greensburg: 2-3 p.m., on downtown square, park in lot at corner of Franklin and Main. Information: Patricia Louagie, 812-614-2528.

Indianapolis: 2:30-3:30 p.m., N. Meridian Street between 12th and 16th streets; tables with signs and prayer aids available along the four-blocks, go to centralindianalifechain.org for

church assignments for each table location; parking available at Archbishop Edward T. O'Meara Catholic Center, 1400 N. Meridian St.; T-shirts available for purchase. Information: Sharon Teal, 317-289-9019.

Lawrenceburg: 10:30-noon, U.S. 50 between Walnut and Front streets. Information: Duane Meyer, 812-290-5096.

North Vernon: 2 p.m., line up along Main Street. Signs available at St. Mary Church. Information: Timothy O'Donnell, 317-372-0040.

Richmond: 2-3 p.m., S. A Street at S. 16th Street. Information: Debbie Sams, 765-969-0254.

Spencer County: 2:30-3:30 p.m. CT, intersection of highways 66 and 161. Information: Pastor Walter Philips, 812-686-8000. †

READING

continued from page 1

Clouse, the school's principal, during her presentation to the state's board of education on August 13. "So, we are very excited about that. Makes me a little emotional."



Tami Clouse

That success at Central Catholic, one of the archdiocese's three Mother Theodore Catholic Academies, also reflects the overall success of the 55 Catholic elementary schools in the archdiocese regarding IREAD.

Combined, archdiocesan elementary schools achieved a 93% total pass rate compared to the state average of 87.3%, according to Sarah Watson, assistant superintendent of elementary education in the archdiocese.

Watson also noted that 23 of the 55 schools had a pass rate of 100% while six more schools surpassed the 90% rate. At the same time, she added, 82% of second-grade students in the archdiocese passed the literacy test and won't have to

The success of the Catholic grade

schools drew high praise from Brian Disney, superintendent of Catholic schools in the archdiocese.

'We are very happy for the success our Catholic school students had on IREAD," Disney said. "Our students, schools and families deserve credit for their efforts to ensure all students can read by the end of third grade. Some students need additional supports and time, which our schools provided. The parent-school partnership was essential for our success."

Watson also noted that the Catholic schools' success in the past year reflected "a clear plan at the archdiocesan, state and local levels, and the daily fidelity of teachers to practices that work."

"In our Catholic schools, that plan meets our mission," she said. "We want children to read with confidence because we are preparing them for life and for heaven. Literacy opens minds to truth and hearts to beauty, and our schools take that charge seriously.

'What is most encouraging is that gains reached students across the board. Black and Latino students grew. Students with disabilities grew. English learners grew. Students from low-income households grew," Watson noted. "That breadth tells us the strategy is working for all of God's children, not only for some.

Statewide statistics showed that Black students, Hispanic students and students in special education all achieved a

7.5% increase in student literacy in the past school year, while English-language learners improved at a 7.2% rate.

That achievement reflects both the success and diversity at Central Catholic School. In her presentation to the state board of education, Clouse noted that the school serves 239 students from across Indianapolis, with 97% of the children identifying as "Hispanic, multi-cultural, multi-racial or Black."

"They represent 11 countries across the world," she said. "At home, they speak English, Spanish and Swahili.'

The third-grade students were rewarded for their success during a celebration at the school called Camp Read A Lot.

"The kids and adults had a blast celebrating," Clouse said. "Desks were covered with table clothes to make a 'tent' for each student to read under. Students were invited to wear their pajamas and slippers for this celebration. Each student was allowed to pick out a new book and a Beanie Baby. These were a donation to our school. This was a great way to celebrate the third-grade growth.'

Clouse credits the success at Central Catholic to several factors, factors that Watson also credits for the overall success of Catholic schools in the archdiocese.

Schools tapped into approaches that include tutoring, after school labs and family involvement, as well as skilled coaches, earlier and more frequent

assessment, and curriculum that focused on the science of reading.

The cooperation of parents is always a key, they both note.

"We really had to think differently about how we connected with parents," Clouse said, concerning the diversity of the parents whose children attend Central Catholic. "The biggest shift for us was helping them see that reading is readingno matter the language. Our parents are fully capable of supporting their kids, and that realization built confidence and trust on all sides."

Watson praised the overall collaboration that led to the success achieved at Central Catholic.

"Central Catholic stands out as a witness to what is possible when mission meets method," Watson said. "Tami and her team set a culture where every minute of instruction counts, families are true partners, and children are known by name and loved. The academic results are impressive. The deeper story is formation. Students are growing in confidence, perseverance and joy."

That same goal is being achieved in Catholic schools across central and southern Indiana, she said.

"In the archdiocese, we have seen what happens when parishes, community partners and schools pull together. Families leaned in, teachers stayed the course, and students felt the support around them." †

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PROFESSOR

Recruiting other philosophy and theology professors who had the same priorities was an important part of Hohman's work at Marian as he led the philosophy and theology department during most of his time there. As the department's chair, he had a hand in interviewing potential new professors and in hiring decisions.

"I asked people about their commitment to working with students," Hohman said. "Were they willing to work with students [more broadly]? If they weren't, then I wasn't going to be able to hire them."

This commitment to helping form students at a critical time in their lives had an effect on Hohman's professional life. Unlike many people who teach in colleges and universities, he didn't make writing journal articles and books and presenting papers at academic conferences a priority. He made a conscious decision to make his students his priority.

"The students were my books," he said. "I firmly believe that."

Many of these students are now serving in schools, parishes and archdiocesan ministries across central and southern Indiana and beyond. The faith that Hohman helped form in them they are now seeking to pass on to people to whom they minister.

Meeting students where they were

Father James Brockmeier was a student at Marian from 2007-11. He arrived at the school as a San Damiano Scholar. Hohman helped create the program at



Fr. James **Brockmeier**

Marian some 25 years ago. It helps prepare some students for ministry in the Church and others going into professions to have their faith consciously inform the way that they approach their work.

After graduating from Marian in 2011, Father Brockmeier

became an archdiocesan seminarian. He now serves as rector of SS. Peter and Paul Cathedral in Indianapolis, director of the archdiocesan Office of Worship and chaplain at Butler University in Indianapolis.

During his four years at Marian as a student majoring in philosophy, Father Brockmeier benefited from both Hohman's teaching and his mentoring.

"He really met me where I was in questions about theology, philosophy, the kind of work I wanted to do, the best way I could prepare to do that, the best things for my discernment," Father Brockmeier said. "I had a confidence that he wasn't trying to push me in any particular direction. He was trying to help me go

deeper where the Lord had me in that moment."

Sometimes exploring such depths can lead to difficult and challenging questions, Father Brockmeier noted, that had driven philosophical and theological reflection and research for centuries. Sometimes, those questions could raise doubts in the minds of college students.

Father Brockmeier said that Hohman encouraged students to explore those doubts "not because he wanted people to doubt for doubt's sake, but because he really wanted people to engage and embrace their belief and their knowledge of the truth and of our faith.

"But, to do that, you have to be able to answer the difficult questions that history has posed to the faith and that people pose to the faith on a daily basis," Father Brockmeier said. "You can only answer those questions if you have taken them seriously."

The priest also noted that Hohman was convinced this exploration of faith and how it can affect one's life is best done in the midst of a community of people on the same journey. As a result, Hohman fostered such a community of like-minded students at Marian.

"Andy was good at building a culture of that," Father Brockmeier said. "The way that he brought people together and taught people to think fueled conversation outside of the classroom. It fueled people to have genuine interests and ways of thinking.

After benefitting from Hohman's teaching and mentoring at Marian, Father Brockmeier now seeks to lead Butler students deeper in their faith.

"College students are asking difficult questions," he said. "The witness of someone who's willing to sit with people in their questions and be with them there is a help when people are going through times where they're not so sure."

Piles of books, stacks of questions

Meredith Elam was a San Damiano Scholar at Marian at the same time that Father Brockmeier was attending the university. She grew up active in her faith as a member of St. Rose of Lima



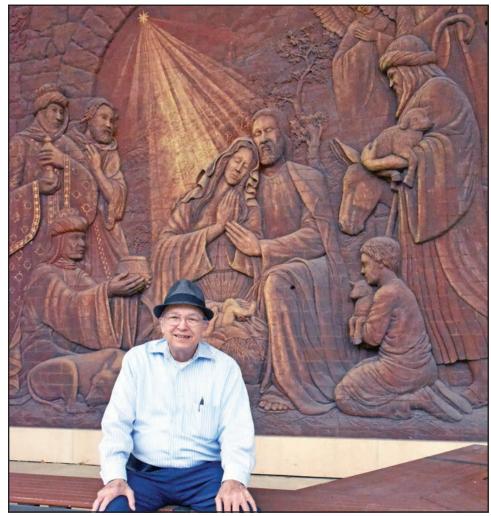
Meredith Elam

Parish in Franklin and a student at Roncalli High School in Indianapolis.

Since graduating from Marian in 2011, Elam has served at St. Roch Parish in Indianapolis and at its school. At the parish, she ministers as its music director. At the

school, Elam serves as assistant principal and teaches music and religion.

"The first time that I met Andy, I was still in high school," Elam recalled. "There were books piled on the floor of his office. And I remember thinking to myself, 'What am I getting myself into?' But I recognized that it was going to be something good. I was excited from the beginning.'



Andy Hohman, a retired philosophy and theology professor at Marian University in Indianapolis, sits by a relief sculpture of the adoration of the Magi on its campus on July 30. He recently retired after spending 40 years on the university's faculty. (Photo by Sean Gallagher)

Hohman's accompaniment of Elam in her learning and exploration of the faith led her to create her own pile of books.

"Every time I had a question, it would lead to another question," she said. "Every time I read a book, it would lead to three or four other books that just kept piling."

The questions and the growing piles of books had a long-lasting effect on Elam because Hohman was there with her at an important time in her life to help her grow deeper in her faith.

"He was such a good listener," Elam said. "He would ask questions of me that I didn't even realize that I was thinking about, but I maybe deep internally was. He was really perceptive."

Some of those questions led Elam at first to be less sure about her faith than she had been when she started at Marian. Hohman, she said, accompanied her in exploring more fundamental questions, confident that she could come out on the other side with a stronger faith.

"He was going to help me get there, but I was the one who was going to have to figure out what that meant for me and what was going to happen next," Elam said. "He helped me navigate through those difficult times."

'I had a role in writing lives'

By the time that Father Brockmeier and Elam were students at Marian, Hohman had been accompanying students in their exploration of the faith for

more than 20 years. Yet, it never got old for Hohman. He had as much love for spending time with students in 2025 as he did in 1985. He also remained keenly aware of the challenges to faith that students experienced throughout his time at Marian.

"I told them that I had been down that road and know what it is to feel like when new questions are raised," he said. "There is a God. I can tell you that there is a light at the end of the tunnel. We can get to that. But we have to be willing to honestly face the questions that we recognize are honest questions for us."

"He always took your questions and the things that you were weighing very seriously," said Father Brockmeier. "When you were with him, he engaged very seriously with the questions that you had, with your experiences, with where you were.'

A lot of that time that Hohman dedicated to his students could have been spent doing research and writing, making a name for himself as a professional philosopher and theologian, filling up his curriculum vitae with lists of publications.

That was unimportant to Hohman. His students, on the other hand, were always at the forefront of his mind.

"I have more living books that are read by more people than highly published authors," Hohman said. "I had a role in writing lives." †

Happy birthday, Pope Leo!



Pope Leo XIV slices a cake for his 70th birthday on Sept. 14 as cardinals, Vatican officials and ecumenical leaders look on after a prayer service at Rome's Basilica of St. Paul Outside the Walls. (CNS photo/Vatican Media)

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OPINION



Archbishop Charles C. Thompson, Publisher Mike Krokos, Editor

Sally Krause, Associate Publisher

Editorial

Spirituality of stewardship is an effective means of advancing Church's mission

The 63rd annual International Catholic Stewardship Council (ICSC) will be held in Chicago next week on Sept. 21–24. An estimated 600 parish and diocesan leaders from different regions of the United States and other countries will gather to learn more about the spirituality of stewardship and discuss effective approaches to developing the human and financial resources needed to carry out the Church's mission.

The mission of ICSC is to promote and support Catholic teaching on stewardship by providing education and resources for dioceses, parishes and other institutions of the Catholic Church. As today's parishes and dioceses address current opportunities and challenges and look to the future, the annual ICSC conference offers invaluable opportunities for learning, sharing and networking in this increasingly important area of our Church's life.

A distinctive feature of this year's stewardship conference is the introduction of a new bishops' advisory group whose mission is to serve as advocates for the stewardship movement and to advise ICSC's leaders on the particular needs of parishes and dioceses today.

Chaired by Louisville Archbishop Shelton J. Fabre, episcopal moderator of ICSC, the new bishops' advisory group includes Cardinal Joseph W. Tobin of Newark, N.J.; Archbishop Joe S. Vasquez of Galveston-Houston; Bishop Emeritus Paul J. Bradley of Kalamazoo, Mich.; Bishop Donald J. Hying of Madison, Wis.; and Bishop J. Mark Spalding of Nashville, Tenn.

Bishops and pastors have important roles in teaching stewardship as a way of life. Through their prayer, preaching and personal witness, pastoral leaders (clergy and lay people) can guide their people to an understanding of Christian stewardship that goes far beyond the familiar "time, talent and treasure" to the fullness of life in Christ.

Pope Leo XIV clearly understands the importance of integrating our spiritual and material lives.

'We should set aside moments of silence, moments of prayer, times in which, quieting noise and distractions, we recollect ourselves before God in simplicity of heart," said the pope in his July 20 homily at the Cathedral of St. Pancras Martyr in the town of Albano Laziale, southeast of Rome. "This is a dimension of the Christian life that we particularly need to recover today. We must make room for silence, for listening to the Father who speaks and sees in secret" (Mt 6:6).

