



The

Criterion

Serving the Church in Central and Southern Indiana Since 1960



Synod report

Report finds participants share common hopes, lingering pain, page 2.

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A Perfect Fit



A pairing of fun and faith guides couple's journey in the footsteps of the saints

By John Shaughnessy

Even before Scott Williams shared his unusual idea during a road trip to Chicago, his wife Elisabeth had learned that he is always up for an adventure.

After all, shortly after their wedding six years ago, the Indianapolis couple traveled to Rome to take part in a

long-standing tradition at the Vatican.

It's a tradition that holds that if a couple arrives for a Wednesday audience with the pope within six months of their wedding and wears the clothes they were married in (or similar attire), they will be allowed to sit in a reserved section where they will receive a "blessing of newlyweds" from the Holy Father.

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Above: Scott and Elisabeth Williams strive to keep a leg up on everyone with their business, Sock Religious, "the world's largest Catholic sock company." (Photo by John Shaughnessy)

Two schools earn national distinction, adding to archdiocese's tradition

By John Shaughnessy

After they learned the great news on Sept. 16, the students of Christ the King School in Indianapolis danced in their classrooms as the loudspeaker played "Celebration" by Kool & The Gang.

The celebration was also on at Cathedral High School in Indianapolis where students greeted their community's great news with cheers and high-fives.

Both celebrations were in reaction to the two schools

adding to the outstanding academic tradition of Catholic education in the archdiocese as they were recognized as 2022 National Blue Ribbon Schools by the U. S. Department of Education.

The recognition extended the archdiocese's success concerning this national award. Catholic schools in the archdiocese have received 37 National Blue Ribbon honors since the program started in 1982.

"We are extremely excited that Christ the King Catholic School and Cathedral High School have been recognized for their exemplary academic performance," said Brian Disney, superintendent of the 68 Catholic schools in the archdiocese. "Both schools provide excellent faith formation and academics in addition to extra- and co-curricular activities."

The education that's provided at the two schools also reflects the emphasis of Catholic education in schools across the archdiocese, according to the superintendent.

"Our Catholic schools focus on

See BLUE RIBBON, page 7



Iskali groups are 'beginning of something great' for Hispanic young adult Catholics

By Natalie Hoefler

BEECH GROVE—Reaching out to Latino young adult Catholics is part of Saul Llasca's job as archdiocesan coordinator of Hispanic Ministry.

But as an Hispanic young adult himself, he sees such outreach as more than a job responsibility. He understands at a personal level their desperate need for God and community.

"There are addictions and family issues" for this demographic, says Llasca. "There are issues unique to them that they have to deal with because they walk in two realities—the English culture outside their homes, and the Hispanic culture inside their homes.

"They need to talk about what they see, how they feel. They need a

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Saul Llasca, archdiocesan coordinator of Hispanic Ministry, addresses participants at the Iskali retreat on Aug. 28 at the Benedict Inn Retreat and Conference Center in Beech Grove.

(Photo by Natalie Hoefler)





Pope Francis prepares to address young people who participated in a pilgrimage hike from the Monte Mario nature reserve in Rome to St. Peter's Basilica at the Vatican on Oct. 25, 2018, during the Synod of Bishops on young people, the faith and vocational discernment. (CNS photo/Paul Haring)

U.S. synod report finds participants share common hopes, lingering pain

Criterion staff report

WASHINGTON (CNS)—Catholics across the country continue to feel wounded by the clergy abuse crisis, seek a more welcoming Church in which their “lived reality” is prioritized over rules and regulations, and desire lifelong spiritual, pastoral and catechetical formation as disciples, according to a report synthesizing the 10-month synodal process in dioceses.

Participants in the process also expressed concern that the Catholic Church in the U.S. is deeply divided, and that a lack of unity exists among the bishops, spoke of a desire to “accompany with authenticity” LGBTQ+ individuals and their families, and voiced hope that laypeople’s gifts would be more widely utilized in a spirit of collaboration throughout the Church, the report said.

Released on Sept. 19 by the U.S. Conference of Catholic Bishops (USCCB), the report summarizes the concerns, hopes, pains and desires voiced by an estimated 700,000 participants who joined thousands of listening sessions and other events during the diocesan phase in the lead-up to the Synod of Bishops on synodality in October 2023 at the Vatican.

There are roughly 66.8 million Catholics in the U.S., according to the report, meaning more than 1% of Catholics participated in the listening sessions.

“The listening is an opening movement toward a wise discernment locally, regionally and nationally about what our deepest concerns, our deepest hopes are right now at this moment in time,” Bishop Daniel E. Flores of Brownsville, Texas, who is overseeing the U.S. involvement in the synodal process, told Catholic News Service (CNS).

Bishop Flores, who chairs the USCCB’s Committee on Doctrine, said the process that has unfolded since October—and led to the 16-page synthesis report sent to the Vatican—enabled people to respectfully

listen to each other and develop a new understanding of what life in the Church can be.

“It’s an important step that gives us an experience as a local Church,” Bishop Flores said. “That’s why I think it’s always important to see that this is a seed that is planted and has a chance to grow. I think that’s what the Holy Father is asking for us.”

Titled “National Synthesis of the People of God in the United States of America for the Diocesan Phase of the 2021-2023 Synod,” the report was prepared in advance of the Synod of Bishops called by Pope Francis.

The synod’s theme is “For a Synodal Church: Communion, Participation, and Mission.”

The report is the synthesis of 290 documents received by the USCCB from various contributors. The report said the documents “represent over 22,000 reports from individual parishes and other groups” that emerged from more than 30,000 opportunities to join the synodal process.

The national synthesis report draws from the 14 intermediate syntheses submitted by teams from each of the geographic regions of the U.S. Church. All 178 Latin dioceses and archdioceses submitted syntheses that were incorporated into the regional reports.

The 18 Eastern Catholic eparchies and archeparchies, which make up a separate region under the USCCB, submitted their reports directly to the Vatican.

For the process, the USCCB created a 16th “region” for the numerous Catholic national ministries, universities, associations and organizations working throughout the country. Those organizations submitted 112 summary reports.

In a letter introducing the report, Bishop Flores described the document as “an attempt to synthesize and contextualize the common joys, hopes and

See SYNOD, page 10



Public Schedule of Archbishop Charles C. Thompson

September 24–October 3, 2022

September 24 – 10:30 a.m.

Baptism at St. Francis Xavier Church, Mt. Washington, Ky.

September 26 – 6 p.m.

Saint Meinrad Alumni Dinner at Valle Vista Golf Club and Conference Center, Greenwood

September 27 – 1 p.m.

Council of Priests meeting at Archbishop Edward T. O’Meara Catholic Center, Indianapolis

September 27 – 5:30 p.m.

Mass for St. Vincent de Paul Feast Day in Blessed Sacrament Chapel at SS. Peter and Paul Cathedral, Indianapolis

September 28 – 10 a.m.

Catholic Center Connection at Archbishop Edward T. O’Meara Catholic Center

September 28 – 7 p.m.

Confirmation Mass for youths of St. Rita Parish, Indianapolis; St. Joseph Parish, Shelbyville; and St. Vincent de Paul Parish, Shelby County, at SS. Peter and Paul Cathedral

September 29 – 10 a.m.

Leadership Team meeting at Archbishop Edward T. O’Meara Catholic Center

September 29 – 3:30 p.m.

Catholic Community Foundation Advisory Board meeting at Archbishop Edward T. O’Meara Catholic Center

October 1 – Noon

Mass with Franciscan Friars of the Immaculate at the Sacred Heart Chapel of Mother of the Redeemer Retreat Center, Bloomington

October 2 – 1 p.m.

Respect Life Mass at SS. Peter and Paul Cathedral

October 3 – Noon

Mass for Feast of St. Theodora Guérin, SS. Peter and Paul Cathedral

October 3 – 4:30 p.m.

Virtual Region VII Bishops meeting

Red Mass for legal professionals set for Oct. 4 at SS. Peter and Paul Cathedral

Criterion staff report

The St. Thomas More Society of Central Indiana’s annual Red Mass for those in the legal profession will be celebrated at SS. Peter and Paul Cathedral, 1347 N. Meridian St., in Indianapolis, at 5:30 p.m. on Oct. 4. Archbishop Charles C. Thompson will serve as the principal celebrant of the Mass.

A dinner reception will follow in the Assembly Hall of the Archbishop Edward T. O’Meara Catholic Center, 1400 N. Meridian St., across the street from the cathedral. During the dinner event, U.S. Southern District of Indiana Judge James Sweeney II will be honored with the Central Indiana St. Thomas More Society’s “Man for All Seasons” award.

Judge David Certo, who serves in the Marion County Superior Court, is president of the St. Thomas More Society of Central Indiana. He praised Judge Sweeney as an “example of courtesy, accomplishment and good humor. He reminds us of St. Thomas More, the patron saint of lawyers, who called himself, ‘the king’s good servant, but God’s first.’”

A Red Mass is a centuries-old tradition of those who work in law to seek the guidance of the Holy Spirit at the beginning of the legal term in the early fall. The liturgy derives its name from the red vestments

worn by the clergy during the Mass, red being symbolic of the Holy Spirit.

Judge Certo said the annual Red Mass “reminds us to pray for God’s blessings on judges, lawyers, law students and the rule of law in our nation.”

The society is named after St. Thomas More, a 16th-century English lawyer and statesman, who died as a martyr when he refused to accept King Henry VIII as head of the Church in England.

The All Seasons award given by the society is a reference to a description of More by his good friend and renowned Renaissance scholar Desiderius Erasmus, which was used as the title of Robert Bolt’s 1954 play about More and was the title of the 1966 Oscar-winning motion picture adaptation of the play.

All are invited to take part in the Mass and dinner. Judges, attorneys, law students and others who work in the legal field are especially encouraged to attend.

The cost for the dinner is \$40. A table sponsorship is \$400, and a bar sponsorship is \$1,500.

Registration for the dinner is required and may be made at cutt.ly/RedMass. No registration is required for those attending the Mass only.

For more information, send an e-mail to stthomasmoreindy@gmail.com. †



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Our Lady of Grace Monastery in Beech Grove sells St. Paul Hermitage

Criterion staff report

BEECH GROVE—The Sisters of St. Benedict of Our Lady of Grace Monastery in Beech Grove announced on Sept. 15 the sale of its St. Paul Hermitage, a retirement and nursing care facility that has been a ministry of the monastic community for 60 years.

The hermitage was sold to Green Tree Healthcare, a private, secular, for-profit health care business.

“The sisters came to this decision after much discernment and prayer,” said Benedictine Sister Julie Sewell, prioress of Our Lady of Grace, in a press release. “As you might imagine, the health care landscape has changed significantly from when St. Paul Hermitage opened its doors in 1961, to 2022, in terms of the finances, operating requirements and personnel needed to meet the needs of residents in nursing care facilities.

“These challenges have led us to the sale of St. Paul Hermitage to Green Tree Healthcare, a larger health care system that shares our values and has more

resources than a stand-alone facility like ours can provide.”

Sister Julie emphasized that when the new owners are in place on Oct. 1, all current residents will continue to have a home at the facility and their high-quality care will remain a priority.

The facility will be operated by Envive Healthcare and will be known as Envive of Beech Grove. Envive operates seven other facilities in Indiana.

“Our primary concern throughout the sale process has been our residents—whom we have been privileged to serve—and ensuring that they continue to receive high-quality care,” Sister Julie said. “A smooth, compassionate and prayerful transition in ownership is our goal, and the sisters will remain involved throughout this time.”

In addition, all current employees of St. Paul Hermitage will be offered the opportunity to continue working with Green Tree Healthcare at the Beech Grove facility.

“While we are saddened to be moving on from this ministry, our work in other areas of the community, such as education, nursing, social services,



The Sisters of St. Benedict of Our Lady of Grace Monastery in Beech Grove announced on Sept. 15 the sale of their St. Paul Hermitage retirement and nursing care facility to Green Tree Healthcare.

(Photo by Sean Gallagher)

hospitality and prayer, will endure,” Sister Julie said. “We will also continue be regular visitors to The Hermitage as our community has both sisters and sisters’ family members living at the facility.

For more information on Green Tree

Healthcare, visit <https://greentreehc.com>.

For more information on Envive Healthcare, visit envivehealthcare.com.

For more information on the Sisters of St. Benedict at Our Lady of Grace Monastery, please visit www.benedictine.com. †

West Virginia bishop, pro-life leaders applaud lawmakers for abortion ban

WHEELING, W.Va. (CNS)—Bishop Mark E. Brennan of Wheeling-Charleston and pro-life leaders of West Virginia lauded the state Legislature for passing an abortion ban on Sept. 13.

The bill banning most abortions in the state, with some exceptions, was signed into law by Gov. Jim Justice on Sept. 16.

“I’ve done exactly what I said I would do—I’ve signed it,” Justice, a Republican, told reporters. He said he is “proud that I signed it and I believe wholeheartedly that it does one thing that is absolutely so important—it does protect life.”

With his signature, the bill immediately became law in West Virginia. It bans abortions “unless in the reasonable

medical judgment of a licensed medical professional” there exists a nonmedically viable fetus; there exists an ectopic pregnancy; or there exists a medical emergency.

H.B. 302 was passed by the Senate 22-7 and by the House of Delegates 78-17.

“The action taken by our elected officials to provide greater legal protection for the unborn is an important step in fostering a sincere culture of life in the Mountain State,” Bishop Brennan said in a statement.

“It is clear that work remains to be done to soften hearts and create a society that values and protects every human life,” the bishop continued. “It is clear that it will take time to heal the personal and societal scars from abortion permitted for so long under the *Roe* regime.”

He prayed that as a state, “we continue to move toward these moral and just ends.”

In his statement, Bishop Brennan encouraged state lawmakers “to continue to lead us” toward a society that values and protects every human life “by providing ample resources to support women and children, by expanding access to quality and affordable child care, by promoting paid maternity and family leave, by better protecting victims of domestic violence, by promoting and facilitating adoption, and by addressing food insecurity.