Christian stewards strive to integrate their spiritual lives with their material existence. They view money and material possessions not as ends in themselves, but as means to do God's will and serve the needs of others. They come to see how the stewardship virtues of gratitude, accountability, generosity



Pope Leo XIV delivers his homily during Mass at the Cathedral of St. Pancras Martyr in the town of Albano Laziale, southeast of Rome, on July 20. (CNS photo/Lola Gomez)

and the willingness to give back to God with increase help to transform their lives from dependence on worldly values of wealth, power and prestige to the freedom and joy that come from self-sacrificing love.

According to Pope Leo, "the future of human flourishing depends on which 'love' we choose to organize our society around—a selfish love, the love of self, or the love of God and neighbor." Christian stewards choose the latter love, and they reflect this choice in the way they cultivate and share all the gifts given to them by our generous and loving God.

Care for creation is an essential component of the spirituality of stewardship. So are hospitality, care for the poor and vulnerable, and profound respect for all human persons made in the image and likeness of their Creator.

Christian stewards know that every spiritual and material gift belongs to God alone. We are but stewards of God's bounty, called to take care of, and share generously, the spiritual and material blessings we have received from God's goodness.

Christian stewards pray always because they combine their formal prayers (both personal and in community) with all their daily activities. Responsible stewardship means integrating two essential dimensions of our livesthe material and spiritual, our prayer and work. As a result, what we do as stewards of God's gifts is less important than how we do it or why we do it.

Good stewards "make room for silence." They strive to take the gifts they have been given, cultivate them responsibly, and share them generously with others. The spirituality of stewardship teaches all of us how to be good stewards, how to care for creation, and how to share God's gifts with everyone we encounter, especially the poor and vulnerable.

Please pray for the parish and diocesan leaders meeting in Chicago next week. May the Blessed Virgin Mary, who was the first Christian steward, intercede for all who teach the spirituality of stewardship as the most effective means of advancing our Church's mission.

—Daniel Conway

Reflection/Sean Gallagher

To change the world, seek to change yourself: a response to the killing of Charlie Kirk

It is said that the early 20th-century British author and Catholic convert G. K. Chesterton was, among other



writers, asked by the editors of a newspaper for his answer to the question, "What is wrong with the world?"

His answer was simply, "I am." The society in which Chesterton

lived was in need

of reform, just as ours is. And in many other places in his voluminous writings, Chesterton commented, usually in ways both witty and wise, on challenges facing the people of his day.

Chesterton's answer to the newspaper editors, though, pointed to the more fundamental work needed prior to and in the midst of any work aimed at solving a specific societal problem. And that is the task of self-reformation.

Many people in Chesterton's days, as in our own, gave lip service to such a call to the constant conversion of self. But too few, then as now, prioritize this mission above efforts to change other people.

In the immediate aftermath of the assassination of popular conservative political activist Charlie Kirk on Sept. 10, social media was saturated with calls from people across the ideological spectrum for people holding political principles opposite from their own to change.

Liberals need to tone down harsh characterizations of their opponents that some perceived as giving permission for violent action. Conservatives were told to curb their perceived fierce opposition to people with moral and social views different from their own.

Arguments can be made for and against such positions. I instead suggest that our country could greatly benefit at this sad and violence-ridden time from a good dose of the humility that Chesterton suggested in his terse answer to the newspaper editors. We need to change ourselves first before seeking to change other people. Let's make it a top priority to concentrate our hearts and minds each day on reforming ourselves with the help of God's grace.

I acknowledge that accomplishing this mission is challenging. The ongoing effects of original sin often lead us to take one step forward and two steps back in our conversion process.

But we Catholic Christians are called to cling firmly to the theological virtue of hope, something especially appropriate for us in this Jubilee Year of Hope.

Our hope for a better future for ourselves and our society can rest secure on our faith that the grace of God is

always there to help us to take steps to better ourselves, even if they seem tiny and incremental.

We can then extend that hope for change within ourselves to a hope for a better society for ourselves and those who will come after us. God's grace can help us to have a firm hope that small daily changes made in each of us, accumulated across society through time, can pave the way more and more for a growing revelation of God's kingdom in our world, even while we acknowledge that it will only be manifested in its fullness in

The violence plaguing our society more and more today is sadly not new to America. The year 1968 was marked by several brutal acts of political violence.

On April 4 of that year, Martin Luther King, Jr., was gunned down in Memphis, Tenn. Then-presidential candidate Robert Kennedy was in Indianapolis at the time.

Kennedy cancelled his scheduled political rally and instead made a short speech in a city park to a crowd made up largely of Blacks. He pleaded with them to seek compassion and understanding within themselves rather than resorting to violence against others in the wake of King's killing.

As it turned out, Indianapolis remained at peace that night while other cities across the country dealt with violent riots.

At the end of his speech, Kennedy invited his listeners to prayer, something that is essential both to the task of changing our own hearts and minds and, ultimately, changing society, too.

"So, I ask you tonight to return home, to say a prayer for the family of Martin Luther King \dots but more importantly to say a prayer for our own country, which all of us love—a prayer for understanding and that compassion of which I spoke.

... And let's dedicate ourselves to what the Greeks wrote so many years ago: to tame the savageness of man and make gentle the life of this world. Let us dedicate ourselves to that, and say a prayer for our country and for our

Sadly, the savageness of man struck Kennedy down just two months later when he was killed by an assassin's bullet in Los Angeles.

But his call for understanding, compassion and prayer in the face of violence holds true today as much as it did in 1968. Despite the troubles facing our country today, let us cling to hope and move forward to change our own hearts and minds as a first necessary step to a better society.

(Sean Gallagher is a reporter and columnist for The Criterion.) †

Letters Policy

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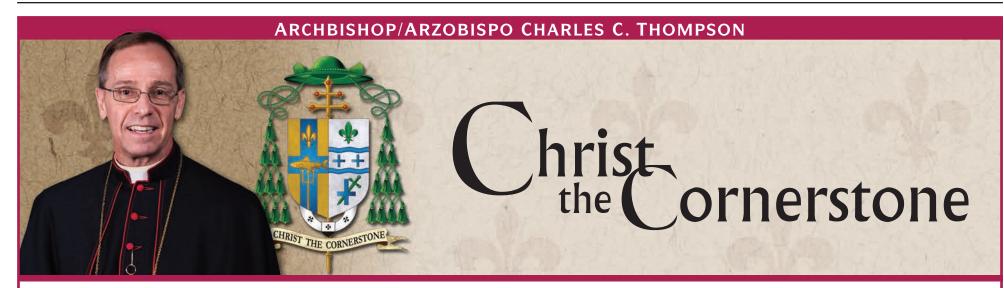
Letters from readers are welcome and every effort will be made to include letters from as many people and representing as many viewpoints as possible. Letters should be informed, relevant, well-expressed and temperate in tone. They must reflect a basic sense of courtesy and respect.

The editors reserve the right to select the letters that will be published and to edit letters from readers as necessary

based on space limitations, pastoral sensitivity and content (including spelling and grammar). In order to encourage opinions from a variety of readers, frequent writers will ordinarily be limited to one letter every three months. Concise letters (usually less than 300 words) are more likely to be

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May the Church live its mission with Eucharist-inspired boldness and zeal

All Christians must understand the true nature of the Church and her Mission. In fact, it is sometimes said that our Church does not have a mission. The Church is a mission.

The Church, instituted by Jesus, is the People of God and the Body of Christ. Beyond any institution or building, the Church is the community of believers which is missionary by its very nature. Baptized Christians are gathered together as one family, sisters and brothers in Christ, called to carry out the mission given to us by our Lord. That makes us missionary disciples of our Lord and brother, Jesus Christ.

What is the mission of the Church? It is to give witness to the person of Jesus Christ, the Incarnate Word of God, whose passion, death and resurrection have set us free from slavery to sin and death.

In my recent letter, "Peace and Unity: A Pastoral Reflection," I write:

The Church's Mission, instituted by Jesus, is the proclamation of the Good News with a focus on making missionary disciples of people of all nations without exception. At the heart of both Church and Mission is Christcentered evangelization and catechesis in cooperation with the Holy Spirit to bring

about the Kingdom of God, which is the very essence of true peace and authentic unity. To that end, a personal encounter with Jesus is essential to the spiritual life of every baptized Christian. No tenet of Christian faith or Catholic belief will ever make sense apart from an encounter with the person of Jesus Christ.

How does this encounter with Jesus Christ happen? There are many possible ways. Some encounters are instantaneous, like St. Paul whose conversion on the road to Damascus was abrupt and dramatic.

Others are more gradual, like St. Augustine or St. Teresa Benedicta of the Cross (Edith Stein) whose searches for God took place more slowly over many years of study, trial and error.

Most Catholics encounter Jesus indirectly in their daily lives through prayer, reflection on God's Word in the Scriptures and holy reading, and in concrete interaction with the holy women and men who give witness to Jesus in their self-sacrificing service to others, especially the poor and

We Catholics believe that the most powerful direct encounter with Jesus Christ takes place when we reverently receive him in the Holy Eucharist. We believe in the Real Presence of Christ, body and blood, soul and divinity, under the outward signs of bread and wine in the Blessed Sacrament. To the extent that we allow him to enter our minds, hearts and souls, Jesus becomes one with us. In this encounter, which we call "holy communion," we are united intimately with the One Christ in whom we are all one body, the Church.

This great mystery of Christ's gift of himself to us in the Eucharist is not meant to be an end itself. On the contrary, as St. Augustine teaches, we become what we eat and drink in this great sacrament. In other words, when we receive Jesus in the Eucharist. we become more fully his body, the Church, and when we accept this truth by saying "Amen," we agree to serve as Christ's missionary disciples who give witness to him in our daily lives to everyone we meet.

A little more than a year ago, during the National Eucharistic Congress held in Indianapolis on July 17-21, 2024, we witnessed a phenomenal series of encounters with Jesus Christ as people from all over our country, and around the world, came together to celebrate this great mystery of our faith—the

true presence of our Lord in the Holy Sacrament of the Eucharist.

The 10th National Eucharistic Congress is over now, but it launched us into the final year of the three-year Eucharistic Revival: A Year of Missionary Sending.

As the Eucharistic Congress ended last summer, it was clear to all that now is the time to put the grace of the Eucharist into action by reaching out to our neighbors with the saving message of Jesus as well as spiritual and corporal works of mercy.

At last year's historic gathering, Catholics of all ages came together to worship our Eucharistic Lord with expectant faith. There, the Holy Spirit promised to enkindle a missionary fire in the heart of our nation as we reconsecrate ourselves to the source and summit of our faith.

Let us pray that, despite all the challenges we face in our society and in our Church, the Holy Spirit will fill our hearts with the fire of his love so that we can carry out the mission that is the Church with Eucharist-inspired boldness and zeal.

(To read Archbishop Thompson's pastoral reflection in English and Spanish, go to archindy.org/pastoral2025.) †



risto, la piedra angular

Recemos para que la Iglesia viva su misión con audacia y celo eucarísticos

Todos los cristianos deben comprender la verdadera naturaleza de la Iglesia v su misión. De hecho, a veces se dice que nuestra Iglesia no tiene una misión. La Iglesia es una misión.

La Iglesia, constituida por Jesús, es el Pueblo de Dios y el Cuerpo de Cristo. Más allá de toda institución o edificio, la Iglesia es la comunidad de creyentes que es misionera por su propia naturaleza. Los cristianos bautizados nos reunimos como una sola familiahermanas y hermanos en Cristollamados a llevar a cabo la misión que nos encomendó nuestro Señor. Eso nos convierte en discípulos misioneros de nuestro Señor y hermano, Jesús.

¿Cuál es la misión de la Iglesia? Es dar testimonio de la persona de Cristo, el Verbo de Dios encarnado, cuya pasión, muerte y resurrección nos han liberado de la esclavitud del pecado y de la muerte.

En mi reciente carta titulada "Paz y unidad: Reflexión pastoral," señalo que:

La misión de la Iglesia, instituida por Jesús, es la proclamación de la Buena Nueva con un enfoque en hacer discípulos misioneros a personas de todas las naciones, sin excepción. En el corazón tanto de la Iglesia como de la misión, están la evangelización y la catequesis centradas en Cristo, en cooperación con el Espíritu Santo, para hacer realidad el Reino de Dios, que es la esencia misma de la verdadera paz

y de la auténtica unidad. Para ello, el encuentro personal con Jesús resulta esencial en la vida espiritual de todo cristiano bautizado. Ningún principio de la fe cristiana o de las creencias católicas tendrá sentido si no es a través del encuentro con la persona de

¿Cómo se produce este encuentro con Jesús? Puede ocurrir de muchas formas. Algunos son instantáneos, como el encuentro de san Pablo, cuya conversión en el camino de Damasco fue abrupta y drástica.

Otros son más graduales, como el de san Agustín o santa Teresa Benedicta de la Cruz (Edith Stein), cuyas búsquedas de Dios se desarrollaron más lentamente a lo largo de muchos años de estudio, ensayo y error.

La mayoría de los católicos encuentra a Jesús indirectamente en su vida cotidiana a través de la oración, la reflexión sobre la Palabra de Dios en las Escrituras y la lectura sagrada, y en la interacción concreta con las mujeres y hombres santos que dan testimonio de Jesús en su abnegado servicio a los demás, especialmente a los pobres y vulnerables.

Los católicos creemos que el encuentro directo más poderoso con Jesucristo sucede cuando lo recibimos reverentemente en la Sagrada Eucaristía. Creemos en la presencia real de Cristo, en cuerpo y sangre, alma

y divinidad, bajo los signos externos del pan y el vino en el Santísimo Sacramento. En la medida en que le permitimos entrar en nuestras mentes, corazones y almas, Jesús se hace uno con nosotros. En este encuentro, que llamamos «sagrada comunión», nos unimos íntimamente a Cristo en quien todos formamos un solo cuerpo, la Iglesia.

Este gran misterio de la entrega de Cristo a nosotros en la Eucaristía no pretende ser un fin en sí mismo; al contrario, tal como nos enseña san Agustín, nos convertimos en lo que comemos y bebemos en este maravilloso sacramento. En otras palabras, cuando recibimos a Jesús en la Eucaristía, nos convertimos más plenamente en su cuerpo—la Iglesia—y cuando aceptamos esta verdad diciendo "Amén," aceptamos servir como discípulos misioneros de Cristo que dan testimonio de Él en su vida diaria a todos los que encontramos.

Hace poco más de un año, durante el Congreso Eucarístico Nacional celebrado en Indianápolis del 17 al 21 de julio de 2024, fuimos testigos de una serie de encuentros extraordinarios con Jesucristo cuando personas de todo nuestro país—y de todo el mundo—se dieron cita para celebrar este gran misterio de nuestra fe: la presencia verdadera de nuestro Señor en el Santo

Sacramento de la Eucaristía.

El X Congreso Eucarístico Nacional ya terminó, pero nos ha catapultado al último año del Avivamiento Eucarístico de tres años: un año de envío misionero.

Al finalizar el Congreso Eucarístico del verano pasado, todos tuvimos claro que ahora es el momento de poner en práctica la gracia de la Eucaristía, acercándonos a nuestro prójimo con el mensaje de salvación de Jesús y con obras de misericordia espirituales y corporales.

En el histórico encuentro del año pasado, católicos de todas las edades se reunieron para adorar a nuestro Señor Eucarístico con fe expectante. Allí, el Espíritu Santo prometió encender un fuego misionero en el corazón de nuestra nación mientras nos consagramos de nuevo a la fuente y la cumbre de nuestra fe.

Recemos para que, a pesar de todos los desafíos que enfrentamos en nuestra sociedad y en nuestra Iglesia, el Espíritu Santo llene nuestros corazones con el fuego de su amor para que, con audacia y celo inspirados en la Eucaristía, podamos llevar a cabo la misión que es la Iglesia.

(Para leer la reflexión pastoral del arzobispo Thompson en inglés y español, visite archindy.org/ pastoral2025). †

Events Calendar

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

September 26-27

Holy Name of Jesus Parish, 89 N. 17th Ave., Beech Grove. Oktoberfest, 5 p.m.-midnight, live music, beer and wine, food and drink, Kids Zone, trivia contest, big ticket raffle, pull tabs, 50/50, health fair, bingo, Monte Carlo, free admission. Information: 317-784-5454, parishadmin@ holyname.cc.

Our Lady of Lourdes Parish, 5333 Washington St., Indianapolis. Fall Festival, Fri. 5 p.m.-midnight, Sat. 2 p.m.midnight, kids' games, live music, Silly Safari, foods, desserts, raffle, Monte Carlo tent, free admission. Information: 317-356-7291, $\underline{oll fall fest@gmail.com}.$

September 26-28

SS. Francis and Clare of Assisi Parish, 5901 Olive Branch Road, Greenwood. Fall Festival, Fri.: 4-5 p.m. rides only. Fri. 5-10 p.m. and Sat. noon-10 p.m. full festival: rides, food, games, live entertainment. Sun.: noon-5 p.m. rides only, free admission. Information, discounted advance ride wristband purchases: tinyurl. com/ssffcfest25, 317-8594673, festival@ss-fc.org.

September 27

St. Matthew the Apostle Parish, 4100 E. 56th St., Indianapolis. Oktoberfest, 5-10 p.m., live band, kids' entertainment and activities, beer garden, stein holding competition, food trucks, free admission. Information: 317-257-4297, bulletin@ saintmatt.org.

Immaculate Conception Parish, 2081 E. County Road 820 S., Millhousen. Parish Festival, 3-11 p.m., Stones fried chicken, mock turtle soup, Tree City Brew beer, Ertel's wine, Hillbilly Corner ice cream, live music, 50/50 raffle, pull tabs, kids' games. Information: 812-591-2362, kenny@millhousen.church.

Our Lady of the Most Holy Rosary Parish, 520 Stevens St., Indianapolis. Faithful Citizens Rosary Walk, 10:45-11:45 a.m., meet in front of church. Information: holyrosary.prolife@gmail.com

September 27-28

St. Gabriel Parish, 232 W. 9th St., Connersville. Fall Festival, Sat. 3-11 p.m., Sun. 10:30 a.m.-2 p.m., both days: casino games, beer garden, concessions, basket and cash raffles, axe throwing, live music; Sat: blessing of the beer, German food, wine bingo; Sun. chicken dinner, kids' games, horse rides, bakery, free admission. Information: 765-825-8578, secretary@ stgabrielconnersville.org.

September 28

SS. Peter and Paul Cathedral, 1347 N. Meridian St., Indianapolis. Filipino Mass, Divine Mercy 3 p.m., rosary 3:10 p.m., Mass 3:30 p.m. with homily in English, every fourth Sunday. Information: mariasolito@yahoo.com.

St. Mark Parish, 5377 Acorn Road, Tell City. Shooting Match and Festival, 10 a.m.-4 p.m., shooting match, raffles, handmade quilts, homemade pies, chili served by the bowl or gallon, hamburgers, hotdogs, brats and chicken sandwiches, bingo, games, free admission. Information: 812-836-2481, stmark@psci.net.

St. Michael Parish, 11400 Farmer's Lane NE,

Greenville. Parish Picnic, noon-4 p.m., indoor/outdoor seating, takeout available, beer and wine garden, raffles, silent auction, kid's zone with pedal tractor pull, \$15 boxed fried chicken dinner includes homemade dumplings, green beans, slaw and dessert, free admission. Information: 812-364-6646, st.michaelbradford@ gmail.com.

September 30

St. Paul the Apostle Parish, 202 E. Washington St., Greencastle. Blood Drive, 2:30-6:15 p.m., conducted by Versiti Blood Center of Indiana, walk-ins welcome, free. Information: 800-485-6594, stpauloffice202@gmail. com.

October 1

MCL Cafeteria, 5520 Castleton Corner Lane, Indianapolis. Solo Seniors, 5:30-8:30 p.m., Catholic, educational, charitable and social singles-separated, widowed or divorced-age 50 and older, new members welcome, also call about regular Friday night dinner events. Information: 317-796-8605.

October 1-8

National Shrine of the Little Flower Basilica, 2100 W. 12 Mile Road, Royal Oak, Mich. Relics of St. Thérèse of Lisieux, several opportunities throughout the week for Mass and veneration of relics, free. Information: stthereseusa2025. com, StThereseUSA2025@ gmail.com.

October 3

Immaculate Conception Church, 1 Sisters of Providence, Saint Mary-ofthe-Woods, St. Mary-ofthe-Woods. St. Mother Theodore Guérin Feast Day Mass, 11 a.m. Information: Events.SistersofProvidence. org, 812-535-2952, pvctr@ spsmw.org.

Women's Care Center, 4901 W. 86th St., Indianapolis. First **Friday Mass**, 5 p.m., optional tour of center to follow. Information: 317-829-6800, womenscarecenter.org.

Our Lady of the Greenwood Church, 335 S. Meridian St., Greenwood. First Friday bilingual celebration of the Most Sacred Heart of Jesus, Mass 6 p.m. followed

by adoration until 9 p.m., sacrament of reconciliation available. Information: 317-750-7309, msross1@ hotmail.com.

St. John Paul II Church, 2253 St. Joe Road W., Sellersburg. First Friday **Devotion**, 11:40 a.m., litany, consecration to the Sacred Heart, Divine Mercy Chaplet followed by noon Mass. Information: 812-246-2512.

IndyCatholic Young Adults First Friday Adoration, SS. Peter and Paul Cathedral, 1347 N. Meridian St., Indianapolis. 7-7:15 p.m. and 8:30-9 p.m. fellowship in rectory, 7:15-7:30 p.m. reflection in chapel, 7:30-8:30 p.m. adoration and confession in chapel, free. Information: indycatholic.org, emastronicola@archindy.org.

October 3-4

St. Bartholomew Parish, 1306 27th St., Columbus. St. B Fest, Fri. 6-11 p.m., Sat. 4-10 p.m., live music, multicultural food, drinks, kids' carnival, free admission. Information: 812-379-9353, $\underline{stbfest@stbparish.net}.\ \dagger$

Retreats and Programs

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

those who have experienced re-entry.

Speakers include Deacon John

Corrections Ministries: Carrie Heck.

Indiana Corrections Director of the

Indiana; and current parole officers.

HIRE Program; Jim Cunningham, Notre

The program is free and lunch is

included, but registration is required by

For more information or to register,

contact Deacon John Cord at 317-432-

6604 or jcord@archindy.org. †

Dame's Director of Re-entry for Northern

Cord, archdiocesan coordinator of

October 4

Mother of the Redeemer Retreat Center, 8220 W. State Road 48, Bloomington. Marian Day of Prayer, 9:45 a.m.-4:30 p.m., Father Isaac Siefker facilitating, procession, prayer and talks, free, sack lunch \$5 or bring lunch. Information, sack lunch purchase: 812-825-4642, ext. 1, motheroftheredeemer.com.

3:30 p.m. on Oct. 11.

Mount Saint Francis Center for Spirituality, 101 Saint Anthony Dr., Mount St. Francis. Pilgrimage of Hope:

Walking Pilgrimage, 10 a.m., Conventual Franciscan Father Vince Petersen presenting, \$25 includes lunch, register by Sept. 27. Information, registration: 812-923-8817, tinyurl.com/YearofHopeSeries.

Corrections re-entry conference

is set for Oct. 11 in Columbus

October 8

Providence Spirituality & Conference Center, Foley Room, 1 Sisters of Providence, Saint Mary-of-the-Woods, St. Mary-of-the-Woods. **Dementia Education Series:** A Positive Approach to Care,

1-3 p.m., third of six standalone sessions (Oct. 22, Nov. 5 and 19), respite care available for five families, limited space, registration encouraged, online option available. Information, registration: 812-238-1561, Events.SistersofProvidence. org, ecollins@spsmw.org.

October 10, Nov. 14 Oldenburg Franciscan

Center, 22143 Main St., Oldenburg. A Day of Quiet **Renewal**, 9 a.m.-4 p.m., \$20, \$80 with spiritual direction. Information, registration: 812-933-6437, $\underline{oldenburgfranciscancenter.org}.$

October 10-12

Saint Meinrad Archabbey Guesthouse, 200 Hill Dr., St. Meinrad. Benedictine Spirituality as Lived in Marriage, married couples retreat, Archdiocese of Louisville Deacon Richard Zoldak and wife Cherie presenting, \$550 double. Registration: 812-357-6611, saintmeinrad.org/retreats.

October 11

Oldenburg Franciscan Center, 22143 Main St., Oldenburg The Jewishness of Jesus, 9:30-11:30 a.m., George Kelley presenting, \$30, \$45 with CEUs. Information, registration: 812-933-6437, oldenburgfranciscancenter.org.

October 13-17

Saint Meinrad Archabbey Guesthouse, 200 Hill Dr., St. Meinrad. Faith Stories from the Gospel of John retreat for priests, Benedictine Father Eugene Hensell presenting, \$625 single, \$1,250 double. Registration: 812-357-6611, saintmeinrad.org/retreats.

October 22 Providence Spirituality

& Conference Center, Foley Room, 1 Sisters of Providence, Saint Mary-of-the-Woods, St. Mary-of-the-Woods. **Dementia Education Series:** A Positive Approach to Care, 1-3 p.m., fourth of six standalone sessions (Nov. 5 and 19), respite care available for five families, limited space, registration encouraged, online option available. Information, registration: 812-238-1561, Events.SistersofProvidence. org, ecollins@spsmw.org.

October 22, Nov. 10

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. Day of Silence, 8 a.m.-4 p.m., \$45, includes room, lunch, Mass and use of common areas and grounds, overnight stay available for additional \$32, dinner additional \$11. Registration: ftm.retreatportal.com/events, 317-545-7681, lcoons@ archindy.org.

October 24-26

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. Peace in the **Mourning Grief Retreat for** Widows, 6 p.m. Fri.-noon Sun., \$255 includes meals and private room with shared bath. Registration: ftm.retreatportal.

com/events, 317-545-7681, lcoons@archindy.org.

November 1

Oldenburg Franciscan Center, 22143 Main St., Oldenburg. Creativity is a Form of Prayer: Cardmaking, 9:30-11:30 a.m., Franciscan Sister Kathleen Branham presenting, \$50 includes lunch. Information, registration: 812-933-6437, oldenburgfranciscancenter.org.

November 3

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Divine Wine** and Art with Heart, 5-9 p.m., includes wine, beverages, snacks and all painting materials. Registration: ftm. retreatportal.com/events, 317-545-7681, lcoons@ archindy.org.

November 5 Providence Spirituality

Foley Room,

& Conference Center,

1 Sisters of Providence, Saint Mary-of-the-Woods, St. Mary-of-the-Woods. **Dementia Education Series:** A Positive Approach to Care, 1-3 p.m., fifth of six standalone sessions (Nov. 19), respite care available for five families, limited space, registration encouraged, online option available. Information, registration: 812-238-1561, Events.SistersofProvidence.org, ecollins@spsmw.org. †

Yard sale fundraiser for God's Embrace Coffee will take place in Indianapolis on Sept. 27

Oct. 1.