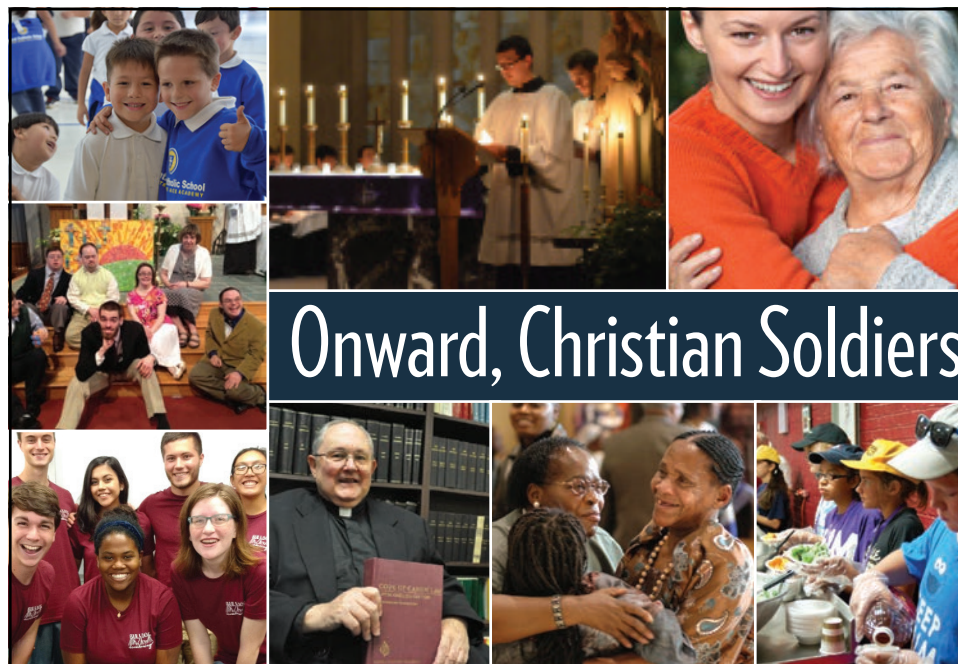
“A culture that values life will bind and unite us; it will orient us toward seeking the common good for one another,” the bishop said in the statement. †

Students for Life hosting Life Chain on Oct. 2 on streets of downtown Indy

Students for Life of America is hosting a Life Chain Sunday from 2:30-3:30 p.m. on Oct. 2 along Meridian Street between the corners of 12th and 18th streets in downtown Indianapolis.

The distribution of signs will take place outside SS. Peter and Paul Cathedral, 1347 N. Meridian St., beginning at 2:15 p.m.

For more information, contact Ben Ice at bice@studentsforlife.org. †



Onward, Christian Soldiers

“Like a mighty army moves the Church of God;
Brothers, we are treading where the saints have trod.
We are not divided, all one body we,
One in hope and doctrine, one in charity.”

From the hymn *Onward, Christian Soldiers*

Together, we can do many great things. We can feed the hungry, clothe the naked, and give homeless families a safe place to rest. We can educate our future priests and care for our retired priests. We can support our youth and young adults with faith-centered programs and activities. And that’s not all!

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Editorial



Archbishop Charles C. Thompson delivers a homily during the archdiocese's Annual Respect Life Sunday Mass on Oct. 6, 2019. (*Criterion* file photo by Natalie Hoefler)

We must not become complacent in our efforts to build a culture of life

Each October, the U.S. Conference of Catholic Bishops reminds us to “consider more deeply why every human life is valuable and reflect on how to build a culture that protects life from conception to natural death.”

We have recently seen landmark pro-life legislation following the U.S. Supreme Court’s overturning of *Roe v. Wade* in late June. That includes a new Indiana law that gives legal protection to most unborn babies. It was passed in early August by the Indiana General Assembly and signed into law by Gov. Eric Holcomb.

In the wake of such clear pro-life victories, our efforts to build a culture of life must continue.

The 31 days in October that mark Respect Life Month are a time when we must stand up for the least among us—the unborn, the hungry, the homeless, the immigrant, yes—even our brothers and sisters in prison—and remind humanity that each of us is made in the image of God and, just as important, are our brothers and sisters in Christ.

But we must remember, it all begins with life.

The first Sunday of October is designated as Respect Life Sunday and, this year, Archbishop Charles C. Thompson will celebrate the archdiocesan Annual Respect Life Mass at 1 p.m. on Oct. 2 at SS. Peter and Paul Cathedral, 1347 N. Meridian St., in Indianapolis.

During the liturgy, the archdiocesan Office of Human Life and Dignity will present the Archbishop O’Meara Respect Life Award and the Our Lady of Guadalupe Pro-Life Youth Award.

All are invited to participate in this Mass that honors respect for all life from conception to natural death.

Our annual pro-life outreach during Respect Life Month will also continue with the fall 40 Days for Life campaign, which runs from Sept. 28-Nov. 6. A campaign of prayer, fasting and peaceful activism, it is held in the spring and fall with the purpose of turning hearts and minds from a culture of death to a culture of life and bringing an end to abortion.

Two locations in the archdiocese are again participating: Bloomington and Indianapolis.

Indiana’s near-total abortion ban went into effect on Sept. 15, but two lawsuits filed against the law are still waiting to be heard.

“We had already decided to have the campaign before that [first lawsuit]

came out,” said 40 Days for Life Indianapolis co-coordinator Linda Kile in a recent article.

“... Women will still show up and need to know where to go for help. Plus, they [Planned Parenthood] will still offer birth control services and possibly abortion referral services that continue the culture of death.”

For those wishing to participate in 40 Days for Life, the Bloomington campaign will take place in front of the Planned Parenthood facility at 421 S. College Ave. Parking is available at the meters along the street at \$1 per hour. Do not park in the Planned Parenthood parking lot.

To sign up, go to www.40daysforlife.com/en/bloomington.

For more information, contact Deacon Russell Woodard at 812-988-6995 or e-mail deaconrussw@gmail.com.

The Indianapolis campaign will take place in front of the Planned Parenthood facility at 8590 Georgetown Road. Parking is available along Georgetown Road; do not park in the Women’s Care Center parking lot or at the industrial complex across from the Planned Parenthood facility.

The Indianapolis campaign will have an opening event at St. Luke the Evangelist Church, 7575 Holliday Dr. E., in Indianapolis, from 2-3 p.m. on Sept. 25, with guest speaker Mary Carmen Zakrajsek of Students for Life of America.

The Knights of Columbus will hold a 12-hour overnight vigil in front of the Planned Parenthood facility starting at 7 p.m. on Oct. 14. All are welcome to join.

A closing rally will take place on Nov. 6 in front of the Planned Parenthood facility from 2-3 p.m.

To sign up, go to www.40daysforlife.com/en/indianapolis.

For additional information, contact Tim O’Donnell at 317-372-0040 or e-mail tidips@msapere.me.

To find other 40 Days for Life campaigns outside of the archdiocese, go to www.40daysforlife.com and select “Locations.”

Despite the recent victories for the pro-life movement, we must not become complacent in our efforts to build a culture of life.

St. Joseph, defender of life, pray for us!

—Mike Krokos

Be Our Guest/Sr. Constance Veit, L.S.P.

The best is yet to come

Robert Browning, John Lennon and Pope Francis.

What could a Victorian-era poet, a 20th-century rock star and a 21st-century pope possibly have in common?



Well, I recently discovered something—each of them has tried to assure us that old age is not as bad as it might seem. For all three, “the best is yet to be!”

“Grow old along with me! The best is yet to be, the last of life, for which the first was made,” wrote Robert Browning in 1864. More than a century later, John Lennon recorded a song inspired by Browning’s words, “Grow Old with Me.”

Pope Francis recently echoed these words in his general audience talks on aging. “Old age is the phase in life most suited to spreading the joyful news that life is the initiation to a final fulfillment,” he said. “The elderly are a promise, a witness of promise. And the best is yet to come. The best is yet to come: it is like the message of elderly believers, the best is yet to come.”

Pope Francis sees our final years as a time of joyfulness.

“Old age is the fitting time for the moving and joyful witness of expectation. The elderly man and woman are waiting, waiting for an encounter,” he mused.

Though seniors may no longer possess “the power of the energy, words and impulses of youth,” in their weakness they make “the promise of the true destination of life even more transparent. ... A place at the table with God, in the world of God,” the pope said.

Though many of us think about death with fear and trepidation, Pope Francis encourages us to have a more positive outlook, placing our confidence in God, in whose hands we subsist.

Referring to the grilled fish Jesus served his followers after his resurrection, our Holy Father said, “This gesture of caring love gives us a glimpse of what awaits us as we cross to the other shore. Yes, dear brothers and sisters, especially you elderly, the best of life is yet to come. ... Let us hope for this fullness of life that awaits us all, when the Lord calls us.

“‘When will my Lord come? When will I be able to go there?’” the pope mused. “A little bit of fear, because I don’t know what this step means, and passing through that door causes a little fear. But there is always the hand of the

Lord that carries us forward, and beyond the door there is the party. ... He is expecting us. Just one step and then the party.”

One step and then the party! Many might find this way of speaking a bit naïve.

Old age as we know it—or presume it to be—is commonly a time of chronic illness and loneliness, and the dying process is often accompanied by pain and suffering.

But it has been my experience as a Little Sister that the elderly often do await the Lord’s coming with eager expectation and a profound sense of peace. If the pandemic has taught me anything, it is that the elderly are surprisingly resilient, despite their evident weakness.

As Pope Francis was reflecting on the meaning of old age this summer, the American Association of Retired Persons (AARP) and *National Geographic* published the results of their 2021 “Second Half of Life Study.”

“We can say with confidence that most prevalent opinions and stereotypes of aging were proven wrong,” an AARP press release noted.

“On the whole, life is good, especially for older Americans—especially those over 60. And the person you see in the mirror is far different from the type of person younger generations might think you are,” AARP wrote to its members.

The study found that about 80 percent of those in their 80s live with one or more serious or chronic health conditions, and yet, more than 75 percent rated their health good, very good or excellent.

“There’s a survival benefit to resilience,” a spokesperson reported. “People can reframe their situation and make the best of it.”

AARP also shared that most of those age 80 and older say they’re living their “best possible life” or close to it, compared with one in five younger adults. ... Psychologically, people notice and prioritize the positive and let the negative go as they age.”

So perhaps as we begin to feel the burdens of age, rather than trying to recapture our lost youth we should spend more time with those who are older than ourselves.

We might enjoy their company and at the same time learn that the best is yet to come!

(*Little Sisters of the Poor Sister Constance Veit is director of communications for the Little Sisters of the Poor in the United States and an occupational therapist.*) †

Letter to the Editor

Reader: Words are the essential and powerful force available to humanity

Words matter. They reflect reality and also have the power to alter reality—the power to edify and to abase.

Words do matter, and the right words matter most of all. In the end, what we say and what we do is all that remain of us. Words are containers. They contain faith, or fear, or hope, and they produce after their kind. Words are a form of action, capable of influencing change. Their articulation represents a lived experience.

If language is as intricately tied up with consciousness as it appears to be, then the perpetual diminishment of our propensity to use it to express the times in which we live, could very well mean that an element of human consciousness itself is on the brink of vanishing.

Words are singularly the most essential and powerful force available to humanity. We can choose to use this force constructively with words of love and encouragement, or destructively using

words of despair and denigration. Words have spirit, meaning and power with the ability to help, to heal, to hinder, to hurt, to harm, to humiliate and to humble.

Words can reconfigure our brain. Words give expression to the abstract in a way that images cannot. Words open the faculty of the soul to thought and feeling beyond our own, in a way that an image cannot.

Words connect us to others, and, unspoken said words is a language of connection unto itself. Words stimulate our imagination.

Language is the mother of thought; words will tell you things you never thought or felt before.

As St. Teresa of Calcutta said: “Kind words can be short and easy to speak, but their echoes are truly endless.”

Kirth N. Roach
Order of Carmelite Discalced Secular
Indianapolis



Christ the Cornerstone

Strive to overcome indifference to people in need

“Then Abraham said, ‘If they will not listen to Moses and the prophets, neither will they be persuaded if someone should rise from the dead’” (Lk 16:31).

Pope Francis frequently challenges us to pray for the grace to overcome the sin of indifference. When evil is happening all around us, or when we ourselves commit sins whose seriousness we deny, the resulting indifference can itself be gravely sinful.

Many of the sayings and parables of Jesus seek to open our eyes to this sinful condition.

The Good Samaritan (Lk 10:25-37) is an excellent example. A man is brutally beaten and robbed and left for dead. Two righteous men, a priest and a Levite who were preoccupied with maintaining ritual purity, pass him by without offering so much as a kind word or the promise to send help.

Because of their indifference to the suffering of a fellow countryman, they are guilty of aiding and abetting the evildoers who committed the actual crime. Only because of the kindness and generosity of a stranger from Samaria does the parable’s victim get the help he needs.

The Gospel reading for this Sunday

(Lk 16:19-31), the Twenty-Sixth Sunday in Ordinary Time, also calls our attention to the seriousness of the sin of indifference.

The story of the unnamed rich man, “who dressed in purple garments and fine linen and dined sumptuously each day,” but who ignores the plight of a poor man, Lazarus, “lying at his door covered with sores, who would gladly have eaten his fill of the scraps that fell from the rich man’s table” (Lk 16:19-21) is an account of what can happen if we are indifferent to the needs of others.

The parable makes it clear that a life totally dedicated to self-satisfaction leads to the torment of loneliness and pain. No amount of pleading for mercy after the fact can mitigate the negative consequences of our indifference. In fact, while “death-bed conversions” are certainly possible, they are not something we should rely on. As the rich man learns the hard way, it’s much better to see the light, and change our ways now, than when it may be too late.

This Sunday’s first reading from the Book of the Prophet Amos is equally stark in its description of what can happen to us if we ignore the needs of others:

“Thus says the Lord, the God of hosts: Woe to the complacent in Zion! Lying upon beds of ivory, stretched comfortably on their couches, they eat lambs taken from the flock, and calves from the stall! Improvising to the music of the harp, like David, they devise their own accompaniment. They drink wine from bowls and anoint themselves with the best oils. ... Therefore, now they shall be the first to go into exile, and their wanton revelry shall be done away with” (Am 6:1, 4-7).

Complacency, lying on our comfortable couches and focusing on satisfying our own self-centered desires, is a recipe for disaster.

In Jesus’ parable, Abraham tells the rich man plainly what the situation is: “You received what was good, Lazarus what was bad; now he is comforted, whereas you are tormented” (Lk 16:25).

Most of us react badly to this story. The rich man didn’t do anything. His punishment seems unfair. But, of course, this is the point. The rich man didn’t do anything when he clearly could have. He didn’t even give Lazarus, who was homeless and starving, the scraps from his table. Not doing anything can be seriously sinful, and our Lord lets us know that we will

be held accountable for our sins of omission.

The Gospel of Jesus Christ is always good news. But it is often “hard news” as well. None of us likes to hear that we will be held accountable for things that we think are beyond our control. What can we do about the complex social problems of our time—including hunger, homelessness, illness, drug addiction, racism, gun violence, human trafficking and so much more? Jesus does not expect us to solve all these problems by ourselves, but he does tell us—in no uncertain terms—that we cannot do nothing!

Prayer is a powerful action that is available to everyone. So is advocacy (urging elected officials to affect change).