A yard sale fundraiser for God's Embrace Coffee shop will take place at the Knights of Columbus Fatima Event Center at 1040 North Post Road, in Indianapolis, from 8 a.m.-4 p.m. on

A Corrections Ministry Re-entry

Park conference room, 2252 25th St.,

The conference, sponsored by

the archdiocese's Catholic Charities-

Entrance 2, in Columbus, from 9 a.m.-

Corrections Ministries, will feature round

tables and panel discussions on challenges

faced by people re-entering society after

incarceration, the Hoosier Initiative for

Re-entry (HIRE) program, work being

done at the University of Notre Dame on

re-entry, and in-person discussions with

Conference will take place in the Nexus

God's Embrace Coffee, located in the event center, is a business that trains and educates members of the special needs community in the art of coffee making; cleaning and maintenance skills; financial skills; and effective communication with customers and each other. The

goal is to change perceptions of the abilities of the special needs community by showcasing them inside of a coffee shop, one cup of coffee at a time.

Donations of gently used items for the sale (no mattresses or box springs) will be accepted on Fri., Sept. 26 at the coffee shop from 7 a.m.-2 p.m., or by contacting the program's organizer, Colleen Simon.

For more information, contact Colleen Simon at 317-402-1930 or c-simon@att.net. †

Wedding Anniversaries

This week the regular page 6 wedding anniversary feature can be found in a summer anniversary wrap-up on pages 9-10.

Announcements for couples celebrating 50, 55, 60, 65, 70 or more years of marriage are accepted. Go to <u>cutt.ly/anniversaries</u> or call 317-236-1585.

The mountains have to wait: For now, Sandi Patel sings God's praises from a hill

By John Shaughnessy

Sandi Patel's bucket list includes "to sing in the mountains like Julie Andrews." Yet right now, she's more than overjoyed to have recently started a special journey on the hilltop of Our Lady of Fatima Retreat House in Indianapolis.

That's where she now serves as the director of the archdiocese's Office of Retreat and Renewal Ministry.

"Every day, as I pull in the driveway, Our Lady greets me, and I have this 'pinch me' moment," Patel says. "Am I really here!? Do I really get to do this?! It's just a beautiful grace in my life."

As for the grace she hopes to bring to Fatima and the plan of a more extensive outreach across the archdiocese—Patel shares an anecdote that gives a glimpse of the heart of her approach.

"I have a brown stool I saved from my parents' home after they had both passed away," she says.

"It's an ugly stool in that it is old and well used. Growing up in a family of eight meant that our house was always full, but my mom always said there was room for one more. That stool was used at our dinner table many times. That's the art of hospitality. It's being creative and welcoming, sometimes in the heat of the moment, to find room for one more. That's the art of Fatima and the beautiful staff."

That's just one of the insights that Patel, a mother of one child, shared recently with *The Criterion*.

A former teacher and principal at several schools in the archdiocese—as well as a former grant project coordinator in the Diocese of Lafayette—Patel also talked about her vision for Fatima and the archdiocese, the defining experience she had with her husband at the retreat center, and the frightening health crisis that touched her faith.

Here is an edited version of that exchange.

Q. Talk about your hopes for expanding the reach

A. "Archbishop [Charles C.] Thompson established the Office of Retreat and Renewal Ministry, which includes Our Lady of Fatima Retreat House, with the goal of creating opportunities to grow closer to our Savior on the way to becoming missionary disciples.

"We hope to extend the reach of Fatima with an 'on the road' focus that responds to the needs we discover. My vision for this office is to help bring people to Fatima, but also bring Fatima to people wherever they are in the archdiocese. We have our beautiful retreat house, but we aren't limited by our walls. We all need a chance to retreat with our Lord and hear him speaking to us."

Q. Talk about your plans for moving forward to that vision, especially in terms of helping people have a deeper relationship with Christ.

A. "People retreat very differently in 2025 compared to 1950 when Fatima first opened its doors on Raymond Street. The number of people making retreats today is down significantly. We can point to so many reasons for that decline, but rather than focus there, I want to embrace the challenge of meeting people where they are and discover how their age, ethnic background, catechesis and other demographics or factors shape who they are.

"So, I'm asking questions. What do people need to have a personal encounter with Jesus Christ? How do we shape retreats and other experiences to meet those needs? How do we encourage and foster the desire to slow down and listen for the voice of God? Where do those experiences happen? Are they at Fatima, somewhere in the deanery, or at the parish? What spaces exist in our archdiocese for retreats and renewal experiences? What resources are needed to create retreat models that can be replicated anywhere? How do we get people to attend?

"I want to connect with people to gather ideas around

Fatima Retreat House to celebrate 75 years

Archbishop Charles C. Thompson will be the keynote speaker at the 75th anniversary celebration of Our Lady of Fatima Retreat House in Indianapolis on Oct. 20.

The celebration and fundraising dinner, which begins at 6 p.m., will be held at Northside Events and Social Club, 2100 E. 71st Street, in Indianapolis.

While there is no charge to attend, guests will have an opportunity at the event to support the retreat house.

Space is limited, so reservations are required by Oct. 6. Reservations can be made by phone at 317-545-7681 or by e-mail at fatimareservation@ archindy.org. †

because that will help me form a clear vision about what we need to do.

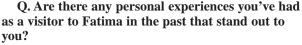
"Fatima began with a small group of people with a heart and soul for retreat ministry, so those conversations reflect the humble beginning that caught fire and stands the test of time. I am hopeful that we fan the embers already there."

Q. What do you see as the strengths of Fatima as a retreat center for the archdiocese?

A. "It is a very beautiful place of faith to rest with God, as our mission statement says. Whether a high school retreat, TOBIT weekend, morning of reflection, or day of silence, we offer something for everyone. While we aren't a huge facility, we can host many types of retreats. The beautiful buildings and grounds provide each person with a space to quiet their hearts and truly retreat to the heart of Jesus.

"And there are many, many people who are dedicated to Fatima who want to see it flourish

for years to come. They are the source of our ongoing success and will continue to be the source for our future success."



A. "My very first experience is what stands out to me the most. My husband and I attended an evening of reflection for couples. We started the evening with a lovely dinner and then listened to a priest talk about the vocation of marriage. He focused on the importance of nurturing the sacrament so that we could continue to grow closer to our Lord and each other.

"I can still see us sitting next to the fireplace at the end of the evening, reading our assignment aloud: a list of 25 things we valued in the other. So powerful and sacred—the very reason for the retreat! It is proof that in the quiet moments, when you silence the rest of the world, God speaks to us. It was an important moment of realization that the sacrament of marriage needed our continual prayer and attention to stay strong."

Q. As you have continued to settle into your role, talk about what has stood out to you so far about leading Fatima.

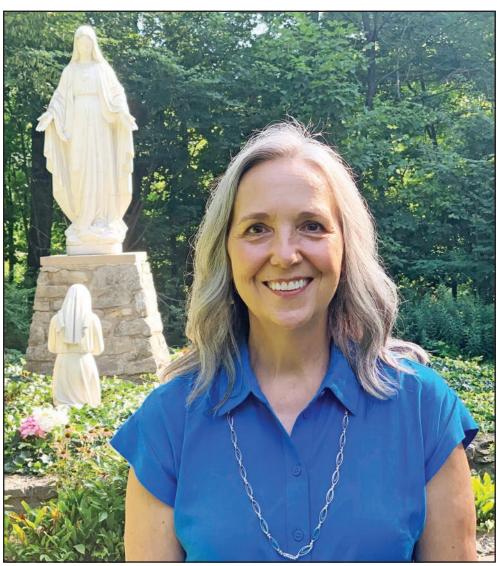
A. "I've already mentioned the drive up to the house every day. That sense of peace is only surpassed by the gift of the amazing staff. What wonderful people.

"They are kind, dedicated, and answering God's call in their lives, just as I am. They are teaching and guiding me as I get my feet underneath me, but they are also open to the growth and change we will find together. In addition to the wonderful staff are the many dedicated volunteers. Their gift of time truly makes the difference between good service and excellent service. We couldn't do it without them."

Q. In many ways, Fatima is an oasis of faith in the archdiocese. As you walk around the grounds and consider the various ways people can tap into their faith, talk about what strikes you about the beauty of the place and what it offers in terms of meditation, relaxation, contemplation.

A. "An 'oasis of faith'—I love that! I am always drawn to nature, especially a hiking trail. So, it is such a gift to walk right out of my office and onto a trail— God's magnificent cathedral! As I walk in the woods, I am struck by the peace and serenity of the grounds, even though we are located on a busy street. You can still hear the hum of the cars going by, but it doesn't

"When I set out one morning to explore, I found so many places to rest in Fatima's embrace. Whether it is the slow pace of walking the trails to observe or reflect,



In her new role as the director of the archdiocese's Office of Retreat and Renewal Ministry, Sandi Patel oversees Our Lady of Fatima Retreat House in Indianapolis, where she draws faith and strength from the Blessed Mother. (Photo by John Shaughnessy)

making the journey of the Stations of the Cross, focusing on the labyrinth, or sitting before the Holy Family Shrine, one can find a place to encounter our Lord. I imagine that those outdoor experiences change with the seasons, too.

"Of course, there are the inside spaces, including the chapel, to find the same peace and serenity. Whatever your soul needs, you'll find it here. Jesus said, 'Come rest in me' [Mt 11:28]. And you can do that here at Fatima."

Q. Talk about your own journey toward a relationship with Christ, and how that may guide you as the director of Fatima.

A. "My relationship with Christ began by watching my parents raise six children in the Catholic faith. Their choices and sacrifices were a living witness of trust in God. It wasn't perfect, but it was a steadfast, non-negotiable presence in the messiness of family life.

"I think we all experience that ebb and flow of life when we cling to Jesus with all our might, and then we take his love for granted. It's important that we hold onto our faith when we want to praise him, when we need to request his help, and in the mundane of everyday life. That's what I work hard to do—to stay in touch with Jesus every day. Spending time in adoration before the Blessed Sacrament is one of my favorite ways to slow my pace, quiet my soul and allow the Lord to speak to me. I trust in Jesus."

Q. Any particularly meaningful moments in your journey of faith?

A. "One that always jumps to the top of my mind is the day I received my first Eucharist. I was all dressed up and excited to get to church, but my mom sat me down to capture the importance of the sacrament. She pointed out my excitement and said, 'The excitement you feel right now should be the same excitement you feel every time you approach Jesus' table.' Wise advice that shaped my faith journey. I can't help but smile as I approach the Lord's table and recall the joy and excitement of that first

"Another deeply personal moment came at a low point in my life when I am certain God answered the prayer I had uttered in that distress. The answer to that prayer was meeting my husband of now 35 years, Todd. The day we vowed to love, honor, and cherish one another in the sacrament of marriage was truly one of the happiest days

"Three years ago, I had a health crisis that was beyond frightening. My pastor, Msgr. Bill Stumpf [of St. Matthew the Apostle Parish in Indianapolis], offered the beautiful anointing of the sick after I asked him for prayer in my fear. Standing before him, with my husband at my side while he prayed over me, was nothing less than a miracle for my worry.

"Praise God it is behind me now, but the power of that anointing will never leave me. Never." †

MARRIAGE

Nancy Wadle, married 60 years; Ronald and Marjorie Reitman, married 55 years; and Peter June and Norylyn Rufon, married 18 years. Below, each couple shares their love story and the role of faith in their covenantal marriage.

In his homily during the Mass, Archbishop Charles C. Thompson noted that such marriages bear "the seal of sacramental grace, the grace of fulfillment not only in this life, but leading married couples and families on the path of salvation."

A 'gift of witness to others'

The archbishop began his homily recalling lyrics from the 1970 hit song "Rose Garden": "I beg your pardon. I never promised you a rose garden. Along with the sunshine, there's got to be a little rain sometime."

The words apply to marriage—"I don't have to tell you that, those of you celebrating wedding anniversaries beyond the honeymoon," he quipped.

But the words also apply to missionary discipleship, the archbishop continued.

"Jesus made clear that the demands of denying oneself, taking up the cross and following were essential to following him," Archbishop Thompson said. "He never promises the rose garden, but eternity.'

He noted that every vocation, including marriage, involves challenges and

"Marriage is a noble vocation in the Church," the archbishop said. "... Married couples provide a tremendous gift of witness to others, young and old. Never take for granted the witness you give, both within and outside the Church."

Part of that witness comes in the prayers of parents for their children. Archbishop Thompson said he frequently sees such prayers when reading "every one" of the petition cards submitted with United Catholic Appeal donations.

"It's overwhelming how much people ask to pray for their children," for their health or their safety, the archbishop said.

"But overwhelmingly, people are asking me to pray for their children to return to the faith, that they find their way closer to God.

"Your children can run from you. ... They can run from the Church. But they cannot run from your prayers. ... Keep praying."

Such prayer is just one way to keep Christ at the center of couples living out the vocation of sacramental marriage, the archbishop added.

"Strengthened by a life of prayer,

of God; sacramental grace, especially drawing from the sacraments of reconciliation and the most holy Eucharist; continual discernment of divine wisdom and service to others, every member of the family can realize the Gospel joy of a personal encounter with Jesus Christ," Archbishop Thompson concluded. "Not a rose garden, but a cross, a cross that leads to salvation."

Pray, go to Mass, 'keep laughing' and

At the reception following the Wedding Anniversary Mass, Ronald (Ron) and Marjorie (Margi) Reitman were found dancing to a slow song, smiling and gazing in each other's eyes like two 16-year-olds in love.

That was how old each was when they met 58 years ago. It happened at a joint Catholic Youth Organization meeting of their two rural archdiocesan parishes.

For Ron, it was love at first sight. "I saw her coming out of the two-room schoolhouse where I went to school," he recalled. "She had kind of reddish hair

then. I looked up and said, 'That's the girl

He would later also come to love her "playful and fun" nature.

I'm going to marry."

Slightly embarrassed, Margi admitted the first thing she noticed about Ron was that "he had really nice legs." But she soon found him to be "very nice, just a real gentleman. We liked each other's families, and we shared a lot of the same

Three years later, in 1970, the couple announced their wedding date. Both were 19—a precarious age for a young man as the Vietnam War raged overseas.

"I was draft age, so I enlisted to escape the draft," said Ron.

To make sure they were wed before he was deployed, the couple moved up their wedding date.

'We had the aunts and uncles talking about, 'What's going on? Why did they change the date?" "Margi said with a

Ron served in the military for 20 years. His service took the couple—and in time, their four children—far from home.

Margi found the easiest way to create a "second family" was "to go to church and raise your hand and say, 'I'll do that,' and you're pulled right in."

Their Catholic faith has always been at the center of the Reitman's marriage, she noted, saying, "We pray together, we go to church together."

Ron agreed, calling faith "really central" to their marriage and to

sacramental marriage in general. "Sometimes we don't appreciate it until we can look back on it," he said.

He also emphasized the centrality of the Eucharist to marriage and the concept

> that the couple become one—"and you can't be part of that unless you give yourself to another," Ron noted.

The Reitmans, members of Immaculate Conception Parish in Millhousen, are retired now, with 17 grandchildren and one greatgrandchild.

"We travel quite a bit now, especially with square dancing," said Margi. And when they're on the road, the couple enjoys "looking for a church to go to on Sunday and experiencing unique parishes, she added.

Her advice to married couples is to "let go of the small stuff, and the big stuff. We all



Archbishop Charles C. Thompson receives the offertory gifts from Ena and Andres Pecho, members of St. Monica Parish in Indianapolis, during the archdiocese's annual Wedding Anniversary Mass at SS. Peter and Paul Cathedral in Indianapolis on Aug. 24. (Photos by Natalie Hoefer)

make mistakes. We all do stuff and say stuff that isn't nice. So let it go—it's not worth it.

"And keep laughing," she added. With a joyful smile and a loving look at his bride, Ron offered one more piece of advice: "Dance."

'There was a spark—I could feel it'

Peter June and Norylyn (Nory) Rufon grew up in the Philippines. Their paths never crossed, however, until work took them both to Saudi Arabia, he as a nurse and she as a registered midwife.

Still, it was not work but their devout Catholic faith that brought them together

"Saudi Arabia is a highly restrictive country," said Peter June. "But we were able to praise God and serve God. And so, we met at a church activity—without knowing that we worked at the same hospital."

He started calling Nory on weekends to see if she would be at church.

"That kind of caught my heart," she said. "I thought, 'Oh! This is a God-fearing one!"

Peter June found Nory easy to talk with, having conversations that "just keep on going on and on," he said. "And then there was a spark—I could feel it."

The couple married in 2007 in what Peter June called a "grand wedding" in the Philippines.

Back in Saudi Arabia, he applied to work in the United States, and the couple remained active leaders in their faith community as they waited.

It was a much longer wait than the couple ever expected. The 2008 U.S. recession led to several years of hiring freezes in the country, and the couple began to think, "Maybe the U.S. is not for us," said Peter June.

Finally, a job offer came in 2019. But once again there was a pause, this time for the COVID pandemic. Some 15 years after first filing paperwork, the Rufons and their four children moved just north of Indianapolis in 2022.

One constant has remained throughout the couple's marriage: their love for and active participation in the faith, particularly with Couples of Christ, a Catholic, Vatican-approved lay ecclesial movement focused on the renewal and strengthening of Christian family life.

On most Sundays, the Rufons worship at a parish in the Lafayette Diocese. But on the fourth Sunday of each month, they worship at a Filipino Mass at SS. Peter and Paul Cathedral, with Peter June as part of the choir.

'Marriages will have ups and downs," he said. "But we believe if we turn to guidance from the Lord, everything will be smooth."

He advises married couples that, if they submit to God's will, "He will give you wisdom, knowledge, understanding.

He will give you more patience and perseverance."

As for him and Nory, said Peter June, "We'll continue serving God, whatever hurdles there may be. And we know he will give us everything we need."

Liked the car—loved the driver

Those celebrating 60 or more years of marriage were seated near the front of the cathedral during the Mass.

Among them were Jesse (Jess) and Nancy Wadle, who were married in 1965. They met when Jess, who grew up in Iowa, moved for a new job in Nancy's hometown of Chicago in 1963.

Nancy recalled her sister telling her, "You need to go out with this guy. He's got a neat car."

"I had a brand new Chevrolet convertible with bucket seats," Jess proudly interjected.

Nancy liked the car—but she was more impressed by the driver behind the wheel.

"I came home and told my mom I was going to marry him," she said, eyes sparkling as if the memory happened yesterday. "I just felt it was a comfortable fit. And we have been a comfortable fit, through ups and downs."

After they married, the couple moved several times for Jess' job. Wherever they landed, Nancy always found work in parish music ministry, including in the parishes just north of Indianapolis in the Lafayette Diocese from 1974-1986.

"She lived in church," Jess noted with a chuckle.

The couple moved back to central Indiana seven years ago, and Nancy served in music ministry at Immaculate Heart of Mary Parish in Indianapolis. She retired two years ago.

The Wadles, now members of St. Alphonsus Liguori Parish in Zionsville, in the Lafayette Diocese, raised four children and also have four grandchildren.

"I wasn't supposed to be able to have kids, and we adopted our oldest son," said Nancy. Soon after, she became pregnant and gave birth to a boy.

The couple later adopted a girl—then Nancy again conceived, giving birth to a daughter this time.

Sadly, their adopted daughter Kori died last September from myotonic dystrophy, a progressive weakening of the muscles.

We have tremendous faith, and we fall back on prayer a lot," said Nancy. "We have to."

Through the ups and downs the couple "just had a lot of fun," said Jess. "I don't think we're going to end it now," he added with a smile for his bride. †

(For more information on the archdiocesan Office of Marriage and Family Life, including resources for marriage enrichment, go to marriageandfamily.archindy.org.) †



Marjorie and Ronald Reitman of Immaculate Conception Parish in Millhousen share a laugh while dancing at a reception at the Archbishop Edward T. O'Meara Catholic Center in Indianapolis following the archdiocese's annual Wedding Anniversary Mass.

Wedding Anniversaries

End-of-summer wedding anniversary announcements wrap-up

The Criterion received a higher-than-usual number of wedding anniversary submissions this summer.

With autumn beginning on Sept. 22, the remaining submitted announcements for wedding anniversaries that took place this summer that would normally appear on page 6 of The Criterion are included here as an end-of-summer wrap-up. Wedding anniversary announcements will return to page 6 in the Sept. 26 issue.

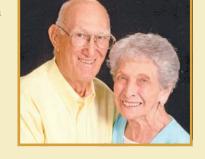
To submit a wedding anniversary announcement of 50, 55, 60, 65 or 70 or more years of marriage for publication in *The Criterion*, go to tinyurl.com/WeddingAnniversaryForm or contact Ann Lewis at 317-236-1585 or alewis@archindy.org. †

Tom and Doris (Scheidler)

KIRSCHNER, members of St. Michael Parish in Greenfield, celebrated their 70th wedding anniversary on Sept. 10.

The couple was married in St. Mary Church in Greensburg on Sept. 10, 1955.

They have six children: Cindy Parsley, Judy Weaver, Bill, John, Mike and Steve Kirschner. The couple also has 16 grandchildren and 21 great-grandchildren.



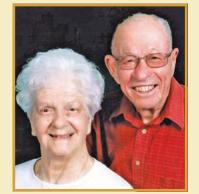
CHARLES AND SHIRLEY

(PULSKAMP) LAKER, members of St. Louis Parish in Batesville, celebrated their 70th wedding anniversary on Sept. 10.

The couple was married in the former St. Mary-of-the-Rock Church in Franklin County on Sept. 10, 1955.

They have four children: Karen Trenkamp, Dale, Darrell and Gary Laker.

The couple also has 13 grandchildren and 31 great-grandchildren.



RONALD AND PATRICIA (LUDWIG)

CRAWFORD, members of St. Paul Parish in Tell City, celebrated their 60th wedding anniversary on Aug. 28.

The couple was married in St. Paul Church in Tell City on Aug. 28, 1965.

They have two children: Rodney and Ronald Crawford II.

The couple also has several grandchildren and step-grandchildren.



JIM AND LORETTA (DALTON)

MILLER, members of St. Therese of the Infant Jesus (Little Flower) Parish in Indianapolis, celebrated their 60th wedding anniversary on Aug. 14th.

The couple was married in Our Lady of Lourdes Church in Indianapolis on Aug. 14,

They have six children: Debbie Barras, Barbara Clegg, Sheri Estes, Kathleen Grimm, Pam Ramey and Joe Miller.

The couple also has 22 grandchildren and 10 great-grandchildren.



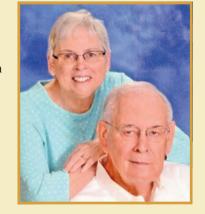
LEO AND MARGARET (HALLAHAN)

RICHARDSON, members of St. Michael Parish in Greenfield, celebrated their 60th wedding anniversary on Aug. 21.

The couple was married in Epiphany Church in Detroit, Mich., on Aug. 21, 1965.

They have seven children: Catherine Beal, Andrea Lenzy, Margaret Sturgis, Rebecca, James, John and Michael Richardson.

The couple also has 18 grandchildren and five great-grandchildren.



BOB AND DINAH (GIBBS) TICHY,

members of St. John Paul II Parish in Sellersburg, celebrated their 60th wedding anniversary on Aug. 28.

The couple was married in St. Thomas More Church in Louisville, Ky., on Aug. 28, 1965.

They have four children: Dinah Paul, Antony, Robert and the late Jonathan Tichy.

The couple also has 10 grandchildren and one great-grandchild.



DAVID AND CARMEN (RAMOS)

CODARMAZ, members of St. Ann Parish in Indianapolis, celebrated their 55th wedding anniversary on Aug. 22.

The couple was married in Christ the King Church in Corpus Christi, Texas, on Aug. 22, 1970.

They have four children: Aimee Oyhamburu, Jennifer Warner and the late David and Jason

The couple also has seven grandchildren.



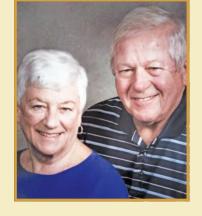
MELVIN AND DONNA (SANDERS)

LATHROP, members of Our Lady of Lourdes Parish in Indianapolis, celebrated their 55th wedding anniversary on Aug. 22.

The couple was married in St. Michael the Archangel Church in Indianapolis on Aug. 22,

They have three children: Michelle Franklin, Molly Tomlinson and Jeff Lathrop.

The couple also has nine grandchildren and six great-grandchildren.



FRED AND MARTI (O'TAIN)

MOSEMILLER, members of Our Lady of the Greenwood Parish in Greenwood, celebrated their 55th wedding anniversary on Sept. 5.

The couple was married in St. Paul Catholic Center in Bloomington on Sept. 5, 1970.

They have two children: Anne Mosemiller and Sara Swan.

The couple also has four grandchildren.



JAMES AND THERESE (GRANTZ)

BEAL, members of Holy Family Parish in New Albany, celebrated their 50th wedding anniversary on Aug. 23.

The couple was married in Holy Family Church in New Albany on Aug. 23, 1975.

They have two children: Michelle Julius and Matthew Beal.

The couple also has four grandchildren.



RONALD AND MARY (KENNEY)

CASABELLA, members of St. Joseph Parish in Corydon, celebrated their 50th wedding anniversary on March 8.

The couple was married in Holy Spirit Church in Louisville, Ky., on March 8, 1975.

They have 10 children: Rebecca Cole, Maria Dawson, Christina Drake, Angela Frazier, Elizabeth Will, Andrew, Benjamin, Gerald, Mark and Robert Casabella.

The couple also has 49 grandchildren and one great-grandchild.



DENNIS AND LILLIAN (BROWN)

FAULKENBERG, members of St. John the Evangelist Parish in Indianapolis, celebrated their 50th wedding anniversary on Aug. 23.

The couple was married in St. Nicholas Church in Santa Claus, Ind. (Diocese of Evansville), on Aug. 23, 1975. They have two children: Ashley Povinelli

and Melissa Reeves. The couple also has four grandchildren.



RON AND CATHY (DEFFNER)

FELLER, members of St. Michael Parish in Brookville, will celebrate their 50th wedding anniversary on Sept. 20.

The couple was married in St. Michael Church in Brookville on Sept. 20, 1975.

They have three children: Amy Hill, Kara Wooley and Eric Feller.

The couple also has eight grandchildren.



Wedding Anniversaries

KARL AND BARBARA (CURTIS)

HEISSERER, members of St. Lawrence Parish in Indianapolis, celebrated their 50th wedding anniversary on Jan. 4.

The couple was married in Guardian Angels Church in Oran, Mo., on Jan. 4, 1975. They have six children: Eric, Jim, JP, Michael and the late Curt and Rob Heisserer. The couple also has 14 grandchildren.



TIMOTHY AND NANCY (POGUE) **KITCHIN**, members of St. Elizabeth Ann

Seton Parish in Richmond, celebrated their 50th wedding anniversary on Aug. 16. The couple was married in St. Mark the

1975. They have three children: Sarah Koopman, Emily and Doug Kitchin.

Evangelist Church in Indianapolis on Aug. 16,

The couple also has six grandchildren.



ALLEN AND DEBRA (ALBRECHT)

ROBARGE, members of St. Matthew the Apostle Parish in Indianapolis, celebrated their 50th wedding anniversary on June 14.