Finally, every baptized Catholic has an obligation “to do something”—whatever he or she can to help our sisters and brothers in need. What can we do? Many opportunities are available to us through our parishes and Catholic social service agencies. We should become familiar with these opportunities and do whatever we can to help.

Let’s ask the Holy Spirit to help us resist the powerful temptation to be indifferent and “do nothing.” †



Cristo, la piedra angular

Esforcémonos por superar la indiferencia hacia los necesitados

“Abraham le dijo: ‘Si no les hacen caso a Moisés y a los profetas, tampoco se convencerán aunque alguien se levante de entre los muertos’” (Lc 16:31).

El Papa Francisco nos desafía con frecuencia a rezar por la gracia de superar el pecado de la indiferencia. Cuando el mal está a nuestro alrededor, o cuando nosotros mismos cometemos pecados cuya gravedad negamos, la indiferencia resultante puede ser en sí misma gravemente pecaminosa.

Muchos de los dichos y parábolas de Jesús tratan de abrirnos los ojos en este sentido.

La Parábola del buen samaritano (Lc 10:25-37) es un excelente ejemplo. Un hombre recibe una golpiza brutal, lo roban y lo dan por muerto. Dos hombres justos, un sacerdote y un levita que estaban preocupados por mantener la pureza ritual, pasan de largo sin ofrecer ni siquiera una palabra amable o la promesa de enviar ayuda.

Por su indiferencia ante el sufrimiento de un compatriota, son culpables de ayudar e instigar a los malhechores que cometieron el delito. Únicamente gracias a la bondad y generosidad de un forastero de Samaria, la víctima de la parábola recibe la ayuda que necesita.

La lectura del Evangelio de este

domingo (Lc 16:19-31), el vigésimo sexto del tiempo ordinario, también nos llama la atención sobre la gravedad del pecado de la indiferencia.

La historia del rico “que se vestía lujosamente y daba espléndidos banquetes todos los días. A la puerta de su casa se tendía un mendigo llamado Lázaro, que estaba cubierto de llagas y que hubiera querido llenarse el estómago con lo que caía de la mesa del rico” (Lc 16:19-21) es un relato de lo que puede ocurrir si somos indiferentes a las necesidades de los demás.

La parábola deja en claro que una vida totalmente dedicada a la autosatisfacción conduce al tormento de la soledad y el dolor. Ninguna petición de clemencia elevada posteriormente puede mitigar las consecuencias negativas de nuestra indiferencia. De hecho, aunque ciertamente es posible una “conversión en el lecho de muerte,” no es algo en lo que debamos confiar. Tal como lo aprendió el hombre rico de la forma más difícil, es mucho mejor ver la luz, y enderezar nuestros caminos ahora, que cuando sea demasiado tarde.

La primera lectura de este domingo, extraída del libro del profeta Amós, es igualmente cruda en su descripción de lo que puede ocurrirnos si ignoramos las necesidades de los demás:

“¡Ay de los que viven tranquilos en

Sión! Ustedes que se acuestan en camas incrustadas de marfil y se arrellanan en divanes; que comen corderos selectos y terneros engordados; que, a la manera de David, improvisan canciones al son de la cítara e inventan instrumentos musicales; que beben vino en tazones y se perfuman con las esencias más finas [...] marcharán a la cabeza de los desterrados, y así terminará el banquete de los holgazanes” (Am 6:1, 4-7).

La tranquilidad, acostados en nuestros cómodos sofás y centrados en satisfacer nuestros propios deseos egocéntricos, es una fórmula para el desastre.

En la parábola de Jesús, Abraham le dice claramente al hombre rico cuál es la situación: “Hijo, recuerda que durante tu vida te fue muy bien, mientras que a Lázaro le fue muy mal; pero ahora a él le toca recibir consuelo aquí, y a ti, sufrir terriblemente” (Lc 16:25).

La mayoría de nosotros reacciona mal ante esta historia. El hombre rico no hizo nada; su castigo parece injusto. Pero, por supuesto, de eso se trata: el hombre rico no hizo nada cuando claramente podría haberlo hecho. Ni siquiera le dio a Lázaro, que estaba sin hogar y hambriento, las sobras de su mesa. No hacer nada puede ser un pecado grave, y nuestro Señor nos deja en claro que tendremos que rendir cuentas por nuestros pecados de omisión.

El Evangelio de Jesucristo siempre nos trae buenas noticias aunque a menudo también sean difíciles de digerir. A ninguno de nosotros le gusta oír que nos van a pedir cuentas por cosas que creemos que están fuera de nuestro control. ¿Qué podemos hacer ante los complejos problemas sociales de nuestro tiempo, como el hambre, la falta de vivienda, la enfermedad, la drogadicción, el racismo, la violencia armada, el tráfico de seres humanos y muchos otros? Jesús no espera que resolvamos todos estos problemas por nuestra cuenta, pero sí nos dice muy claramente que no podemos quedarnos de brazos cruzados.

La oración es una acción poderosa que está al alcance de todos, así como también lo es la incidencia política (instar a los funcionarios elegidos a que cambien las cosas).

Por último, todo católico bautizado tiene la obligación de “hacer algo,” lo que pueda, para ayudar a nuestros hermanos y hermanas necesitados. ¿Qué podemos hacer? Tenemos muchas oportunidades a través de nuestras parroquias y agencias de servicios sociales católicos. Debemos familiarizarnos con estas oportunidades y hacer todo lo que podamos para ayudar.

Pidamos al Espíritu Santo que nos ayude a resistir la poderosa tentación de ser indiferentes y “no hacer nada.” †

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

The Villages of Indiana online Foster Parenting Virtual Information Night, 6-8 p.m., for those interested in becoming a foster parent, free. Information and registration: 317-775-6500 or cutt.ly/villagesindyreg.

September 26, Oct. 3

St. Mary of the Immaculate Conception Parish, 203 Fourth St., Aurora. **Fall Lecture Series: The Case for Jesus**, 6-8 p.m., soup supper, lecture by Father Daniel Mahan on *The Case for Jesus* by Brant Pitre, free, order book via parish office for a \$5 shipping fee or via Amazon. Information: 812-537-3992.

September 28

St. Lawrence Church, 6944 E. 46th St., Indianapolis. **Mass honoring St. Lorenzo Ruiz, first Filipino saint**, 6 p.m., hosted by archdiocesan Filipino Community, reception to follow, bring dish to share. Information: mariasolito@yahoo.com, 317-201-0196.

Group Lectio via Zoom, 7 p.m., second and fourth

Wednesdays of each month, Benedictine Sister Jill Marie Reuber, facilitator, sponsored by Sisters of St. Benedict, Ferdinand, Ind. (Diocese of Evansville). Information: vocation@thedome.org.

September 30-Oct. 1

St. Malachy Parish, 9833 E. CR 750 N., Brownsburg. **Country Fair and Hog Roast**, Fri. 4-11 p.m., Sat. 3-11 p.m., food drinks, midway, elephant ears; live music: Fri. Trace Thompson, Sat. Dusty Miller Band and Tastes Like Chicken, free admission. Information: 317-852-3195, stmalachy.org or cutt.ly/stmalachyfair22.

Holy Name of Jesus Parish, 89 N. 17th Ave., Beech Grove. **Oktoberfest**, 5-11 p.m., live music, kids' zone, beer garden, food trucks, authentic German dinner, live raffles, free admission. Information: kstafford@holyname.cc or 317-435-6591.

October 1

St. Mary Parish, 212 Washington St., North Vernon. **End-of-Life Care: Let's**

Talk About It, 2-4:30 p.m., sponsored by Jennings County ProLife, end of life care from Catholic perspective, talks by ethicist, nurse and Little Sisters of the Poor representative, Mass 4:30 p.m. Register by Sept. 30. Information: 812-350-4631 or jenningscountyprolife@gmail.com.

Immaculate Heart of Mary Parish, 5692 Central Ave., Indianapolis. **Oktoberfest**, 4-11 p.m., live music, polka and DJs, German-style soft pretzels, pizza, beer, wine, children's area, free admission. Information: 317-257-2266.

St. Malachy Parish, 9833 E. County Rd. 750 N., Brownsburg. **Hog Jog 5K Walk/Run**, 9-10:30 a.m., ages 6 and older \$25 until Sept. 30, \$30 after, ages 0-5 free. Information and registration: cutt.ly/hogjog22.

October 2

Holy Family Parish, 3027 Pearl St., Oldenburg. **Parish Festival**, 11 a.m.-4 p.m., fried chicken and roast beef dinners, turtle soup, adult and kids' games, money raffle,

quilt raffle, variety raffle, basket booth, silent auction, country store, free admission. Information: 812-934-3013 or holyfamilycheryl@gmail.com.

All Saints Parish, St. John Campus, 25743 State Rt. 1, Guilford. **Fall Lecture Series: The Case for Jesus**, session four of four, 6-8 p.m., soup supper, lecture by Father Daniel Mahan on *The Case for Jesus* by Brant Pitre, free, order book via parish office for a \$5 shipping fee or via Amazon. Information: 812-537-3992.

St. Mary Church, 777 S. 11th St., Mitchell. **Bruté Weekend**, 8:30 a.m. Mass celebrated by Father Andrew Syberg, Bishop Simon Bruté College Seminary vice rector, talk on how the seminary forms future priests. Information: Ellen Sanders, 317-236-1501 or esanders@archindy.org.

St. John Paul II Parish, St. Joseph Campus, 2605 St. Joe Road W., Sellersburg. **Turkey Shoot and Fall Festival**, 10 a.m.-3 p.m.,

raffles for cash, quilt, 50/50, Yeti cooler, \$500 Hubers Fine Meat gift card, Weber grill, Churchill Downs; chicken dinner with homemade dumplings \$15 adults, ages 4-12 \$5. Information: 812-246-2512.

Columbus City Hall, 123 Washington St., Columbus. **Life Chain**, sponsored by Bartholomew County Right to Life, 2-3 p.m., signs provided, families welcome. Information: 812-350-2731.

Sisters of Providence of Saint Mary-of-the-Woods, White Violet Center for Eco-Justice, 1 Providence Way, St. Mary-of-the-Woods. **Fall Farm Day**, 1-4 p.m., alpaca visits, children's activities, fiber demonstrations, farm and 4H demonstrations, free. Information: Events.SistersofProvidence.org, 812-535-2952 or wvc@spsmw.org.

October 3

Church of the Immaculate Conception, 1 Sisters of Providence, Saint Mary-of-the-Woods, St. Mary-of-

the-Woods. **Mass for the Feast Day of Saint Mother Theodore Guérin**, 11 a.m. Information: 812-535-2952, provctr@spsmw.org.

October 4

Indianapolis Marriott Downtown, 350 W. Maryland St., Indianapolis. **Right to Life Indianapolis "Celebrate Life Dinner,"** 6 p.m. registration, 6:45 p.m. dinner and awards, 8 p.m. presentation, Charlotte Lozier Institute president Chuck Donovan keynote, \$75 individual, \$750 table of 10, \$425 student table. Registration and information: -317-582-1526, life@rtlindy.org or celebratelifedinner.com.

October 5

MCL Cafeteria, 5520 Castleton Corner Lane, Indianapolis. **Solo Seniors**, 5:30 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. †

Domino effect of giving



Preschool and kindergarten students and their teachers at Nativity of Our Lord Jesus Christ School in Indianapolis watch on Sept. 8 as a line of cereal boxes stacked like dominos fall in succession down a school hallway. With the help of teachers Teresa Minton, Rachael Kill and Claire Hutt, the students collected 210 boxes of cereal to donate to food pantries at Anna's House, God's Bounty and Southeastern Church of Christ, all in Indianapolis. After the "domino run," the cereal boxes were taken for distribution to the food pantries. (Submitted photo)

Talk on ways to give 'hand up' to those in poverty will take place in Oldenburg and online on Oct. 8

A talk called "From Poverty to Possibility" by Charity Sister Caroljean Willie in Cincinnati will be offered at the Oldenburg Franciscan Center, 22143 Main St., in Oldenburg, and online via Zoom from 9:30-11:30 a.m. on Oct. 8.

Sister Caroljean, a board member of Microfinancing Partners in Africa (MPA) which uses different approaches to offer people a hand up, will discuss the group's successful projects in Kenya, Tanzania and Uganda and how people she has met along the way have had their lives benefited as a result of a small loan.

Sister Caroljean is program director for EarthConnection, a ministry of the Sisters of Charity of Cincinnati. It is a center for learning and reflection about living lightly on Earth, seeking to integrate

spirituality and sustainability through programs in sustainable agriculture, alternative energies, ecojustice and eco-spirituality.

She has extensive experience working cross-culturally throughout the United States, the Caribbean, Africa, Europe, Asia, and South and Central America as an environmental educator, teacher-trainer and cultural diversity consultant. Before becoming program director at EarthConnection, she served two terms of office as the non-governmental organization representative at the United Nations for the Sisters of Charity Federation. The cost for the talk is \$30.

For more information or to register, go to www.oldenburgfranciscancenter.org, call 812-933-6437 or send an e-mail to center@oldenburgosf.com. †

Wedding Anniversaries

LAWRENCE AND DOTTIE (JONES) BELL, members of Nativity of Our Lord Jesus Christ Parish in Indianapolis, celebrated their 65th wedding anniversary on Sept. 14.

The couple was married in the former Holy Cross Church in Indianapolis on Sept. 14, 1957.

They have three children: Lori Everts, Sherrie Pugh and Lawrence Bell, Jr.

The couple also has three grandchildren and four great-grandchildren.



BERNARD AND JANET (OLIVER) HAGERTY, members of St. Mary Parish in Greensburg, will celebrate their 50th wedding anniversary on Sept. 23.

The couple was married in St. Mary Church in Greensburg on Sept. 23, 1972.

They have five children: Mary Hagerty Bruns, Elizabeth, Mark, Matthew and Paul Hagerty.

The couple also has four grandchildren.



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

BLUE RIBBON

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educating the whole child—spiritually, intellectually, mentally, physically,” Disney noted. “The commitment to the growth and formation of each student as a beloved son or daughter of God provides opportunities for excellence.”

Ten schools in Indiana received the national award, with three of them being Catholic schools. Only 297 schools in the country received the distinction, including just 24 non-public schools.

Both Christ the King and Cathedral were recognized as “exemplary, high-performing schools.” Both schools immediately celebrated the accomplishment—with more celebrations planned for the future.

“I am so proud and happy for my students, staff, parents and parish,” said Ed Seib, principal of Christ the King. “Many parents and parishioners have reached out to congratulate the staff. Our former pastor, Father Todd Riebe, was one of the first to reach out. I have been quick to thank them, but also congratulate them as well. This is an honor we earned together.”

The Cathedral community also responded with pride.