The couple was married in St. Joseph Church in Amery, Wis., on June 14, 1975.

They have three children: Drew, Nicholas and Tyler Robarge.

The couple also has eight grandchildren.



STEVE AND JANET (GOLD)

TAYLOR, members of St. Barnabas Parish in Indianapolis, celebrated their 50th wedding anniversary on Aug. 22.

The couple was married in Holy Name of Jesus Church in Beech Grove on Aug. 22,

They have two children: Courtney Hawk and Amy Johnson.

The couple also has two grandchildren.



THOMAS AND BARBARA (PIEPENBRINK) TRUDELL, members of St. Matthew the Apostle Parish in Indianapolis, celebrated their 50th wedding anniversary on

The couple was married in St. Joseph Church in Fort Wayne, Ind. (Diocese of Fort Wayne-South Bend), on July 11, 1975.

They have two children: Elizabeth and Timothy Trudell.

The couple also has two grandchildren.



PAUL AND JANET (KULAKOWSKI) WILLIAMSON, members of St. Elizabeth Ann Seton Parish in Richmond, celebrated their

50th wedding anniversary on June 28. The couple was married in St. Mary Church in Beaver Falls, Pa., on June 28, 1975.

They have two children: Rebecca Williamson Brown and Pamela Williamson

The couple also has five grandchildren.



Announcements for couples celebrating 50, 55, 60, 65 and 70 or more years of marriage are accepted. Go to cutt.ly/anniversaries or call 317-236-1585.

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SIMPLYCATHOLI

How the Church declares saints has developed through time

By Fr. Richard Gribble, C.S.C.

(OSV News)—It is common in contemporary parlance to describe a significant friend or other person we know as a "living saint." But what do we mean when we truly call a person a saint, and how is a person recognized as such by the Church?

Catholicism's 2,000-year history has seen the process for the proclamation of saints develop significantly.

The concept of honoring Christian men and women and developing a devotion to their memory started as a direct result of the Roman persecutions perpetrated on the early followers of Jesus. Public veneration of many of these martyrs, generally celebrated on the date of their death, was in evidence as early as the second century. While Christians regarded all the baptized as saints, dying for the faith was particularly noteworthy and was awarded with special veneration.

Sanctity and martyrdom were virtually indistinguishable in the Christian consciousness. As Jesus died in obedience to the Father, so the saints died for and in obedience to Christ.

Devotion to individual saints, almost exclusively local in nature, arose. In this era, there were generally no inquiries, tribunals or judgments concerning saints; rather the martyrs were denoted as saints by public acclamation.

This was a period of popular canonization, when spontaneous reputation for sanctity could lead to sainthood.

The medieval period of Church history saw a significant centralization of the procedures for declaring martyrs and men and women of heroic virtues as saints. Greater control was deemed necessary in order to eliminate local abuses and move toward some universal

Centralization of the canonization process led to greater hierarchical control and, consequently, a more formalized process. The basic procedure began when a devotion arose from the people. This was based not only on miracles but also on holiness of life.

The greater the authority of the Church official who performed the rights of declaring a person a saint, the more God was glorified and the more the saint was recognized. This was the initial reason why bishops often requested intervention of the pope to formally proclaim one a saint. In turn, papal confirmation accentuated the pope's authority.

The shift to a more centralized canonization process brought a consequent change in the types of individuals who were canonized. Members of religious orders and royal houses in favor with a particular pope were given priority. Most notably was the obvious diminution of martyrdom as the litmus test for sainthood.

Servants of God who combined radical poverty, chastity and obedience, such as Francis of Assisi (canonized only two years after his death), were favored. The learned cleric—such as St. Dominic, canonized in 1234, and Thomas Aquinas, canonized in 1323—was another favored category.

The centralization of the canonization process continued apace throughout the 17th and 18th centuries. During the pontificate of Pope Urban VIII (1623-44) the papacy gained complete control over the declaration of saints. One of Pope Urban's decrees forbade any form of public veneration, including the publication of books of miracles or revelations attributed to a supposed saint, until the person was beatified or canonized by solemn papal declaration.

His one exception was if a devotion had existed "from time immemorial" or could be justified on the strength of what the Church fathers or saints had written about the

Beginning with the publication of the first Code of Canon Law in 1917, the canonization process became codified. Specifically, 143 canons that dealt with beatification and canonization were present in the 1917 code. The aforementioned means to centralize the canonization process was made even more formal through codification.

Canonization became known as an act by the pope to declare in a definitive and solemn way that a Catholic Christian was actually in the glory of heaven, interceding for humanity before God.

The two categories of martyrdom and heroic virtue, however, did continue to be the avenues one could traverse to be declared a saint. The procedures defined by the 1917 Code of Canon Law were utilized until St. Paul VI modified them in March 1969. In his motu proprio "Sanctitas clarior," the pope simplified the norms for beatification. Instead of repeating the informative process on both episcopal and Roman levels, the pope

called for the diocesan bishop to initiate the process once it received approval of the Holy See.

Similarly, there was to be only one process to investigate the writings of a Servant of God (the title of a candidate at the start of the beatification process), his or her life of virtue or martyrdom and absence of a public devotion. The bishop was also allowed to investigate purported miracles once he had received instructions from the Sacred Congregation of Rites (the Vatican office which then oversaw the canonization process) on how to proceed. These changes greatly simplified the process.



Pope Leo XIV receives offertory gifts from Antonia Salzano, mother of St. Carlo Acutis, and her family during a Sept. 7 canonization Mass in St. Peter's Square at the Vatican. From left to right are Francesca Acutis, Salzano, Andrea Acutis and Michele Acutis. (CNS photo/Vatican Media)

While the canonization process has seen significant development through time, the work of St. John Paul II (who served as pope from 1978-2005) produced not only the most beatified and canonized individuals of any pope in history, but also was the source of the most recent transformation (streamlining) of the beatification and canonization processes.

In 1983, a wholly revised and simplified system for the beatification and canonization of saints was inaugurated. That year, an updated Code of Canon Law was promulgated with only one canon (1403) dealing directly with the process of beatification and canonization. The major change came on Jan. 25, 1983, when St. John Paul issued the apostolic constitution "Divinus Perfectionis Magister."

While continuity of purpose was maintained, the pope's 1983 constitution mandated a thorough reform of the entire beatification and canonization processes inaugurated by Pope Urban VIII in the 17th century and codified in 1917.

The goals of this reform were to make the processes simpler, faster, less expensive, more collegial and, ultimately, more productive.

The changes were manifested in two fundamental ways: First, the entire responsibility for gathering evidence in support of the cause was placed in the hands of the local bishop. Instead of two canonical processes, episcopal and the Roman, there would be one, directed by the local bishop.

Second, "Divinus Perfectionis Magister" created a paradigm shift in how the Church declares a person to be a saint. It eliminated the Church's long-held juridical approach to the beatification and canonization processes, including the position popularly called "the devil's advocate," who was responsible for raising arguments to counter calls for a person's beatification or canonization.

In its place, an academic approach was taken to the processes. A new group of officials, "the college of relators," supervised the writing of the historical-critical account of the candidate's life and virtues. The chief sources of information for those reviewing a Servant of God's cause would be historical, especially a well-documented critical biography.

Additionally, St. John Paul said that an updated process was needed as the bishops had asked for a simpler procedure while maintaining "the soundness of the investigation in matters of such great import"

The criteria for initiation of a cause were also modified. First, the 50-year waiting period before a process could be started was reduced to five years, although even this could be waived by the pope for pastoral reasons. Additionally, the cause was not to be introduced unless there existed a true and widespread acclamation—namely, spontaneous, genuine and broadly held—among the faithful that a proposed saint was in heaven, either through an active martyrdom or because of living life in a heroic manner over and above the actions of upright men and women.

Today, as a result of St. John Paul's changes, the process of canonization proceeds in three phases. It begins with the institution of a diocesan inquiry, which consists of a series of investigations initiated by a diocesan bishop who wishes to raise a cause of canonization of a person who lived in his diocese. This inquiry has as its goal the collection of information concerning the life, heroic virtue, reputation of sanctity or martyrdom of the Servant of God, as well as proof of any possible miracles attributed to his or her intercession.

Second, after the information has been collected, it is sent to the Vatican's Dicastery for the Causes of the Saints, presided over by a cardinal prefect, which conducts a study of the case, concluding with the preparation of an in-depth study of the proposed saint's life, which is known in Latin as a "positio."

Last, the cardinals and bishops who are members of the Dicastery for the Causes of the Saints discuss and pass judgment on the merits of the cause leading to the Holy Father declaring the servant of God as "Venerable." If a miracle seems to occur which is attributed to the intercession of the Venerable, it is investigated according to the norms of the Holy See and adjudicated by the Dicastery for Saints and approved by the Holy Father, and the Venerable is then declared beatified. A miracle after beatification is needed for canonization utilizing the same processes of investigation and approval.

In May 2007, Pope Benedict XVI issued "Sanctorum Mater" ("Instruction for Conducting Diocesan or Eparchial Inquiries in the Causes of Saints"), which clarified the rationale for canonization. Heroic virtue, reputation for holiness and martyrdom were the three principal criteria for investigation of a cause.

The document also provides greater clarity on the role and duties of the person who oversees a beatification or canonization process, known as a postulator, stating that he or she should be an expert in theology, canon law and history, as well as understanding the work of the Dicastery for the Causes of the Saints.

The celebration of those recognized as saints is an integral part of the Church's liturgical life. Throughout the liturgical year, a journey that begins with the season of Advent and moves through Christmas, Lent, Easter and Ordinary Time, canonized saints are celebrated.

Depending on several factors, including significance of the saint in Church history and tradition, saints have been assigned a certain day that is celebrated as that individual's feast day. A hierarchy of celebrations, moving from greatest to least, is assigned to each saint. Thus, the feast days of saints are celebrated as solemnities, feasts, obligatory memorials or optional memorials.

In each case, specified prayers pertinent to the saint's life and work are used in the celebration of Mass and the daily recitation of the Liturgy of the Hours. In this way, the saints become an almost daily example of the qualities one should seek in being a follower of Jesus Christ.

A popular Christian hymn begins, "For all the saints who from their labors rest, who thee by faith, before the world confess." The text of this hymn aptly describes the basic foundation upon which Catholicism has built its tradition of sainthood.

Saints, those men and women who have gone before us, marked by the sign of faith and recognized as martyrs or people of heroic virtue, stand as models for people of

(Holy Cross Father Richard Gribble is a professor of religious studies at Stonehill College in North Easton, Mass.) †

Journey of the Heart/Jennifer Burger

Pray for the grace 'of not knowing,' and surrender yourself to God

Being "in the know" is something we all need to an



We need certain information so that we can plan, make decisions and take action accordingly. As someone who thinks a lot, being in the know comes naturally to me. I collect, hold and process a lot of information. Not just facts, but experiences that give meaning and insight into what is unfolding before me.

> I like "connecting the dots." As such, I often have logical solutions and can provide sound direction, giving vision to the "big picture." This

has served me and others well throughout my various roles at home, and in volunteer and work environments.

Now as I am moving into retirement, I am entering into something new and unknown, and I have this sense that whatever my new "role" is to be, it no longer requires "being in the know."

Truth be told, I'm finding this a little unsettling. The thought of not being in the know and the feelings arising from my "need" for it—a need to be consulted, acknowledged and included—are all indicators of pride, which is so often the source of my sinfulness.

Like all sin, my need to be in the know holds me captive and limits me to what is finite. I desire a change, a turning of my heart. For me, I know this requires new ways of thinking.

I have been praying for deeper humility and have found a way to approach this by praying for the grace of

Not knowing is neither apathy nor ignorance, nor is it to be cut off, left in the dark, neglected or forgotten, but rather a detachment from the worldly influences around us that we adopt as our own thoughts and, if we are not careful, that can become objects to which we are attached to serve our own needs and desires.

Not knowing gives me the opportunity to think and feel outside of the box—the lines between the dots I so often want to connect!—to explore, to embrace wonder, to be curious, to appreciate the knowledge in others and stand in the mystery of God.

Not knowing opens a pathway to a greater truth and light—the bigger picture—and a sharing in the life of God in Christ more freely and abundantly!

My need to know puts me—and all who find themselves in a similar place—in the good company of the Apostles, who through their own understanding could not grasp or comprehend the ways of Christ.

They too needed to find new ways of thinking (or not thinking) to draw from the knowledge of love that Jesus was placing in their hearts. This in turn allowed them to receive all they needed to spread the Gospel and do their part in building the kingdom of God. This is surely a path of discipleship for us, too.

Even though I may know many things, I am not all-knowing and what I do know is limited—and only what God has revealed to me through my littleness and according to his need and will for me.

For those times when we want or think we have to know how everything will turn out or should go, let us pray for this particular "grace of not knowing" and surrender ourselves to God who is infinitely and eternally all-knowing.

May each of us remember: "Trust in the Lord with all your heart, on your own intelligence do not rely; In all your ways be mindful of him, and he will make straight your paths" (Prv 3:5-6).

(Jennifer Burger is a member of St. Simon the Apostle Parish in Indianapolis. She is also a spiritual director.) †

Evangelizing Outreach/Anita Bardo

Our call to discipleship means being present in the moments that matter

Reflecting on my four adult

children, I realize how

important the time we spend

together is. Each moment

is an opportunity for me

to listen to their needs and

understand the challenges

they face in life. There are

tough days when they may

feel down, and I want to be

there for them.

"Do not worry about tomorrow; tomorrow will take care of itself. Sufficient for a day is its own evil" (Mt 6:34).

In the above verse, Jesus reminds us to be encouraged to focus on each day and be

present in the moment, rather than being anxious about the future.