“Students and teachers are thrilled,” said Grace Trahan-Rodecap, Cathedral’s director of marketing. “There were cheers, clapping, high-fives. They are really proud.”

Beyond the celebrations, the focus at the two schools emphasized the approaches that led to the recognition.

In its application to be considered for the honor, Christ the King not only highlighted its academics but also how the school stressed the “spiritual, social and emotional health of our students” in a year marked by the COVID-19 pandemic.

“This is an amazing honor to receive under normal circumstances, but the fact they we earned this during the pandemic is a testament to the perseverance of our community,” Seib said. “Our community took their role as protectors to heart, and together we created a holy, healthy and happy learning environment.”

Cathedral administrators noted that this year’s honor marks the fourth time

the school has been recognized as a National Blue Ribbon School. They also noted that Cathedral is the only private high school in Indiana to earn the honor this year.

“Being named a National Blue Ribbon School is such an honor and a great acknowledgment of the hard work, passion and dedication our educators put in each and every day,” said Cathedral principal Julie Barthel. “Cathedral is a special place, and to get this distinction affirms the work that we do for our students each day to educate hearts and minds. I could not be more proud of the entire Cathedral family.”

Christ the King plans on having a Blue Ribbon Day of celebration at the school in the upcoming weeks, Seib said.

“We will also celebrate with the entire community at our Fall Community Night on Nov. 16,” he said. “This is an event we have every year where we invite parishioners, prospective families and current families to have dinner and then take part in family-friendly activities in the classrooms.”

Cathedral plans to have a celebration at the school during its Homecoming assembly on Oct. 7, and another celebration later.

Representatives from both schools will be in Washington on Nov. 3 for the National Blue Ribbon Schools awards ceremony led by U.S. Secretary of Education Miguel Cardona.

“As our country continues to recover from the pandemic, we know that our future will only be as strong as the education we provide to all of our children,” Cardona said in announcing this year’s honored schools.

“Blue Ribbon Schools have gone above and beyond to keep students healthy and safe while meeting their academic, social, emotional and mental health needs. These schools show what is possible to make an enduring, positive difference in students’ lives.” †



The signboard for Christ the King Parish and School in Indianapolis proclaims the news that the school was chosen as a 2022 National Blue Ribbon School. (Submitted photo)



Cathedral High School in Indianapolis will have to add a new National Blue Ribbon School sign as the private Catholic school recently earned its fourth such honor from the U.S. Department of Education. (Photo by John Shaughnessy)

Cardinal prays at queen’s funeral, signaling Charles’ openness to dialogue

LONDON (CNS)—An English cardinal took part in the funeral of Queen Elizabeth II in an indication of openness of the British Royal family to ecumenical and interfaith dialogue.

Some observers believe the involvement of Cardinal Vincent Nichols of Westminster represents the first time for possibly hundreds of years that a cardinal or Catholic bishop has taken a role in a royal funeral.

Cardinal Nichols, president of the Bishops’ Conference of England and Wales, was one of a number of non-Anglican Christian leaders asked to lead the congregation in prayers for the queen during the Sept. 19 state funeral in Westminster Abbey.

The cardinal expressed thanks for the monarch’s

“commitment to the Commonwealth throughout her reign,” and prayed for a “spirit of mutual honor and respect” and that figures in authority “may promote justice and the common good.”

Among prominent Catholics in attendance were Archbishop Leo Cushley of St. Andrews and Edinburgh, representing the Catholics of Scotland; Archbishop Mark O’Toole of Cardiff, the most senior Catholic leader in Wales; and Archbishop Paul Gallagher, the Vatican’s Liverpool-born foreign minister, representing Pope Francis.

Gavin Ashenden, a former Anglican royal chaplain to Queen Elizabeth who became a Catholic in 2019, said no Catholic leaders were involved in the funeral of King George VI, the queen’s father, in 1952.

He said that, for him, “seeing Cardinal Nichols standing by the high altar dressed as a cardinal during the queen’s funeral service gave birth to a complex mixture of emotions, amongst which joy and nostalgia were combined.”

The last British Catholic monarch was King James II, who died in France in 1701 after he was deposed in a coup in 1688.

His elder brother, King Charles II, converted to the Catholic faith on his deathbed in 1685, and in the previous century, Queen Mary I, the eldest daughter of King Henry VIII, used her five-year reign in the 1550s to force England to return to the Catholic faith.

Since the 18th century,

all British monarchs have been obliged, under oath, to be Anglicans and to discharge the office of the supreme governor of the Church of England.

Queen Elizabeth and her husband, Prince Philip, were interested in ecumenism and welcomed St. John Paul II and Pope Benedict XVI to the U.K.

On Sept. 16, during a reception for religious leaders at Buckingham Palace, King Charles III signaled he would continue to pursue dialogue.

He said he recognized his “duty to protect the diversity of our country, including by protecting the space for faith itself and its practice through the religions, cultures, traditions and beliefs to which our hearts and minds direct us as individuals.”

The king said: “The beliefs that flourish in, and contribute to, our richly diverse society differ. They, and our society, can only thrive through a clear collective commitment to those vital principles of freedom of conscience, generosity of spirit and care for others which are, to me, the essence of our nationhood.”

“I am determined, as king, to preserve and promote those principles across all communities, and for all beliefs, with all my heart,” he said.

Commentators are predicting that the coronation of Charles in 2023 is likely to include members of non-Anglican churches and possibly other faiths for the first time.

The funeral of Queen Elizabeth, 96, who died on Sept. 8 after a 70-year reign, brings to a close 11 days of official mourning in the U.K.

Her coffin, draped in the royal standard and bearing her crown, was drawn on a gun carriage by Royal Navy sailors the short distance from Westminster Hall to Westminster Abbey for a service in the presence of 2,000 guests, including U.S. President Joe Biden, Canadian Prime Minister Justin Trudeau and other political leaders.

After the service the coffin was driven to Windsor Castle, where the queen was interred in St. George’s Chapel. †



The hearse carrying the casket of Britain’s Queen Elizabeth II is escorted along the Long Walk toward Windsor Castle toward her burial on Sept. 19. (CNS photo/Paul Childs, Reuters)

SOCKS

continued from page 1

With Scott in a black tuxedo and Elisabeth in her wedding dress on that August day in 2016, the couple met with Pope Francis, talked with him and received a blessing. Even more astounding to them, they also left their meeting with the pontiff's zucchetto, the white skullcap that a pope wears.

Scott had learned that there's another special papal tradition: If someone has the same size of zucchetto as the pope, the pope will make a trade. So the couple had gone to Pope Francis' personal tailor in Rome and bought a zucchetto of the same size. They were the only one of the 60 couples from around the world who arrived for the papal audience with a zucchetto. And when Scott offered him that one, Pope Francis tried it on, and made the exchange.

It was an incredible moment in a wonderful week of adventures in Rome, and Elisabeth believed there were more to come in her life with Scott.

Still, she wasn't prepared for the unusual idea that Scott shared with her a year later, during a road trip to Chicago for fun.

'What if we did ...?'

As soon as Elisabeth heard his idea, she laughed, thinking he had to be joking.

Yet the more the couple talked and laughed about Scott's idea to have a side business of making a line of socks featuring scenes and saints of the Catholic faith, the more Elisabeth realized how serious her husband was.

"Scott is a big sock guy," she says. "As we're driving up to Chicago, he started talking about how there's a lot of feast days in the Church. He said, 'What if we did socks with saints on them, and I didn't have to wear hamburgers on my socks anymore?'"

After they returned from the Chicago trip, Scott made a rough, far-from-artistic sketch of the first pair of socks that he wanted to make. Fortunately, he has a friend, Madison Cipoletti, who does have artistic talent, and she made Scott's sketch come to life—a pair of socks with the image, fittingly, of Pope Francis.

Scott found a manufacturer to make the socks, and the couple decided to try to sell them at the National Catholic Youth Conference in Indianapolis in 2017. At the time, Scott was the director of youth ministry for the archdiocese and heavily involved in running the conference.

"Pope Francis was super popular, especially with high school kids," Scott says. "We thought if this brand is going to do something we have a test pool of 20,000 high school students to see if it has legs."

Scott wanted to order 1,200 pairs of socks to try to sell at the conference. Elisabeth, who is more cautious and who would run the booth at the conference, told him he could order 600 pairs.

"We ended up selling out in eight hours and just sat around wishing we had more to sell," Elisabeth says.

"We sold about a sock a minute," Scott adds. "We knew we had a very viable product. We set up an online shop after that. We had pre-orders for socks we weren't going to get for another month."

That was the start of their company, Sock Religious.

Five years after that unlikely beginning, it's even more startling how much their business has grown and expanded.

A touch of fun, a focus on faith

From that first pair of socks featuring Pope Francis, about 80 other pairs have been created, including ones of St. Joseph, Our Lady of Fatima, St. Francis of Assisi, St. Teresa of Calcutta, St. Joan of Arc and the Sacred Heart of Jesus. Socks featuring the image of the rosary are also customer favorites.



To help guide the creative expansion of the company Catholic Concepts, Scott Williams, left, and Jeff Traylor rely upon St. Joseph as a role model. Depicting a young St. Joseph teaching his carpentry skills to Jesus as a boy, a framed painting has a prominent place in the company's office building. (Submitted photo)

The company also makes faith-related coffee mugs and T-shirts that combine touches of saintliness and whimsy. A shirt celebrating St. Peter includes his image and the phrase, "Classic Rock." A shirt celebrating Pentecost pictures the disciples and proclaims, "We Got Spirit." And one featuring St. Michael the Archangel advises, "Never Go Without Your Wingman."

"We like to say the clientele for Sock Religious are people who take their faith seriously, but not themselves," says Jeff Traylor, the company's chief operating officer. "We come up with these funny ideas, laugh about them really hard, and then make a product out of it."

In the first three years of Sock Religious, its supply of items was imported. In February of 2021, everything changed.

The company bought 10 sock-manufacturing machines from businesses in Indiana and North Carolina, all of which are functioning in a 10,000 square-foot facility on the south side of Indianapolis. And a staff of three people has grown to 26 employees, many of whom share the Catholic faith, including Scott, Elisabeth, Traylor and Cipoletti, who has continued to design many of the socks.

"Everything is done in-house now," says Scott, the company's chief executive officer.

To build the company, he left his position with the archdiocese, but he believes the philosophy that guides the business starts with the same foundation of his previous ministry.

"Working in full-time ministry, I always thought the most difficult part of the journey of evangelization is starting the conversation," Scott says. "If we can get more people to initiate a conversation about faith and their journey, that's going to put more people down that process of conversion and conversation."

"The tagline we've always used with Sock Religious is 'starting conversations through joyful products.' Our products don't evangelize, people do. We just want to start conversations on faith and the lives of the saints."

That leads Scott to share one of his favorite stories.

A story of soaring to new heights

It's the story of a flight attendant and a passenger on a plane who were both at turning points in their faith lives.

On that day he boarded the plane, the passenger was wearing a pair of St. John Paul II socks from Sock Religious. He also prayed to God to use him in whatever way he wanted that day.

The passenger later told Scott the story of how God did use him that day.

"The stewardess stopped him on his way out of the plane," Scott says. "She said, 'I just got to tell you, I've been away from my faith for quite some time, and I've been asking God for some sort of sign that he was present. And I said specifically, 'Show me the pope.'"

"And she saw this guy's sock with an image of St. John Paul II on it. It was just a moment of affirmation for her and her faith. She was able to have a conversation after that and get her back on a path to a journey with God."

Scott is amazed at the ways God and his saints can have an impact, even with socks.

"The thing that we've learned is yes, the socks start conversations, but it's also become a way for people to get through difficult times," he says.

"Whether it's a treatment for cancer, a surgery, giving birth, job interviews—people have worn them, leaning on the saints in difficult times. We know people have been buried in our socks, which is a wild thing to think about. But like anything else, people depend on saints to get them through difficult times, and this is just a way that has manifested itself in a physical product."

A soulful and sole-filled ride

After five years of startling growth, the business is striving to expand its reach.

Sock Religious has been integrated into a larger company called Catholic Concepts.

Under that umbrella company, there is also a business called States of Faith, which produces T-shirts for all 50 states, with the boundaries of a state outlined in a rosary and the crucifix over the state capital.

Catholic Concepts also offers a custom printing service for parishes and Catholic schools. And another business is Live Liturgically, a family-focused brand that revolves around a weekly, faith-related, planning calendar.

"We want a family to use it, to grow closer to each other, and grow closer in their faith, and lead their family where they're called to lead them," says Elisabeth, the company's director of mission integration. "We're just on the journey, too."

In many ways, the journey has been both a wild and a blessed ride for the couple since that road trip to Chicago five years ago. As the business has grown, so has their family. Members of St. Barnabas Parish in Indianapolis, they are the parents of two children, 4 and 1.

One of the role models for their journey is featured in a large image that has a prominent place in the company's office building. The framed painting depicts a young St. Joseph teaching his carpentry skills to Jesus as a boy.

"As a follower and a worker, St. Joseph has always been a patron in my life and my marriage," Scott says.

While the journey that St. Joseph and Jesus took together with the Blessed Mother was always guided by God, Scott and Elisabeth also trust in God leading them.

"I think it's very apparent that God will tell you when you're going down the wrong path," Scott says. "And God has continued to send the right people, the right work, the right clients, the right sales, the right everything, to continue to grow this business into what it is today, which is much more than socks."

"When I go to my high school reunion, people ask what I'm doing. I say, 'I own the world's largest Catholic sock company.' You have to explain to people this is a viable business, and it's doing good things in the Church. The things we are doing are fun, joyful, innovative, exciting. Is it a little goofy? Yeah, but so are we." †



Expanding beyond socks, Sock Religious also creates T-shirts with touches of saintliness and whimsy. (Photo by John Shaughnessy)

Priests who have dogs say their pets help ‘create bridges’ with children and adults

Second of two parts

(Editor’s note: A number of dogs have found homes with priests across the archdiocese, welcoming parishioners, connecting with school children and sometimes even helping to deepen people’s faith. Here are some of their stories.)

By John Shaughnessy

As the chaplain of the Indianapolis Colts, Father Douglas Hunter was striding through the team’s training camp one day in early August when someone he knew called out to him, asking a question.

The fan didn’t want the inside scoop on the Colts new quarterback Matt Ryan or head coach Frank Reich. “How’s Guinness?” the person asked instead, referring to Father Hunter’s 2-year-old dog that the priest named because of its black coat with touches of brown—just like the color of the Irish beer.

Father Hunter just smiled, overlooked the fact that *he* wasn’t asked how *he* was doing and good-naturedly thought to himself, “Guinness gets *all* the attention!” before telling the fan that the dog is doing just great.

And why wouldn’t Guinness? He gets gift cards to a nearby PetSmart store from parishioners at St. Roch Parish in Indianapolis where Father Hunter is pastor. He also gets an abundance of love, attention and petting from the children in the parish’s school when he and Father Hunter visit. And when the priest takes him to the Southport Police Department, where Father Hunter is also the chaplain, the law enforcement staff can’t resist being arrested by Guinness’ joy and playfulness, too.

Even with his height of 6-feet, 4-inches, Father Hunter often fades into the background when Guinness enters a room full of people, but the 43-year-old priest doesn’t mind at all because his dog has the same magical impact on him.

“He slows me down. He keeps me grounded,” says Father Hunter, who beams as he looks at Guinness who is dancing at his feet in the parish office. “If he knows I’m mad or sad, he’ll know what appropriate action to take. Sometimes, he’ll sit on my lap and just sit there and stare at me. Or he’ll just let me rub his fur. He’ll love on me, and I’ll love on him.

“He brings peace and calm not only to my household, but to our office and our school. When I meet with people whether it’s marriage prep or general pastoral counseling, at the end they’ll say, “Can I see Guinness?” ”

As St. Roch is the patron saint of dogs—history has it that a dog saved his life—it’s fitting that the parish’s



Father Michael Keucher of St. Joseph Parish in Shelbyville shares a moment of joy with Sister Glory, the parish’s director of hospitality. (Submitted photo)

pastor has a dog. And Father Hunter is following in the footsteps of St. Roch’s beloved, longtime former pastor, Father James Wilmoth, who had a “doggie door” made in the rectory for his dog Annie so she could come and go as she pleased in the backyard.

Guinness has the same free rein in the rectory, and he reigns supreme whenever Father Hunter takes him on a visit to the school. There, a class of children heading down a hall in orderly fashion breaks ranks momentarily—with their teacher’s blessing—to rush toward Guinness and pet him. He brings smiles to everyone before Father Hunter leads him to a visit on this day to a fifth-grade classroom.

As Guinness enters the room, pure joy erupts on the faces of the fifth-grade students. Someone *might* have even said hello to Father Hunter but either way, the huge smile on the priest’s face shows he loves their reaction to seeing Guinness as much as they do to seeing the dog.

“It just brings Father closer to the kids because he shares someone special to the kids,” says fifth-grade teacher Kevin Watson, who is smiling, too. “The kids love Guinness.”

As the school visit ends, Father Hunter and Guinness stroll across the playground and back to the parish office for another day of work where the primary goal is always to help people know the joy of a life with Christ. Besides the parish and school staffs, Father Hunter has another great ally in that mission.

The priest smiles again at Guinness and says, “He’s nothing but a ball of love.”

‘Dogs have an amazing ability to create bridges’

After celebrating Mass and hearing confessions at St. Louis Church in Batesville, Father Stanley Pondo’s morning on this day also includes the reality that his sometimes rambunctious 4-month-old puppy named Stan just knocked the pastor’s office phone off his desk, making it temporarily inoperable.

And minutes later, the priest’s 12-year-old dog named Oliver lets out a whine and gives his owner *that* look that lets him know the water bowl is empty and needs to be filled *now*.

So Father Pondo takes a quick break from a conversation to refill the bowl—a gesture that proves one of the priest’s points about the blessings he receives from having dogs as companions.

“As a priest, you spend a lot of time caring for people—hearing confessions, anointing the sick, being present to people in crisis. What we don’t have a lot of is taking care of the small things of daily life that happen in a family. Having dogs lets me do that. I feed them, clean up after them, give them baths. These smaller things are good things to have responsibility for. It’s good for humility and just being human.”

There’s also another great blessing for Father Pondo.

“They bring a lot of joy to my life. The joy they bring is the joy of friendship. There is the emotional connection. I look out for them, and they look out for me.”

There’s a definite touch of joy in the way Father Pondo has named the two Newfoundland breed dogs.

Part of the reason that the 62-year-old priest gave Oliver that name was a salute to a well-known, slapstick comedy duo that made him laugh as a child, Stan Laurel and Oliver Hardy. With the priests’ first name being Stanley, Oliver seemed a fun name for his dog. And when the puppy joined Father Pondo’s home this year, he gave him the name Stan to join in the joy.

“Oliver is getting older. I decided it would be nice for him to have a little



With his dog Guinness surrounded by smiling school children, Father Douglas Hunter doesn’t mind being in the background when he makes a visit to a fifth-grade classroom at St. Roch School in Indianapolis. (Photo by John Shaughnessy)

buddy, somebody to interact with. It’s working well. They like each other. They play together. Their antics make me laugh.”

The dogs are also a hit with the school children at recess.

“When I take the two dogs with me, Stan gets the lion’s share of attention now because he’s the puppy. But some kids call out to Oliver, too. I’m proud of those kids for seeing that Oliver needs attention, too. That’s a neat thing to see.”

So is the overall connection that Oliver and Stan have with parishioners.

“Every place I’ve been with them, people love them,” Father Pondo says. “There are people I know who have been more receptive to me as a priest and a person because I have a dog. Dogs have an amazing ability to create bridges.”

A presence of love

Father Michael Keucher shares the story of what happened when a woman saw his dog—Sister Glory—playing near St. Joseph Church in Shelbyville. The sight of the joyful, white-haired Husky raised the woman’s spirits and even played a part in helping her start the parish’s Rite of Christian Initiation of Adults (RCIA) program to enter into the full communion of the Church.

Sister Glory’s influence is so pervasive in the parish that Father Keucher has made her a member of his staff, giving her the title of “director of hospitality.”

“She’s the first one to greet people, and they love to see her,” he says. “When families come in to plan funerals or for counseling for something, Glory just brings comfort and consolation to people.

“I’ll ask people if it’s OK for her to be in the office during those times. She can tell when someone needs extra love. She’ll curl up underneath their feet or she’ll get on her back for a belly rub. She adds immensely to the presence of love in this parish.”

Her presence especially made a difference during the early months of the COVID-19 pandemic in the spring



A framed photo of the comedy duo Stan Laurel and Oliver Hardy overlooks Father Stanley Pondo, pastor of St. Louis Parish in Batesville, and his two dogs, Oliver and Stan, who are named in honor of the comedians. (Submitted photo)

of 2020. During one of the first Masses that Father Keucher livestreamed to his parishioners when churches across the archdiocese were closed, Sister Glory could be seen scurrying around in the background—a scene that led a number of parishioners to share with their pastor how much that uplifted them.

“She brought a sense of joy and the feeling that everything would be fine,” Father Keucher says.

That feeling grew during the first Easter of the pandemic when Father Keucher and Sister Glory boarded the parish school bus and delivered Easter candy to many of the children and youths of the parish.

Calling Sister Glory “the most famous and beloved dog in Shelbyville,” Father Keucher notes that when she occasionally runs away to tour the community, even the local police have joined the search for her.

Still, Father Keucher says that Sister Glory may have the greatest impact on him.

“Sister Glory has taught me to be a better priest. She is all present, energetic, loving, obedient, faithful—and come to think of it, I strive after those same qualities. She puts them on display for me and for all of us every day.” †

SYNOD

continued from page 2

wounds called forth with the help of the Holy Spirit in the unfolding of the synod.

“While not a complete articulation of the many topics and perspectives shared



Bishop Daniel E. Flores

in the listening process, this synthesis is an attempt to express the broader themes that seemed most prevalent in the dioceses and regions of our country,” he wrote.

The report is divided into four themes: “Enduring Wounds,” “Enhancing Communion and Participation,” “Ongoing Formation for Mission” and “Engaging Discernment.” Each section summarizes common observations raised in the listening sessions.

It includes directly quoted descriptions of common concerns, hopes and desires from individual regional reports raised in the local listening sessions.

The report cites several “enduring wounds” expressed during the sessions. In addition to the still unfolding effects of the sexual abuse crisis, the COVID-19 pandemic continues to exact a toll on the sense of community people felt before the virus swept around the world in 2020.

“The pandemic itself ‘has led to the fraying of our communities in some ways,

accelerating a trend toward disengagement and intensifying the isolation and loneliness of many, youth and elderly in particular. A large number of faithful have not yet returned to worship,’” the report said, quoting the Region 12 submission from Northwestern states.

Divisiveness and polarization in the Church was a concern expressed in multiple regional reports. The Region 9 report covering four Midwestern states said division over the celebration of the Eucharist is disconcerting, particularly when it comes to the pre-Vatican II Mass.

“The limited access to the 1962 missal was lamented; many felt that the difference over how to celebrate the liturgy ‘sometimes reach the level of animosity. People on each side of the issue reported feeling judged by those who differ from them,’” the national synthesis report said quoting the Region 9 submission.

Other concerns were expressed by people who feel marginalized. The report said marginalized people fall into two broad groups.

One is made up of those who are vulnerable by their lack of social or economic power, including those with disabilities, the mentally ill, immigrants, ethnic minorities, people in the U.S. without documents, the unborn and their mothers, and those living in poverty, who are homeless, are incarcerated or living with an addiction.

The second group includes women, “whose voices are frequently marginalized in the decision-making processes of the Church,” the report said. Others in the

group include those who are marginalized “because circumstances in their own lives are experienced as impediments to full participation in the life of the Church,” including members of the LGBTQ+ community and people who are divorced and may have remarried, and those civilly married.

“The synodal consultations around the enduring wounds caused by the clergy sexual abuse scandal, the pandemic, polarization and marginalization have exposed a deep hunger for healing and the strong desire for communion, community, and a sense of belonging and being united,” the national synthesis report said.

Under the theme of “Enhancing Communion and Participation,” the sacramental life of the Church and the spirit of welcome within the Church were addressed. The report found that the wounds expressed among participants in listening sessions could be addressed by the Church being more welcoming to those not in the mainstream.

Quoting the Region 13 report from Southwestern states, the synthesis report said participants were concerned with “obstacles to community within their parishes, partly due to the divisive political climate and resulting polarization within the country.”

People in the region also identified the centrality of the Eucharist as a “source of hope for greater unity.” They said in addition that “receiving the Eucharist does bring them more closely in solidarity with the poor,” according to the synthesis report.

Concerns about racism within the Church and the lack of welcome to diverse cultural and ethnic communities emerged in listening sessions. The elderly, the report said, were particularly hurt by the departure of young people from Church life.

“Young people themselves voiced a feeling of exclusion and desired to participate more fully as members of the parish community,” the synthesis report said.

The synthesis report also included the observation that “nearly all synodal consultations shared a deep appreciation for the powerful impact of women religious who have consistently led the way in carrying out the mission of the Church.”

Participants in listening sessions expressed a “desire for stronger leadership, discernment and decision-making roles for women—both lay and religious—in their parishes and communities.”

The synthesis report said a common hope that emerged nationwide was the “desire for lifelong spiritual, pastoral and catechetical formation as disciples.” Discussions in the sessions “made clear the importance of evangelization as we continue to live out the Church’s mission, which requires stronger formation.”

Steps would include accompaniment with families in their formation as people long for a closer encounter with Jesus.

Suggestions also emerged on the need to “journey together” in the formation of clergy. The Region 5 intermediate report from Southern states suggested such formation was needed to better understand human and pastoral needs, cultural sensitivity, stronger emphasis on social justice, how to include laypeople in decision-making and “learning to speak with empathy, creativity and compassion.”

Laypeople, the synthesis report said, also expressed hope that a genuine appreciation for their gifts and talents would grow into a “relationship of collaboration” with pastors.

The final theme, “Engaging Discernment,” concluded that the diocesan phase of the synodal process was the first step in a Church rooted in synodality, or walking together.

The synthesis report said the process enabled thousands of people to re-engage “in the simple practice of gathering, praying together and listening to one another.”

It invited people to commit to “ongoing attentive listening, respectful encounter and prayerful discernment.”

Going forward, the report called for continued engagement with communities that did not participate broadly in the listening sessions, particularly Indigenous people, ethnic communities and immigrants.

“Engaging and discerning with our sisters and brothers who experience the woundedness of marginalization, as well as those whose voice were underrepresented within the synodal process, will be essential for the unfolding of the synodal journey in our dioceses and in our country,” the report said.

The next phase in preparation for the Synod of Bishops is being called the continental phase. It will find teams gathering by continent to synthesize the reports submitted to the Vatican thus far. Synod officials will prepare the “*instrumentum laboris*,” or working document, to guide continental or regional ecclesial assemblies that will take place by March.

The North American report will be submitted by the U.S. and Canada. Bishop Flores said some preliminary outreach has already occurred among the teams from the two nations. Other continental reports will involve significantly larger gatherings of teams from individual ecclesial assemblies.

Those assemblies will produce another set of documents that will help in the drafting of a second working document for the Synod of Bishops in October 2023.

The synod is expected to produce a final document on how synodality can be practiced throughout the Church.

(The full national synthesis report and each of the 14 regional intermediate reports are available online at www.usccb.org/synod.) †

Saint Meinrad Archabbey welcomes new novice

In a brief ceremony, Novice José Angel Romero-Olivas was clothed on Aug. 5 in the Benedictine habit at Saint Meinrad Archabbey in St. Meinrad.



He now begins a year of monastic formation, including study of the *Rule* of St. Benedict and monastic history.

Novice Angel, 38, is a native of Chihuahua, Mexico, where he was a

member of Santa Rosalia Parish. He attended the Autonomous University of Chihuahua Law School.

Before entering the monastery, he worked at a Mexican consulate and in law.

Novices take a year off from formal studies and trades. The novitiate is a time of prayer and learning intended to help a novice discern his vocation as a monk. At the end of this year, a novice may be permitted to profess temporary vows of obedience, fidelity to the monastic way of life, and stability in the community of Saint Meinrad. †

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Novelist explores meaning of being a Catholic writer in 21st century

By Mike Mastromatteo

The path from editorial and magazine work to literary fiction has been a slow but steady one for Catholic Katy Carl.

Carl's highly anticipated debut novel, *As Earth Without Water*, was released in the fall of 2021 by Wiseblood Books, a Wisconsin-based publisher specializing in Catholic arts and letters.

While the novel was a long time coming, it represents the culmination of the author's extensive writing and her lifetime experience with the Catholic faith.

Carl was born and raised in Mobile, Ala., and later studied creative writing at St. Louis University in St. Louis. After graduation, she settled in the Washington metro area for editing and writing work. Today, she resides in Houston with her husband and four children.

The new author is partly through a Master of Fine Arts program at the University of St. Thomas in Houston.

When not plotting future stories or tending to her family, Carl serves as editor of *Dappled Things*, a quarterly Catholic-themed journal highlighting the work of neophyte writers.

"It's been a real gift to be able to work with the journal and develop certain relationships," Carl told Catholic News Service. "Part of the reason [the magazine] exists is to get young or emerging writers to stay in touch and become aware of each other's work."