Being present in the moments that matter means to fully exist in what is happening around us and appreciate the little things in life. It involves being aware of our surroundings, our thoughts and our emotions. It requires mindfulness properly understood-and conscious efforts to live in the

moment, rather than dwelling on the past or worrying about the future.

Being present allows me to appreciate the little moments when unexpected encounters happen—at the grocery store waiting to check out; in the bleachers at a football game, talking about the calls the referees made; at Mass welcoming new visitors; or even with my grandsons. It is through these small encounters that God helps make a difference for good in my life.

I remember a few weeks ago I picked up my grandson from school, and we began to talk about his day. In the middle of the conversation, a bug was on the window, and he became scared. I said, "Don't be scared, bugs are God's friends, and they are not here to harm us, only to help protect us."

My grandson, who is 4, said, "OK, Gammy. God's friend, can you go away right now?" I smiled. I know that this small moment will continue to be in his mind, and maybe he'll share it with his friends.

Reflecting on my four adult children, I realize how important the time we spend

together is. Each moment is an opportunity for me to listen to their needs and understand the challenges they face in life. There are tough days when they may feel down, and I want to be there for them.

> On the other hand, there are also many good days filled with joy and laughter, and I cherish those moments. I know that being present means more than just being in the same room; it means I need to be both physically and emotionally available to them. I want them to feel comfortable sharing their thoughts and feelings with me.

Whether it's a simple talk about raising their young boys, to "Mom, does this outfit look OK?" to a song or word that spoke to them during worship, these moments strengthen our bond and create lasting memories. My children mean the world to me, and I am grateful for the time we share together.

Pope Leo XIV presided at a Mass on July 20 at the Cathedral Basilica of St. Pancras, located in Albano Laziale, near his summer residence in Castel Gandolfo, Italy. In his homily, he encouraged the faithful to "set aside moments of silence, moments of prayer, times in which, quieting noise and distractions, we recollect ourselves before God in simplicity of heart."

Setting aside those times to reflect on my daily work at the archdiocese, I do this during my personal prayer time, daily Mass, adoration, praying the rosary and Divine Mercy chaplet, thanking God for all his goodness and mercy. Being present in the moments that matter means

a lot! Evangelizing and being a disciple of Christ is being present each day of our lives. To build relationships, build community, and to be

our authentic selves.

(Anita Bardo is the archdiocesan coordinator of evangelization and discipleship.) †

Faith at Home/Laura Kelly Fanucci

Let's remember the body of Christ is a beautiful, diverse family

Whenever I take my kids anywhere in public, I get

"All boys?! Didn't you ever try for a girl?"



"Five?! You must be crazy!" "Are they all yours?"

We are far from the only family whose mere presence attracts attention. The same phenomenon happens to friends whose children use wheelchairs or walkers, families whose kids come from different racial backgrounds, and parents with wide age gaps between children.

Strangers' curiosity leads to prying questions, even insulting insinuations: "Which ones are yours? Don't you know how this happens? What's wrong with that one? Couldn't you have more?"

Suddenly you find yourself defending your most personal or painful experiences in public. After a while, even your polite replies can wear thin.

I'll never forget the sweltering day at the state fair when my spouse was so sick of strangers stopping us to comment on our brood of boys that when one man yelled at us, "What happened to the girls?" my normally patient husband hollered back, "They're in heaven!" (We still laugh that our twins must have smiled from above to watch their dad defend their existence.)

Any version of a family you see in public is often only the tip of the iceberg. You can't see the babies who didn't survive, the adoptions that unraveled, or the estranged adult children for whom their parents pray every night.

Families deserve to be seen and supported not for whether they measure up to anyone else's expectations, but because they are formed by humans created in the image of God, striving to love each other through their

A married couple makes a family, two people blessed to share life together. A single person is part of their family of origin and their chosen family of friends. Widowed, divorced and remarried people often remain part of multiple families. What a gift we could give to each other if we stopped the curious question (or the catchy quip) that leaps to our lips—and instead offered a simple encouragement with a smile: "What a beautiful

When Jesus welcomed a child into his arms embracing the very distraction that his disciples tried to prevent—he reminded us that whoever welcomes a child welcomes him and the one who sent him (Mk 9:37).

Part of our calling as Catholics is to support the sacredness of life, no matter the context or circumstances. Rather than jumping to assumptions or asking curious questions about the makeup of anyone's family, why not

follow Jesus' lead and simply welcome each other with open arms?

"What a beautiful family" has become my default response whenever I meet someone new. I can tell you that it works wonders. Stressed parents will smile over the heads of rowdy children. Doting dads of one will thank you for seeing their family as full and worthy. Mothers who have lost babies to miscarriage can feel all their children included for once. Married couples are grateful for the affirmation of the family they have made together.

The body of Christ is a beautiful, diverse family. We are single and married, divorced and widowed. We have built families through adoption and fostering, marriage and birth. We have known deep loss and great joy from our families of origin, and we have widened our circles of welcome to build chosen families, watching in awe as God creates anew.

Jesus himself defied traditional definitions of family when he taught his followers that "whoever does the will of God is my brother and sister and mother" (Mk 3:35). May we always remember that in the kingdom of God, kinship is defined by faithful

(Laura Kelly Fanucci is an author, speaker and founder of Mothering Spirit, an online gathering place on parenting and spirituality.) †

Twenty-fifth Sunday in Ordinary Time/Msgr. Owen F. Campion

The Sunday Readings

Sunday, September 21, 2025

- Amos 8:4-7
- 1 Timothy 2:1-8
- Luke 16:1-13

The first reading for Mass this weekend is from the Book of Amos. This prophet, regarded as one of the group of



minor prophets of the Old Testament, was from Tekoa, a rural area of Judea. It was about 10 miles from Jerusalem.

Amos was a shepherd and obviously knew well the religious traditions of his ancestors.

He also had a sense of events occurring beyond his own environment, even events happening in other lands.

His pastoral occupation and keen knowledge not only of tradition but also of life far beyond his own situation give his book of only nine chapters a special

The reading for this weekend is frankly monetary in its wording. It speaks of ancient units of currency, such as the shekel. It also is highly critical of any quest to gather great sums of money, insisting that a higher standard, a higher reward, exist in life.

For its second reading, the Church presents a passage from St. Paul's First Letter to Timothy. Early Christian history, including that of the apostolic era, includes the names of deeply committed pioneer converts to Christianity.

Timothy was one of these converts. He was so close to Paul that the Apostle referred to him in some translations of this passage as his "beloved son," although of course nothing suggests that Timothy literally was the Apostle's biological child (1 Tm 2:1). Son of a Greek father and a devout Jewish mother, and therefore Jewish under the laws of Judaism, Timothy became a Christian through Paul's influence. Tradition holds that Timothy was the first bishop of the Christian community in Ephesus.

In this weekend's reading, Timothy is asked especially to pray for rulers and for other people in authority. Such officials are especially vulnerable to the temptations of greed and ambition.

St. Luke's Gospel supplies the last reading. It is a parable. An irresponsible manager fears the results if his employer

discovers the manager's mishandling of his duties. So, the manager called his employer's debtors and ordered them to reduce the amount they owed. In fact, he cancelled his own commission, but obviously the commission was excessive.

This arrangement would have been as unacceptable then as it would be now. The employer would have had every right to repudiate the manager's bold discounting of the amounts owed. If the manager had insisted on the original figures, he would have been upholding the outrageous commission, but he would have lost the regard of the community and appeared to be out of control of his own business.

In the end, for him, saving honor was more important than collecting the money owed as debts.

The message is clear. The frenzy of doing the world's business can create

Reflection

Money is a fact of life, interwoven with necessity. The Gospel reading informs us that any of us, now as in ancient times, can be consumed with acquiring money, obsessed with accumulating more than we need.

Grasping and clutching have become ways of life.

For more than a century, beginning with Pope Leo XIII, the popes successively have extensively and precisely looked at modern practices in economics and industry in the light of the Gospel. They have called the faithful and all humanity to keep in mind the absolute dignity of every human being first and foremost when it comes to judging the propriety or impropriety of business and monetary matters.

Seeing excesses, the mania in this quest for wealth and the blindness as to the truly important things of life, each pontiff since Leo XIII has made a great contribution to the realities of finance and commerce. Let their messages become a new attitude. Let this attitude create a new law of commerce, a new way to judge business, production, profit and loss, a new way to judge what is important.

The world would be a better place if these papal admonitions had been, and were, heeded. †

Daily Readings

Monday, September 22

Ezra 1:1-6 Psalm 126:1b-6 Luke 8:16-18

Tuesday, September 23

St. Pio of Pietrelcina, priest Ezra 6:7-8, 12b, 14-20 Psalm 122:1-5 Luke 8:19-21

Wednesday, September 24 Ezra 9:5-9 (Response) Tobit 13:2-4, 7-8

Thursday, September 25 Haggai 1:1-8 Psalm 149:1b-6a, 9b Luke 9:7-9

Luke 9:1-6

Friday, September 26

St. Cosmas, martyr St. Damian, martyr Haggai 2:1-9 Psalm 43:1-4 Luke 9:18-22

Saturday, September 27

St. Vincent de Paul, priest Zechariah 2:5-9, 14-15a (Response) Jeremiah 31:10-12b, 13 Luke 9:43b-45

Sunday, September 28

Twenty-sixth Sunday in Ordinary Time Amos 6:1a, 4-7 Psalm 146:7-10 1 Timothy 6:11-16 Luke 16:19-31

Question Corner/Jenna Marie Cooper

Openness to children is an essential part of Catholic understanding of marriage

As a divorced, over-50 Catholic man with an annulment, I met a Catholic woman my age with the same



history of divorce and annulment. After dating for a while, we began to talk about marriage and went to see our priest.

He asked if we were open to the idea of having kids. We both blurted out:

"No!" and laughed, saying that now that our kids from prior marriages were all grown and gone, it's our time now. The priest countered with: "I'm sorry, but if you're not open to the possibility of having kids, I can't marry you." Is this the Church's policy on senior adult marriages or just his?

In order to marry in the Catholic All order to man, in and Church, a couple does need to be at least open to life in principle—but it is not a requirement that children necessarily be foreseen as a realistic possibility in the intended union.

Traditionally, in our Catholic theology of marriage we speak of marriage involving three essential "goods": the good of fidelity; the good of permanence;

and "the good of children," although the Latin term for this ("bonum prolis") encompasses both the bearing of children as well as their upbringing and education.

The intrinsic relationship between marriage and parenthood is further underscored in Canon 1055 of the Code of Canon Law, which defines marriage as a "covenant by which a man and a woman establish between themselves a partnership of their whole life, and which of its own very nature is ordered to

the well-being of the spouses and to the procreation and upbringing of children."

Yet at the same time, it is understood that ultimately children are a gift from God. Not every couple is physically capable of having their own biological children, regardless of their age or desire for a family. Because of this, fertility is not a requirement for a valid marriage, and thus the Church does not require married couples to bear children in actual

The Church is also aware that childbirth and childrearing can be very demanding, and therefore for appropriately serious reasons it can be morally licit and compatible with a valid marriage for a married couple to use acceptable practices (like natural family planning or other forms of informed, timed abstinence) to delay children for a period of time.

What the Church does require is that married couples be at least open to the possibility of children in their union overall. Of course, this kind of "openness" can take the form of a couple eagerly trying for a family as soon as they leave for their honeymoon. But it can also look different, such as a couple prudently choosing to delay parenthood for a few years while they finish their professional training—just as long as, if they found themselves with a surprise pregnancy, they would still be willing to welcome their child with joy, even if he or she was not in line with the original timing they had planned.

Similarly, a couple can meet the canonical requirement of being open to life if they would lovingly accept a child that was a result of a "miracle pregnancy," or pregnancy that was wildly improbable from a medical standpoint.

Obviously, I was not present in your meeting with your priest, so I don't know exactly what was said. But if your comment to the priest had been something to the effect of, "Given our ages, my fiancée and I are not expecting more children, and to be honest we are looking forward to having this time to ourselves," then that should not have any major cause for concern on the priest's part. But if you had said something more along the lines of: "Neither of us feel like raising any more kids, and we are planning to use birth control to make sure that doesn't happen," then the priest was likely correct to decline to marry

(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 CatholicQA@osv.com.) †

My Journey to God

What if

By Seana Zoderer

What if we focused on the smallest of details? The striped shades of pink on the imperfectly beautiful petals The solitary bee deep inside the rose quietly collecting pollen The colorless water droplets reflecting the glowing sunshine

What if we stood still for just a few moments? The soft grass caressing the bottoms of our feet The unsuspecting delicate butterfly landing nearby The delicious rays of sun and gentle breeze filling our souls What if we noticed these smallest of details? What if we were completely still? What if we embraced simplicity?



Is that where beauty, peace and grace reside?

In his hand is the soul of every living thing, and the life breath of all mankind. ~ Job 12:10

(Seana Zoderer is a member of St. Roch Parish in Indianapolis. Photo: A butterfly lingers on a flower on a sunny day in August 2024.) (Submitted photo by Seana Zoderer)

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; those are separate obituaries on this page.

AYER, Gordon D., 86, St. Christopher, Indianapolis, Aug. 24. Husband of Joan

Ayer. Father of Tammy, Teresa and Tom Ayer. Brother of Don and Keith Ayer.

BOONE, Rita K., 89, Prince of Peace, Madison, Sept. 1. Mother of Linda Huber, Collista Krebs, Joseph and Todd Boone. Sister of Libby Cline. Grandmother of nine. Great-grandmother of seven.

BORN, Anne A., 100, St. Luke the Evangelist, Indianapolis, Aug. 26. Mother of Charlotte Cake, Marilyn Osburn, Barb Pankow, Carol Wells, Bradley, James II, Joseph, Lawrence and Thomas Born. Grandmother of 26. Great-grandmother of 25.