In a further effort to establish her Catholic bona fide, Carl in November 2021 released the devotional work, *Praying the Great O Antiphons*. Published by the Catholic Truth Society (CTS), the book focuses on devotional readings for the season of Advent.

"When CTS asked me for some reflections on the O Antiphons—ancient monastic texts that I find so beautiful—the project felt like something I should say yes to. ... My hope is that once they open up the text, readers can find nourishment for their own souls within the prayers' original words."

But it's the release of *As Earth Without Water* that is bringing Carl to the attention of purveyors of Catholic arts and letters.

Carl began work on the novel in

2004, but set it aside to start a family and pursue work as an editor and freelance writer.

A key factor in completing the work was Carl's involvement with the Wiseblood Books writer in residence program, a one-year residency fostering development of emerging Catholic writers and poets. Carl was Wiseblood's inaugural writer in residence in 2020. The residency provided a healthy mix of inspiration, feedback and encouragement allowing the author to fine-tune her manuscript.

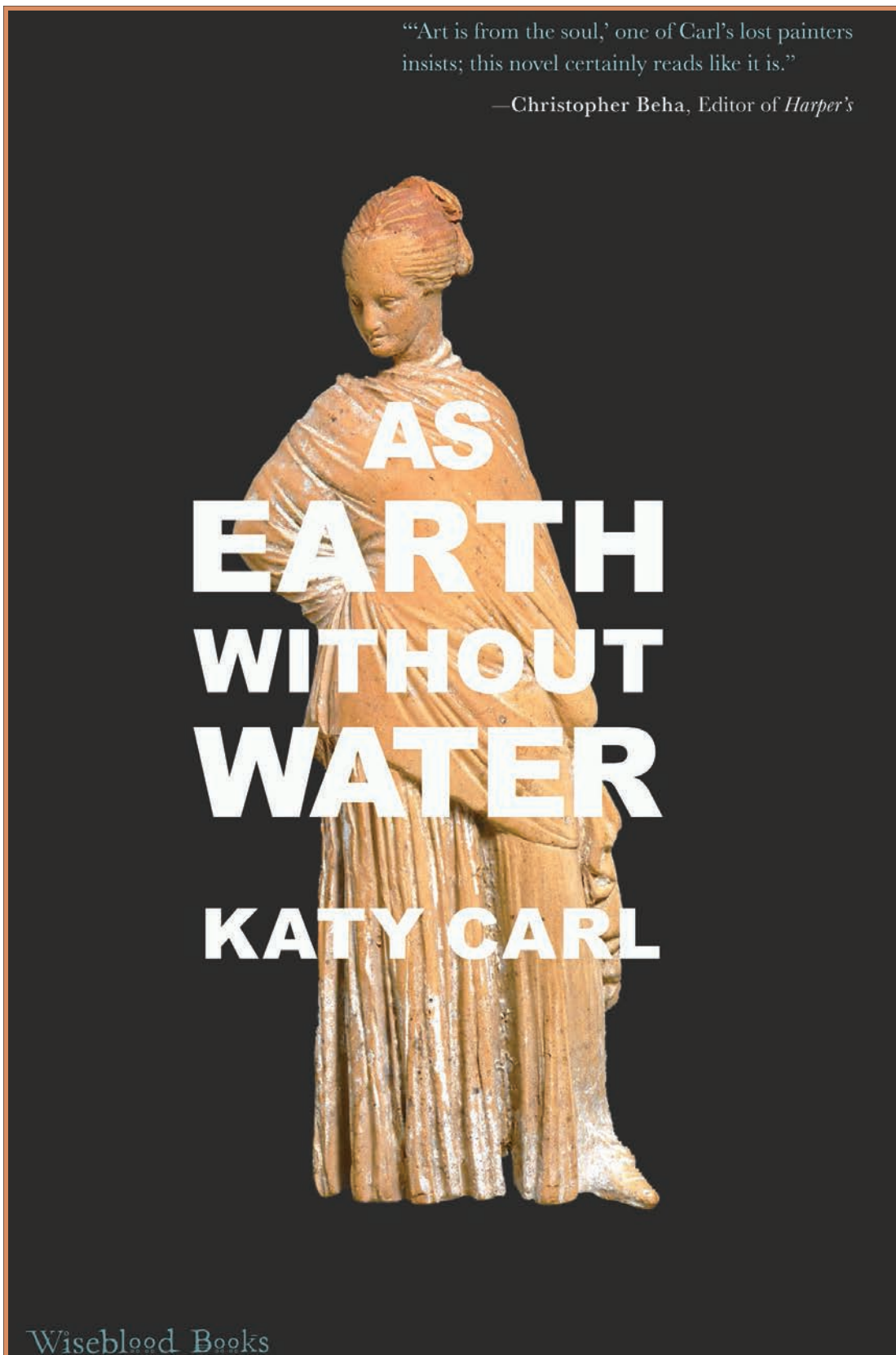
With its action taking place through 10 years, the story follows the relationship between two former artists and lovers, Dylan Fielding and Angele Solomon, who reconnect after a long separation.

In a startling turn of events, one-time successful artist Dylan resurfaces as Brother Thomas Augustine at an upstate New York monastery. Weeks away from his ordination, Dylan appeals to his estranged lover and former colleague to join him for a brief meeting on the monastery grounds.

Although incredulous that the ambitious, cavalier Dylan has chosen a stark new life, Angele agrees to the meeting only to discover his horrible secret.

Dylan confesses to having been sexually abused by a priest from outside the monastery community, leaving him devastated and uncertain about his future. But as Angele and Dylan come to terms with the situation, they begin to reflect on their relationship and come to a vague understanding of such issues as betrayal, forgiveness and a striving for redemption.

In a real sense, *As Earth Without Water* is the story of conversion for both protagonists. Carl describes her



This is the book cover of *As Earth Without Water* by Katy Carl. (CNS photo/courtesy Katy Carl)

Angele character: "She was raised in a post-Christian atmosphere; she represents a post-secular worldview held by many, in which you would like to believe in something but the content of belief is not very well defined, and often there is a certain anger and resistance around authority telling you what to do."

Carl was effusive about the Catholic influence in the development of her new book. "There are all these conversations floating around about the revival of the Catholic novel, and I've been thinking about what these questions mean for writers in the 21st century," she said.

"As I'm immersed in certain kinds of Catholic environments and have been throughout my life, it would have been difficult to the point of impossibility for me to sideline those questions and not have them emerge. So, I just decided to go ahead and embrace it."

Undoubtedly some of the plot in Carl's book was influenced by the priestly abuse scandals that rocked the

Catholic Church in the early 2000s and beyond. While not making light of the scandal, Carl in her author's note offers some of her hopes for the book's objectives.

"My heart breaks for those who have known betrayal at the hands of those who should have been trustworthy," Carl writes. "My hope for this novel is that it may ease burdens rather than to impose them; to ease communication of truth [and] to heal rather than to harm."

For the future, Carl has a book of short stories on the go, with a second full-length novel following behind. Whatever the finished products, Carl's deep faith will no doubt find expression.

"The artist is the material out of which the work is made. All you have to work with in the final analysis is what you are and what you have experienced, directly or through the imagination; in that sense, I had to work with what I had."

(Mike Mastromatteo is a writer and editor from Toronto.) †



Members of St. Walburga Abbey in Virginia Dale, Colo., pray the Liturgy of the Hours. Catholic writer Katy Carl has written a book of reflections on the O Antiphons, a series of antiphons that have been prayed for more than 1,000 years in the week prior to Christmas, often in monastic communities, but also more broadly in the Church's Liturgy of the Hours. (CNS photo/Paula Glover, Wyoming Catholic Register)

Pastoral Ministries/Paul Sifuentes

Ignite offers youths chance to encounter Christ in the Eucharist

As a parish youth minister for many years and now as a father of a middle school student, I have often come across youths that struggle to connect with the Eucharist.



Sometimes it is just the “thing” they get at Mass, or something, they believe, *really old people care about*.

Youths, like many adults, struggle with understanding transubstantiation (when the bread and wine become the body and blood of the Lord during a liturgy) or the fullness of the teaching of the Eucharist. This can often lead to their faith journey feeling empty or make the Catholic faith seem like something that is not meant for them.

This, however, is not where the story ends for many. I have also seen young people come alive when they hear the good news about the Eucharist: how the God of the universe, the God who died and rose for them, has come to meet them in the Eucharist.

I have seen young people who feel isolated or struggle with doubt rejoice at knowing that God loves them and is

waiting to be with them, desiring to give his love to them. The Eucharist has great power in helping young people experience the love of Jesus Christ.

Every fall since 2011, youths from our diocese have been invited to gather as the young Church. On odd years, it is as a part of the National Catholic Youth Conference in downtown Indianapolis. During even years, the young Church has gathered as a local community. In 2020, we were not able to gather in person because of COVID-19. Parishes and students instead gathered over YouTube and Zoom to pray and have fellowship virtually.

We are very excited this fall for our youths to come together in person as a local Church on Nov. 20, in an event we call Ignite. This day will bring together teens from the Archdiocese of Indianapolis and the Diocese of Lafayette at Cathedral High School in Indianapolis to encounter the Lord and his Church. For more information and to register, visit www.archindyym.com/ignite.

This is an opportunity for our young people to gather with the larger Church and have a personal encounter with Jesus Christ. From the fun of a 500-person icebreaker to the depth of small group

conversation, to the personal impact of silent adoration before the Blessed Sacrament, the day is designed to give young people a personalized approach to encountering the Eucharist.

Attendees will start the day in a large group, but also be divided into different tracks that will allow young people to unpack the beautiful mystery of the Eucharist in small groups while also getting to know youths from other parts of central and southern Indiana and beyond.

The day will end with adoration of the Blessed Sacrament and the celebration of Mass. The gathering has been designed to engage high school students from a variety of backgrounds and a variety of understandings of the Eucharist. No matter where young people are on their journey of faith, this day is meant for them!

We encourage each of you to invite the young people in your life to be a part of this day. The Eucharist is such an amazing gift that Christ gave his Church, and we want to make sure our youths know of this great gift and experience the love that it bring those who encounter it.

(Paul Sifuentes is the director of youth ministry for the archdiocese.) †

For the Journey/Effie Caldarola

The power of words

Words, and how we use them, have great power.

During Senate hearings regarding the nomination of Kentaji Brown Jackson to the U.S. Supreme Court, Justice Jackson told a beautiful story that speaks to that power.



When a freshman at Harvard University, the future attorney was young, intimidated and far

from her roots. She was a Black woman on a campus where she encountered those who came from auspicious prep schools and more affluent backgrounds.

Walking through the campus one evening, Justice Jackson said, “a Black woman I did not know was passing me on the sidewalk, and she looked at me. And I guess she knew how I was feeling. And she leaned over as we crossed and said, ‘Persevere.’”

That one word will live with Jackson forever, and has reminded her to encourage others. Just one word, spoken by a perceptive, reflective individual.

Words, spoken and unspoken, can have a long life span and a remarkable ability to affect others. We talk a lot. Talking is fun and brings us into community with others. But sometimes it’s heedless, careless or even inappropriate. Sometimes it’s not reflective, but idle chatter, or worse, gossip or pointed sarcasm.

Sometimes words are remembered for a lifetime, for good or ill. I would hate to think I have spoken words that I’ve long forgotten that wounded someone and that they have never forgotten.

I want to speak healing words, and the older I get, the more I recognize that the people who speak words of comfort or insight, and those who know when not to speak, are the most reflective people.

Jackson’s encounter reminds me of a story I’ve told before. Pádraig Ó Tuama, in his book *In the Shelter*, tells of a woman traveling in Europe who met a man and they’d agreed to meet at a certain location in Rome later in her journey. Alas, this man, in whom she was interested, never showed up. Later, walking, feeling lonely and rejected, she passed a priest on the street.

As their eyes met, he said one word, “*Coraggio*,” courage. The memory of that encounter changed her life.

What did he see in her eyes? Like the woman encountered by Jackson, he was “listening” with his heart.

Just recently, a close friend told of driving down the road and suddenly feeling completely overwhelmed by a situation with one of her children who was battling an illness. She pulled off the road and called her sister and poured out her fears in great, gasping sobs.

The sister did not say, “Don’t cry.” She did not offer advice. She just listened and encouraged my friend to cry. She offered comfort, not platitudes. She was listening with her heart, and my friend was buoyed by her compassion. “Compassion,” after all, means “to suffer with.”

Sometimes, it’s tempting to think we have the answers to others’ problems, even though it’s impossible to completely understand another’s suffering. But as the old saying goes, everyone we meet is fighting a hard battle.

So we try to be present, to let someone know we are there if they need a friend or a shoulder to cry on. We try, in our everyday life, to talk a little less, perhaps a little slower, and listen more. We bite our tongue to prevent the caustic comment. We think first, and as the comedians say, we read the room, but maybe with a little prayer. Maybe in the evenings, we reflect on the conversations we’ve had, the words we’ve chosen.

Words last a long time. We should use them with grace.

(Effie Caldarola writes for Catholic News Service.) †

That All May Be One/Fr. Rick Ginther

Atonement, reconciliation are a part of many world religions

Rosh Hashanah, the Jewish New Year, is approaching on Sept. 25. It will culminate on Oct. 4-5 in “Yom Kippur,” the Day of Atonement.



For observant Jews, the new year is a time of personal and religious “new beginnings.”

The past year is reviewed. Promises made are examined. Those fulfilled are noted. Those unfulfilled require repentance.

For sins against God, atonement is sought. For sins against persons, reconciliation with the one offended is to be sought before atonement is possible.

And God provides that “at-one-ment,” so that the new year may unfold with blessings and peace rooted in the “at-one-ment.”

Rituals of atonement and reconciliation are an essential part of many world religions. Indeed, they are a part of most primitive cultures. (See *The Varieties of Religious Experience: A Study in Human Nature* by William James.)

All modern world religions have reconciliation as a central focus. Some have specific periods, others a daily focus.

Islam has no specific period of reconciliation. It emphasizes a consistent focus upon living it.

The word *islaah* (Arabic for reconciliation) means “to make something prosper, to encourage someone to thrive,” as one does when they prepare the land for crops.

Islaah also means to make changes to something, to improve it, or to make peace between two people or parties who are disputing. This is to be a daily practice among Muslims.

Like Islam, Hinduism has no specific day of reconciliation.

Hindus focus upon karma. It is the sum of all things done, good and bad.

A Hindu is to seek forgiveness and understanding for “bad karma.” They are to learn from their mistakes. This is a divine characteristic.

In a sense, it provides “balance” to a Hindu’s karma. It moves them toward perfection.

Buddhism likewise has no specific day of reconciliation. Like Hindus, they focus upon balance from wrong to reconciliation.

Reconciliation is the act of two or more people making up. It involves forgiving, but they are not synonymous.

The Dalai Lama once stated: “All major religious traditions carry basically the same message; that is love, compassion and forgiveness. The important thing is they should be part of our daily lives.”

He also noted the danger in not forgiving or reconciling. This lacking festers into feelings of anger and hatred. “Anger is like drinking poison and expecting the other person to die.”

Jains have a holy week (8-10 days), called Paryushan. It is a festival of penance, endurance, sacrifice and forgiveness. The focus is on enriching one’s soul.

Believers ask for forgiveness from all living beings harmed by thoughts, words or physically. One is also to forgive others who may have wronged them.

The Bahá’í dedicate the last month (19 days in the “Badi calendar,” with 19 months in a year) to fasting.

The month is dedicated to atonement, prayer and meditation. Similar to other traditions, the physical fasting is but a symbol of spiritual restraint.

Bahá’í are enjoined to “account” for each day by reflecting on both spiritually positive and challenging situations. A believer begs for God’s forgiveness and endeavors to atone for their transgressions. Ultimately, this is meant to lead to improvement.

The Scripture most directly related to this practice is the following: “O SON OF BEING! Bring thyself to account each day ere thou art summoned to a reckoning ...”

As you can see, reconciliation is very human and very divine.

(Father Rick Ginther is director of the archdiocesan Office of Ecumenism and Interreligious Affairs. He is also the pastor of Our Lady of Lourdes Parish in Indianapolis.) †

Amid the Fray/Greg Erlandson

Let’s expand the circle of protection to include those in prison

One of the maddening aspects of America’s political landscape for Catholics is the inconsistencies of both political parties.



Some folks may oppose the death penalty but are just fine with abortion, while others proudly declare that life is sacred but support the warehousing and execution of prisoners.

“It is hollow on both parties’ part to talk about human dignity by excluding huge swaths about it,” said Bishop Daniel E. Flores of Brownsville, Texas.

Talking about the unborn, the migrant

and the death-row inmate, he added, “In the United States, we have a way to exclude people from being considered as within that sort of circle of protection.”

In terms of Western countries, the United States is an outlier in its use of the death penalty, in league with countries like China, Iran, Saudi Arabia and Iraq.

Yet the death penalty does not attract the same kind of debate and protest as abortion, even though opponents—including the U.S. bishops and the Catholic Mobilizing Network—consider it a pro-life issue.

One reason is that the United States has slowly been trending away from executions. At least 23 states have done away with the death penalty, and 36 have had no executions in the past 10 years.

After a long hiatus, the federal

government executed 13 prisoners in the last year of the Trump administration. President Joe Biden, consistent with the inconsistency of his party, once again halted federal executions even as he has come out strongly in favor of legalized abortion.

There are many reasons for opposition to the death penalty, including the percentage of poor and minority prisoners on death row and the questions that raises about their legal representation, as well as the rates of exoneration.

The Innocence Project, which uses DNA samples to review convictions, has exonerated 375 prisoners so far, 21 of whom were on death row when they were found to be innocent.

See ERLANDSON, page 15

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

The Sunday Readings

Sunday, September 25, 2022

- Amos 6:1a, 4-7
- 1 Timothy 6:11-16
- Luke 16:19-31

The Book of Amos is the source of the first reading for Mass this weekend. The book itself states that it was written during the reign of King Uzziah of Judah, or between 783 and 742 BC.



The realities existed Amos described. The two Hebrew kingdoms of Judah, in the south, and Israel, in the north, were at peace.

Most people were prosperous, but many were not so fortunate.

Tranquility and ease had dulled in the people's collective mind their sense of needing God.

Along with this, apparently many were lax in their religious observances. So Amos rebuked them, condemning their sluggishness in religion and morally careless living.

More than a denunciation of outright vice, Amos blasted their lukewarmness and their living as if nothing good, noble and of God mattered. Along with all the prophets, Amos saw in such circumstances clear signals that the society was weakening and, as it weakened, peril awaited.

St. Paul's First Epistle to Timothy supplies the second reading. Timothy was an early convert to Christianity. As his life unfolded, he became Paul's disciple and a Christian leader in his own right, destined to be one of the major figures in the development of Christianity.

Paul in the epistle calls Timothy to be resolute, citing the example of Jesus in the Lord's trial before Pontius Pilate. Being distracted from such faithfulness was easy because everywhere was the glory, power and excesses of the mighty Roman Empire.

Despite all this seeming power of Rome, Paul insists that God's goodness and justice will endure and that Jesus will come again in triumph and vindication.

St. Luke's Gospel furnishes the last reading. It is a parable that is straightforward in its message. The

picture vividly presents a setting for the message of the parable.

A rich man is enjoying all the benefits of financial success and well-being. By contrast, Lazarus is desperately poor. He has nothing. He is hungry and yearns to have the scraps that fell from the rich man's table.

In time, Lazarus and the rich man both die. When the rich man reaches the hereafter, he realizes that now he himself is in great need, whereas Lazarus is being held close to Abraham, the father of the Hebrew people.

The once rich man is now desperate. He pleads with Abraham for just a drop of water. He implores Abraham to send Lazarus back to Earth to warn his brothers that they, too, will be punished unless they turn to God and forsake greed.

The end to the story is thought-provoking. Abraham replies that messengers already have been sent, namely Moses and the prophets, and that they were ignored.

People can wreck their lives and their eternal lives, but their doom is their choice. God warned them, showing them the right way.

Reflection

The readings, and especially that from Luke's Gospel, are clear lessons. It is more than a question of not being greedy or unjust in commercial dealings. Rather, Christians must judge earthly life by a standard that often the world rejects.

At the time of Jesus, many thought that earthly riches showed that God had blessed the rich, whereas poverty and want indicated that a great sin somehow lay in the background of the poor person.

Some Christian, although not Catholic, theologies tend to this notion today. Surely popular opinion holds that God's blessings are material.

Jesus totally debunks this notion. Only peace and union with God are worth anything. They are worth everything. So, the Christian standard sees everything else as secondary, or even irrelevant.

The story of the rich man and Lazarus presents reality. When we end our earthly lives, riches will mean nothing. †

Daily Readings

Monday, September 26

St. Cosmas, martyr
St. Damian, martyr
Job 1:6-22
Psalm 17:1bcd, 2-3, 6-7
Luke 9:46-50

Tuesday, September 27

St. Vincent de Paul, priest
Job 3:1-3, 11-17, 20-23
Psalm 88:2-8
Luke 9:51-56

Wednesday, September 28

St. Wenceslaus, martyr
St. Lawrence Ruiz and companions, martyrs
Job 9:1-12, 14-16
Psalm 88:10b-15
Luke 9:57-62

Thursday, September 29

St. Michael, archangel
St. Gabriel, archangel
St. Raphael, archangel
Daniel 7:9-10, 13-14
or Revelation 12:7-12a
Psalm 138:1-5
John 1:47-51

Friday, September 30

St. Jerome, priest and doctor of the Church
Job 38:1, 12-21; 40:3-5
Psalm 139:1-3, 7-10, 13-14b
Luke 10:13-16

Saturday, October 1

St. Thérèse of the Child Jesus, virgin and doctor of the Church
Job 42:1-3, 5-6, 12-17
Psalm 119:66, 71, 75, 91, 125, 130
Luke 10:17-24

Sunday, October 2

Twenty-seventh Sunday in Ordinary Time
Habakkuk 1:2-3; 2:2-4
Psalm 95:1-2, 6-9
2 Timothy 1:6-8, 13-14
Luke 17:5-10

Question Corner/Fr. Kenneth Doyle

Others can be spiritual guides for children if godparents are no longer suitable

(Editor's note: This column by Father Kenneth Doyle was originally published in 2013.)



QI was wondering whether you're allowed to change your child's godparents and, if so, how to go about it and have it be acceptable to the Church. The situation is this: When we chose our daughter's

godparents, seven years ago, they were Catholic and went to church. But over the years, they stopped going to church, and I'm not even sure that they still consider themselves Catholic.

My daughter will soon receive her first Communion, and she has begun to ask questions about her godparents. I would like to be able to tell her that they are faithful religious people who are setting a good example for her, but I can't honestly say that. It's further complicated by the fact that my son's godparents are very strong Catholics, and my daughter wants to know why her own godparents are not like his. Any advice as to what I might do? (Nebraska)

AYou are not allowed to change your daughter's godparents. They are the ones who served as witnesses at her baptism and the ones who, at the time, along with the parents, asked to have the child baptized in the Church. Their names are inscribed on your daughter's baptismal certificate and in the parish's baptismal registry. History cannot be undone.

However, you understand correctly the proper role of godparents, which is to assure the religious and spiritual development of the child, particularly if anything should happen to the parents. And there are some options for you and your daughter.

You could ask someone else to step into that role, perhaps a trusted friend or family member who might serve as an example of religious fidelity and help guide your daughter's growth as a Catholic.

Also, in a few years, your daughter will receive the sacrament of confirmation, and although the

Church's *Code of Canon Law* in #893.2 says that it is "desirable" to have the same sponsor as at baptism, it is not required.

So, you could pick someone else as the confirmation sponsor. That new person would then become responsible for monitoring your daughter's religious development and, in many parishes, would attend confirmation preparation classes with your daughter.

QMany years ago, when I was in my 20s, a girl I was dating became pregnant by me. She then had an abortion. Not only did I not try to stop her, but I helped to pay for the abortion. I have confessed this and have received forgiveness. Just recently, I have begun praying for the soul of that aborted child.

I was wondering whether I could schedule a Mass intention in my church for the child. (I could make up a generic name like "Jackie" since we didn't know the child's gender, and the Mass intention could be in that name.) I still feel guilty and would like to do as much as I can for that child's soul. (South Carolina)

AWhat you describe is not uncommon: Parents of an aborted child years later feel regret and remorse. As to having a Mass for the child, I feel quite confident that the child is in heaven and needs no prayers.

The child, of course, bore no responsibility for his or her own death, and the Vatican announced in 2007 that there are reasonable grounds to believe that an infant who dies before being baptized will be brought by God to heaven.

What you might do instead is to have the Mass offered for "a special intention" and have that intention be for the mother, that she will have repented for the sin and, if a Catholic, have sought forgiveness through confession; and next, for our nation, that the scourge of abortion will be lifted from us.

With respect to the hundreds of tiny children who were aborted, I believe that historians a century from now will say—as they now say of the rise of Hitler in Nazi Germany—"How could a civilized nation have let that happen?" †

My Journey to God

Jacob's Prayer

By Gina Langferman

I wrestled with God

I had questions for Him

I asked Him "Why?"

He did not tell me all the answers,

But He did leave me with a blessing.

My pain may remain—

But it reminds me of my dependence on Him.

I wrestled with God

And lived.

(Gina Langferman is a member of St. Barnabas Parish in Indianapolis. Photo: Jacob wrestles with God in the form of an angel in this portion of a mid-19th century painting called "Jacob Wrestling with the Angel" by Eugene Delacroix, based on Gen 32:24-32.) (Image courtesy of freechristimages.org.)



Rest in peace

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.

ANDREWS, Gerald, 80, St. Pius X, Indianapolis, Aug. 29. Husband of Kathleen Andrews. Father of Kristin Waterman. Brother of Audrey and Norman Andrews. Grandfather of one.

BALDWIN, Raymond L., 84, St. Vincent de Paul, Bedford, Aug. 10. Husband of Patricia Baldwin. Father of Lynn and Jeff Baldwin. Brother of Donna Johnson, Sharon Van Vliet and Loren Baldwin. Grandfather of four. Great-grandfather of one.

BOWER, John, 67, St. Pius X, Indianapolis, Aug. 25. Husband of AynnRae Bower. Father of Beth Kane and Christopher Renner. Brother of Julie Brown, Jennifer Cheraso, Janice Gootee, Jackie Hofman, Joyce Smith, James and Jeff Bower. Grandfather of four.

BROWN, Joseph E., 87, American Martyrs, Scottsburg, Aug. 26. Husband of Joan Brown. Father of Lori Brown and Deborah Shea. Grandfather of 10. Great-grandfather of 22. Great-great-grandfather of one.

BROWN, Richard L., 81, St. Vincent de Paul, Bedford, Aug. 25. Husband of Sheila Brown. Father of Johna Jennings and Scott Hatfield. Brother of Bonnie Ingle. Grandfather of three.

BRUNER, Mark, 75, Prince of Peace, Madison, Sept. 12. Husband of Stella Bruner. Father of Jeanine Gray, Stephanie and Aaron Purvis. Brother of Chris, Joanna, John and Larry Bruner. Grandfather of seven. Great-grandfather of four.

CHRAPLA, Michael L., 73, St. Matthew the Apostle, Indianapolis, Sept. 1. Husband of Ellen Chrapla. Father of

Joseph, Mark and Matthew Chrapla. Brother of Ann Long, Ellen and Mag Chrapla.

COZART, James, 65, American Martyrs, Scottsburg, Sept. 2. Husband of Diana Cozart. Father of J. Michael Cozart. Brother of Tina, Ed and Rick Cozart. Grandfather of three.

CRAFT, Roger, 80, St. Elizabeth Ann Seton, Richmond, Aug. 30. Husband of Darice Craft. Father of Cori Cole and Rhett Craft. Brother of Barbara, Christine and Bruce Craft. Grandfather of five.

DAWSON, Betty Jeanne (Sauer), 98, St. Roch, Indianapolis, Aug. 26. Mother of Tish Dahlby, Nancy Johnson, Lisa Knott, Susie Kuntz, Mary Wegener, Chris, Joe and Rick Dawson. Sister of Cathy Campbell, Mary Jo Roberts and Guerin Sauer. Grandmother of 31. Great-grandmother of 46.

FULNER, Marilyn J., 92, St. Pius X, Indianapolis, Sept. 7. Mother of Stacy Edgecomb, Laurie Natalizia, Diane Robinson, Carol Sandberg, Eileen Weaver, Guy, Scott, Terence and Tom Fulner. Grandmother of 21. Great-grandmother of 15.

GRAMMAN, Rita Mae, 94, St. Michael, Brookville, Sept. 9. Mother of Marlene Fohl, Donna Forthofer, Karen Pflum, Melanie Roberts, Maureen Seals and Kevin Gramman. Sister of Elaine Amberger, Charlene Bravard, Emily Market, Alice Springman, Ralph, Richard, Steve and Willy Lunsford. Grandmother of 13. Great-grandmother of 13. Great-great-grandmother of one.

HEIDENREICH, Patricia, 92, St. Roch, Indianapolis, Sept. 6. Mother of Donna Ashcraft, Sharon Greenwell, Janet McCauley, Clifford and Joseph Heidenreich. Grandmother of 12. Great-grandmother of 17. Great-great-grandmother of three.