BROCKMAN, Naomi, 90, St. Michael, Bradford, Aug. 23. Mother of Mary Jo Whittaker and Stephen Brockman. Sister of Elizabeth Blessing and Eugene Naville. Grandmother of three. Great-grandmother of two.

BUNN, Kathleen, 84, St. Michael the Archangel, Indianapolis, Aug. 30. Wife of Harry Bunn. Mother of Mary

Ann Deckard, Tricia Hall, Kerri Reed and Gregory Bunn. Grandmother of eight. Great-grandmother of five.

BUYOC, Natividad E., 88,

SS. Francis and Clare of Assisi, Greenwood, Aug. 21. Mother of Cynthia Cox and Bernadette Wyman. Sister of Inday Virtudazo. Grandmother of eight.

Praying for Annunciation School



Second graders at St. Louis School in Batesville pray the rosary on the morning of Sept. 5 when students across the Archdiocese of St. Paul and Minneapolis were praying for students at Annunciation School in Minneapolis and for an end to violence against children. Two Annunciation students were killed in a shooting on Aug. 27 during a Mass to mark the start of their new school year. (Submitted photo)

CARTER, Bonita M., 75, St. Lawrence, Lawrenceburg, Aug. 25. Mother of Denise Craven and Nichole Walden. Grandmother of four.

COX, Curtis R., 55, St. Michael, Brookville, Aug. 20. Husband of Sandy Cox. Father of Leslie Bauman, Katie, Maria and Matthew Cox. Brother of Julie Pierce and Mark Cox.

CRIM, Stephen P., 62, St. Mary, New Albany, Aug. 29. Brother of Michael, Philip and Richard Crim. Grandfather of three.

DURRETT, Geralyn M. (Pierle), 73, St. Roch, Indianapolis, Aug. 20. Wife of Danny Durrett. Mother of Daisy Brown, Jon Durrett and Randy Stahley. Sister of Kathryn Denny, Dyan Franchville, Debbie Mappes, Suzan Polk, Margie Walker, Dottie Warren, Herb, Joe, Larry, Steve and Tony Pierle. Grandmother of 11. Great-grandmother of six.

GLOVER, Jr., Joseph A., 95, Holy Family, New Albany, June 27. Father of Dennis and William Glover. Grandfather of seven. Great-grandfather of 15.

GREVE, Charles, 78, SS. Francis and Clare of Assisi, Greenwood, Aug. 19. Husband of Susie Greve. Father of Andrew Ballard, Staci and Michael Greve. Brother of Linda Dailey, Janie Proctor and Bob Greve. Grandfather of seven.

HALBLEIB, Jr., Leo E., 93, St. Mary-of-the-Knobs, Floyd County, Aug. 24. Father of Bridget Keating, Mary Lou Taylor, Sharon and Timothy Halbleib. Brother of John and Michael Halbleib. Grandfather of eight. Great-grandfather of

HOAGLAND, JoAnn (Jennett), 90, St. Michael, Greenfield, Aug. 28. Mother of Kathleen Wilson and Joseph Hoagland. Grandmother of nine. Great-grandmother of 11.

HOON, Larry F., 69, St. Mary, New Albany, Aug. 28. Husband of Kathy Hoon. Father of Alan, Kyle and Russell Hoon. Grandfather of

HUNEKE, Karen (Ellis), 77, St. Teresa Benedicta of the Cross, Bright, Aug. 27. Sister of James and Lester Ellis. Aunt and great-aunt of several.

HUTT, Robert, 85, St. Anthony of Padua, Clarksville, Aug. 22. Father of Tammy Heck, Keri Rapp, Cynthia Wallace, Mary, Donnie and Robert Hutt, Jr. Grandfather of 18. Great-grandfather of five.

JACOBI, Bridget R., 49, St. Ambrose, Seymour, Aug. 29. Wife of Mark Jacobi. Mother of Alana and Samantha Jacobi. Sister of Zach Grant.

KRIEBLE, Rosemary V., 75, SS. Peter and Paul Cathedral, Indianapolis, Sept. 2. Wife of William Krieble. Mother of Amy Jackson. Sister of Margaret Clifton, Linda Lambert, Jane McDaniel, James and Joe Burdick. Grandmother of six. Great-grandmother of two.

LAHRMAN, Susan, 69, St. Elizabeth Ann Seton, Richmond, Aug. 11. Mother of Jennifer Reynolds and Scott Lahrman. Sister of Bill, James, Joe and Ron Budovec. Grandmother of five.

MCGOVERN, Sandra H., 89, Our Lady of the Greenwood, Greenwood, Aug. 22. Mother of Kelly Boehm, Tracy Piercefield, Kim Williams, Kevin and Tim McGovern. Sister of Kathy Donohue. Grandmother of nine. Great-grandmother of nine.

MORGAN, Mary Louise, 88, St. Vincent de Paul, Bedford, Aug. 28. Mother of Cathy Harlow and Joe Morgan. Sister of James Zuttarelli. Grandmother of eight. Great-grandmother of several.

RENN, Elmer, 93, St. Anthony of Padua, Clarksville, Aug. 22. Husband of Martina Renn. Father of Jeanette Elliott, Judy Kenney, Kendra and Kevin Renn. Grandfather of seven. Great-grandfather of five.

RIEDMAN, Ronald P., 66, St. Gabriel, Connersville, Aug. 19. Father of Amy Sailor. Brother of Mary Beth Creech, Becky Eldridge, Roseanne Rodgers, Danny and John

ROELL, Susan, 72, St. Elizabeth Ann Seton, Richmond, Aug. 27. Wife of John Roell. Mother of Lorrie Golden and Steve Roell. Sister of Sally Ruskaup and Jon Dierdof. Grandmother of five.

SMITH, Timothy E., 78, St. Mary of the Immaculate Conception, Aurora, Sept. 9. Husband of Carol Smith. Father of Michelle Ryan and Kelly Smith. Grandfather of five.

SORG, Carolyn S. (Spurgin), 79. St. John Paul II. Sellersburg, Aug. 16. Wife of John Sorg. Mother of Julie Adams, Donna Beaver, Debby Mellon and David Sorg. Sister of Jesse Spurgin. Grandmother of nine. Great-grandmother

STEIN, Linda S. (Tucker), 69, Holy Family, New Albany, Aug. 12. Mother of Melissa Lawerence, Jessica Rebmann, Benjamin Jumisko-Stein and John Stein III. Sister of Patty Duffy, Tammy Simms, Carol Wibbels, Gary and Rick Tucker. Grandmother of six.

88, St. Mary, Rushville, Aug. 28. Mother of Kelly Connolly, Patty Moffett, Nancy Newbold, Sharon Pike, Linda Reed, David, Gary and Steve Yager. Sister of Berniece Diekhoff, Clara Meyer, Anna Milligan, Bert and Maurice Volk. Grandmother of 24.

Great-grandmother of 21. †

YAGER, Eleanor (Volk),

Online 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 ND STEP program • CDU offers classes on 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. There are *two* ways to make a report:

1 Ethics Point Confidential, Online Reporting ww.archdioceseofindianapolis.ethicspoint.com or 888-393-6810

2 Victim Assistance Coordinator, Archdiocese of Indianapolis P.O. Box 1410, Indianapolis, IN 46206-1410

317-236-1548 or 800-382-9836, ext. 1548 victimassistance@archindy.org

Riedman. Grandfather of one.

From the Archives



Introduction

"From the Archives" has returned to The Criterion! In this latest iteration, the feature will include a trivia aspect. If you know the answer to the question, you can submit it to win a special "trivia expert" sticker. The answer to each question will be published the next time the feature appears in The Criterion.

In This Photo

Father Clarence Witte was a native of Richmond who was ordained as a Maryknoll missionary priest in 1935. He served in Japan from 1947-1966, including a five-year term as the regional superior of the Maryknoll Fathers in Japan. Following his assignment in Japan, Father Clarence was sent to Bolivia to minister to Japanese immigrants. In 1976, Father Clarence returned to Japan, where he remained until his retirement and death in 2001.

Trivia Question

What event is Father Clarence Witte celebrating in this photo? Let us know your answer at bit.ly/ArchivesTrivia

Psychologists: Honesty, vigilance, faith are key to kids' healing from trauma

PHILADELPHIA (OSV News)— Vigilance, honesty, emotional intelligence and faith all play critical roles in healing from the long-term trauma of violent attacks, two Catholic psychologists told OSV News.

The Sept. 10 targeted killing of conservative activist Charlie Kirk during an outdoor speaking event at Utah Valley University in Orem, Utah, and the deadly Aug. 27 mass shooting targeting schoolchildren at Annunciation Parish in Minneapolis, are among the many "great crises" that "people today, including children and adolescents—who are very vulnerable—are facing," said clinical psychologist Robert J. Wicks.

Wicks, author of Bounce: Living the Resilient Life and professor emeritus at Loyola University Maryland, told OSV News that "one of the great psychological and spiritual koans, [or] puzzles, in life is trauma and death.

"And they can produce a deep sense of loss and disruption in how we view the world, and the way we make meaning and understand from our vantage point how we believe life works," Wicks said.

That loss and disruption can be especially profound for children and young people, who are "tremendously resilient on the one hand," but also "very vulnerable," said clinical psychologist James Black, director of the youth services division at Catholic Social Services of the Archdiocese of Philadelphia.

Wicks cited a poignant example from an encounter he had in Lebanon with a Marist brother ministering in war-torn Aleppo, Syria, who had been asked by a young volunteer why violence had scarred her life despite her faith.

"She pleaded, 'Why am I losing the best years of my life? Like the rest of the girls in this world, why do I not have the right to live fully my youth? Is this God's will? Why does he not answer our prayers and our pleas? In spite of our trust in him, we do not see the end of the tunnel,"

Wicks recalled. "And the [Marist] brother then added, 'What can I give to her and to many other young persons? I listen to them, I support them, I try to ... utter words of trust and faith, but it's not always easy."

Wicks said that "there's an opening" to healing amid such dark moments, but cautioned that "how we go through that opening with children ... is key."

Black told OSV News that it's crucial to first consider the existing "resiliency factors" in a child's life.

'Certainly, children who feel supported and loved and cared for and have a history of being able to count on a stable and safe environment—those things all play to the good," he said.

However, kids lacking those resiliency factors find themselves "more vulnerable ... when they suffer trauma or abuse, because they don't have those protective factors that are kind of holding them up."

Wicks also highlighted the evolving needs of growing children as they recover from trauma.

"When children are very young, what they need is they need our support," he said. "And by support, I don't mean magical thinking or telling them, when there's a death in the family, 'Oh, they're in a better place.' They need to be able to hear that everyone dies at the given time in their life. We need to provide nurturing and feelings of security ... and say to them, 'We're with you.'

But that same strategy won't necessarily work as well "once the child is in adolescence," when a teen might feel adults are "just covering things with spiritual romanticism and sugar," Wicks noted.

Instead, teens "need to be able to share their concerns, share their difficulties," said Wicks.

He added that parents can unintentionally try to shortcut that process, since they "become nervous themselves and try to offer quick

But listening to young people and "helping them to live life to the fullest, while they're forced to deal with death and the fact that this could happen, is important," he said.

At any age, said Black, it's essential for parents and other adult caregivers to stay alert for "any changes in behavior" and "regular functioning," which are "warning signs" in children or teens who have experienced traumatic events.

"If there's sleep disruption, appetite disruption, acting-out behavior, aggression, changes in mood—if you have a normally happy, joyful child, but suddenly that child's mood changes, and that child starts to isolate or appears to be depressed or anxious, you really want to be looking out for [such] change," said Black. †

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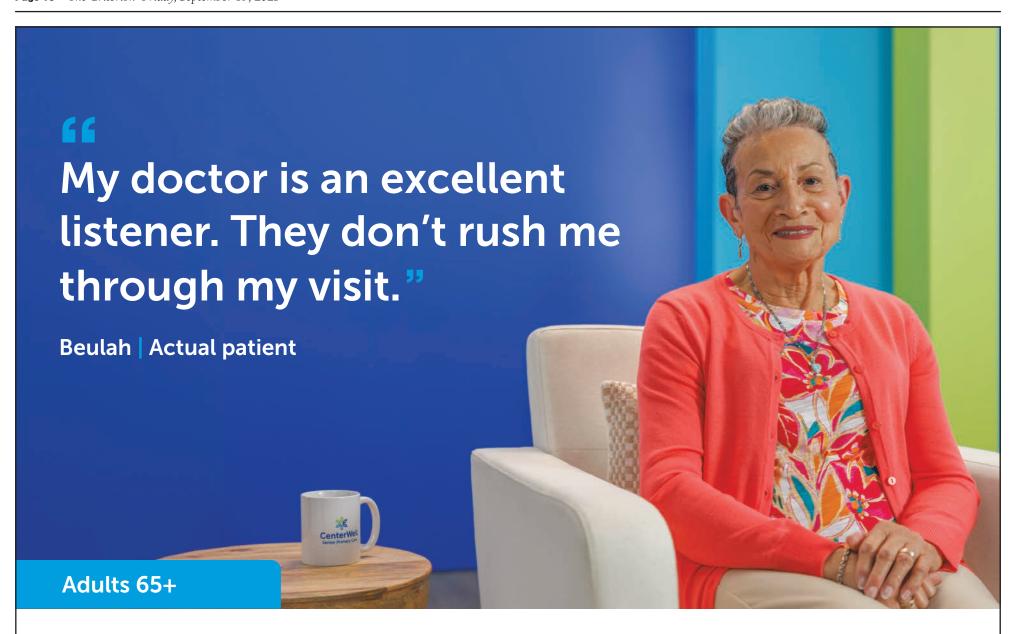
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