HOLLAND, Marva, 77, Holy Angels, Indianapolis, Sept. 2. Mother of William Holland, Jr. Sister of Charlotte Bailey and Larry Hutchens. Grandmother of six. Great-grandmother of one.

KAPFHAMMER, Michael J., 47, Holy Family, New Albany, Aug. 30. Father of Lillian and Sydney Kapfhammer. Son of Mike and Eva Kapfhammer. Brother of Kelly Leonardo and Tom Kapfhammer.

KAVANAGH, Tom, 84, St. Michael the Archangel,



Firefighters march across the Brooklyn Bridge from Manhattan en route to the Co-Cathedral of St. Joseph in Brooklyn, N.Y., to mark the 21st anniversary of the 9/11 terrorist attacks on Sept. 11. The annual procession honors the memory of the 23 members of the New York Fire Department's Brooklyn-based Battalion 57 that were killed at the World Trade Center on 9/11. (CNS photo/Gregory A. Shemitz)

Indianapolis, Sept. 9. Husband of Kay Kavanagh. Father of Christine Poindexter and Michael Kavanagh. Brother of Ellen Albrecht. Grandfather of three. Great-grandfather of two.

KUNKEL, Lester, 87, St. Peter, Franklin County, Sept. 2. Husband of Regina Kunkel. Father of Cathy Schuman, Barb Stindt, Jeff and Randy Kunkel. Brother of Jean Drews, Florence Lunsford, Dorothy Purkey, Ohmer, Jr., Orville and Virgil Kunkel. Grandfather of seven.

MCMASTERS, David P., 83, St. Luke the Evangelist, Indianapolis, Aug. 29. Husband of Frances McMasters. Father of Brian, Dan, Dave, Kevin, Mike, Ryan and Tim McMasters. Grandfather and great-grandfather of several.

MOORMAN, Thomas V., 73, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Aug. 23. Husband of Donna Moorman. Father of Thomas and Timothy Moorman. Brother of Roseann Clark. Grandfather of four.

NELSON, Ruth A., 92, Holy Spirit, Indianapolis, Aug. 25. Aunt and great-aunt of several.

PATRICK, Avis A., 74, St. Paul, Tell City, Sept. 6. Mother of Meredith Curtis, Jessica Moore, Elizabeth Small, Gary, Tom and William Patrick. Sister of Lorna Ford and Shelly Wolf. Grandmother of four. Great-grandmother of two.

POSCO, Stephen, 55, St. Bridget of Ireland, Liberty, Aug. 17. Husband of Melissa Posco. Father of Calli Posco. Son of Janet Posco.

REEDY, Jr., John, 73, Mary, Queen of Peace, Danville, Sept. 8. Husband of Kathryn Reedy. Father of Jacqueline Dunlavy, Janelle Gates, Jessica Heck, Kristyn Monceski, Johanna and John Reedy III. Brother of George Reedy. Grandfather of 15. Great-grandfather of two.

SANTORO, Yvonne M., 94, Christ the King, Indianapolis, Sept. 4. Mother of Nadeen Compton, Richard and Victor Santoro. Sister of Raymond Beilouny. Grandmother of six. Great-grandfather of several.

SCHROEDER, Mary P., 82, St. Pius X, Indianapolis, July 17. Wife of Thomas

Schroeder. Mother of Christine Grissom, Diane Self, Anita Short and Matt Schroeder. Grandmother of seven. Step-grandmother of three. Great-grandmother of one.

TORLINE, Martha, 83, Prince of Peace, Madison, Sept. 9. Wife of Charles

Torline. Mother of Brian, James, Joseph, Robert and William Torline. Sister of Betty Cord, Carolyn Smith, Delores Spoonmore, Dorothy and Joseph Winkel. Grandmother of 17. Great-grandmother of 13. †

Franciscan Sister Therese Tackett served in Catholic schools, ministered in Appalachia

Franciscan Sister Therese Tackett, formerly Sister Mary Kenneth, died on Sept. 12 at the motherhouse of the Congregation of the Sisters of the Third Order of St. Francis in Oldenburg. She was 90.

The Mass of Christian Burial was celebrated on Sept. 21 at the Motherhouse Chapel in Oldenburg. Burial followed at the sisters' cemetery.

Sister Therese was born on Oct. 22, 1931, in Bluefield, W.Va. She joined the Sisters of St. Francis on Sept. 8, 1948, and professed final vows on Aug. 12, 1954. Sister Therese earned a bachelor's degree in education at Marian University in Indianapolis, a master's degree in education at Ball State University in Muncie, Ind., and a master's degree in counseling at the University of Dayton in Dayton, Ohio.

During 74 years as a member of the Sisters of St. Francis, Sister Therese ministered in Catholic education for 28 years in Indiana,

Ohio and Missouri. She later served as a guidance counselor at the Oldenburg Academy of the Immaculate Conception in Oldenburg, led a drug and alcohol awareness group in Oldenburg and Batesville, served as director of youth ministry for the Diocese of Evansville, Ind., and in various community and education programs in the Appalachian region of eastern Kentucky before returning to the motherhouse in 2010 and retiring from ministry a year later.

In the archdiocese, Sister Therese served at the former St. Francis de Sales School in Indianapolis from 1951-54, at Holy Name of Jesus School in Beech Grove from 1956-59 and at the Oldenburg Academy of the Immaculate Conception in Oldenburg from 1980-83.

Sister Helen is survived by a sister, Mary Kathryn Freshour of Knoxville, Tenn.

Memorial gifts may be sent to the Sisters of St. Francis, P.O. Box 100, Oldenburg, IN 47036-0100. †

Carmelite Sister Mary Helen Nixon served as formator of novices in Terre Haute monastery

Carmelite Sister Mary Helen Nixon, a member of the Carmelite Monastery of St. Joseph in Terre Haute, died on Sept. 12 at the monastery. She was 84.

The Mass of Christian Burial was celebrated on Sept. 17. Burial followed in the monastery cemetery.

Sister Mary Helen was born on May 15, 1938, in Carshalton, England, and was later a student at St. Philomena Convent School in England.

Sister Mary Helen discerned a call to the contemplative life and joined the Carmelite Monastery in Chichester, England, on Aug. 22, 1960. She was known there as Sister Mary Augustine. She professed vows as a Carmelite nun on May 1, 1962.

Sister Mary Helen was elected prioress of her community in 1992. Two years later, the community closed due to a lack of new members. The remaining nuns transferred to various other monasteries. As the prioress of the Chichester Monastery, Sister Mary Helen arranged for placing the nuns in monasteries of their choice. She then requested to transfer to the monastery in Terre Haute.

Sister Mary Helen served her new community in various capacities, including formator of novices and for many years as a member of the council of the monastery.

Memorial contributions can be sent to the Monastery of St. Joseph, 59 Allendale, Terre Haute, IN 47802. †

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
www.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

ISKALI

continued from page 1

community where they can recognize who they are, what role God plays in their lives and how they can encounter God in their reality.”

Llacsá recently created the opportunity for just such communities in central and southern Indiana.

He brought to the archdiocese a Chicago-based ministry called Iskali, an organization dedicated to gathering young Hispanic adult Catholics—single or married—into small, parish-based groups where they can share their experiences, delve into Scripture and grow together in love of God.

The introduction came on Aug. 26-28. That weekend, nearly 30 Hispanic Catholics, ages 18-35, participated in an Iskali retreat at the Benedict Inn Retreat and Conference Center in Beech Grove.

“They came in nervous, unaware of what they were about to experience,” says Iskali’s Stephanie Barrera, who coordinated the retreat. “On the last day, they completely transformed into a family.”

‘Growth, resurgence and new beginning’

Twelve years ago, a 20-year-old Catholic looked around and discovered an absence.

“I noticed that a lot of the people that were in the young adult group at my parish were all gone,” said Vicente Del Real, founder and director of Iskali. “They had no commitment to the Church. I wanted to change that.”

So, in 2010 he created Iskali, a non-profit organization dedicated to evangelizing Hispanic young adults “where most feel as though they do not belong in the Church and that there is a lack of ministry directed toward them,” the organization’s website explains.

The website notes that “Iskali” is an Aztec word “which translates to growth, resurgence and new beginning. With this name, we want to capture the essence of our mission to renew the spirit of young people, as well as evoke pride in our rich cultural heritage.”

“We hope that we can also communicate to this generation that God loves them, that they matter, that they are beloved and that there’s hope,” says Del Real. “In hard times, there’s always hope.”

“This first step is for them to have a personal encounter with God, with Jesus. That is the goal of this retreat.”

‘It was very powerful’

During the retreat, re-enactments depicting relatable, real-life issues and challenges faced by Hispanic young adults serve as opportunities for them to

reflect on their own experiences and to bring God into the picture.

“It was very raw, very holy, very deep,” says 21-year-old participant Jennifer Garza, a member of St. Anthony Parish in Indianapolis. “Very spiritual in the sense that you don’t even know that you have these feelings, that you could even need to heal in these certain types of places and aspects.”

Chris Perez, 24, attended his first Iskali retreat in Chicago earlier in the summer, so he knew what to expect.

“The themes that they hit on, they can really slap you in the face,” says the member of St. Lawrence Parish in Indianapolis. “A lot of my other friends experienced that on this retreat. I could definitely see it was very powerful.”

The retreat provided several prayer opportunities for participants to “encounter God in their reality.”

“We had a lot of adoration time,” says Garza. “That was definitely my favorite part [of the retreat], just getting that one-on-one time with Jesus. As a college student, I really don’t have much one-on-one time with Jesus because I’m studying, working.”

The retreat impacted 22-year-old Aurora Carlos on many levels.

“I’ve been in a time where I’m doubting my faith and just having a lot of ups and downs with my faith, especially with society being so different in values,” says Carlos, who is also a member of St. Anthony. “Going to college and going through all these challenges and temptations, my faith got really tested.”

“And there were a lot of times through the obstacles and testings that I felt so alone.”

But Carlos says the Iskali retreat “definitely made my faith stronger and rebuilt that relationship with God that I so needed and wanted. We learned that the Catholic Church is built on community. This retreat made me realize I am not alone.”

‘The beginning of something great’

Nor will Carlos be alone going forward.

“After the retreat, the hope is that [the participants] will go back to their parish and form small communities” of no more than 15 members each, Del Real explains.

Llacsá notes that multiple communities



Participants at the Iskali retreat clap as they sing the recessional hymn after the retreat’s closing Mass on Aug. 28 at the Benedict Inn Retreat and Conference Center in Beech Grove. (Photo by Natalie Hoefler)

can exist in a parish if more than 15 people are interested.

The groups meet weekly to read and discuss Scripture, to share their encounters with God and to encourage each other in their faith.

“The small community is a place where they can share authentic acceptance and friendship, and also a place where they can share the good news, the joy of the Gospel,” Del Real explains. “It’s a place where every week they can teach each other, walk with each other, lift each other, and hopefully reach a point that they can help other parishes form Iskali groups.”

Iskali communities “are not in competition with parishes,” Llacsá notes.

“The role of the [archdiocesan] Hispanic Ministry is to provide tools to help parishes thrive in their ministry.

“We brought Iskali as a way for parishes to welcome Hispanic young adults and connect with them and work with them. The goal is for Iskali groups to live their faith by becoming more involved in their parish.”

After the August retreat, Iskali communities were founded at St. Anthony and St. Lawrence, as well as St. Monica Parish in Indianapolis.

Llacsá used the St. Anthony group as

an example of how an Iskali community could work.

“They meet weekly, with the first two meetings all about formation,” he explains. “The next week they use for something social, like going out to dinner. The fourth week they open up the session for people in the parish community to learn what they do, how they work.”

Each community can develop their own weekly format, “but with the same spirit of forming themselves as human beings and children of God,” Llacsá adds.

He estimates that the St. Lawrence group has 10-12 participants, St. Anthony has seven and St. Monica has almost 10.

If these and any new communities grow and flourish, more retreats will be offered in the archdiocese—“at least one per year,” he says, noting that Iskali offers other retreats on topics such as discipleship and mission.

“I think this is the beginning of something great for the archdiocese,” says Llacsá. “It’s a fresh opportunity for young Hispanic adults to participate in the life of the Church.”

(For more information about Iskali communities, contact Saul Llacsá at 347-997-2474 or Chris Peres at 317-728-8931 or chrisp14193@gmail.com. For more information about Iskali, go to www.iskali.org.) †

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ERLANDSON

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The Church has grown increasingly critical of the practice. St. John Paul II updated the *Catechism of the Catholic Church* in 1997, including a quote from his encyclical “*Evangelium Vitae*” in saying that “the cases in which the execution of the offender is an absolute necessity ‘are very rare, if not practically nonexistent’ ” (#2267).

In 2018, Pope Francis closed the door all the way, revising the catechism language to say bluntly that “the death penalty is inadmissible” (#2267).

In his encyclical “*Fratelli Tutti: On Fraternity and Social Friendship*,” the pope wrote that “the firm rejection of the death penalty shows to what extent it is possible to recognize the inalienable dignity of every human being and to accept that he or she has a place in this universe” (#269).

Unfortunately, the death penalty has not gone away. Oklahoma last month conducted the first of 29 executions scheduled for the next 30 months.

James Coddington was in many ways

a classic death-row inmate: Raised under horrendous conditions as a child, he was poor and drug-addicted when he bashed in a friend’s head with a hammer for \$500 to buy drugs.

In prison, however, he became something of a model. A former director of the Oklahoma Department of Corrections, Justin Jones, called his prison behavior “commendable” and said he didn’t think “it would serve the best interest of the state of Oklahoma to execute Mr. Coddington.” Coddington was executed on Aug. 25.

Next up on Oklahoma’s death row is Richard Glossip, who was scheduled to die this month despite a bipartisan array of supporters who have argued for his innocence and alleged prosecutorial misconduct. His execution has now been pushed back to December.

Oklahoma has tried three times to execute him, each time thwarted by equipment malfunctions.

Glossip has had three “last meals” so far and may soon have a fourth.

(Greg Erlandson, director and editor-in-chief of *Catholic News Service*, can be reached at gerlandson@catholicnews.com.) †

Los grupos Iskali son ‘el principio de algo grande’ para los jóvenes católicos hispanos

Por Natalie Hoefler

BEECH GROVE—Acercarse a los jóvenes católicos latinos es parte del trabajo de Saúl Llacsá como coordinador arquidiocesano del Ministerio Hispano.

Pero como joven adulto hispano que es, considera que este tipo de actividades son algo más que una responsabilidad laboral. Comprende a nivel personal la imperiosa necesidad de Dios y de la comunidad que sienten los jóvenes.

“Existen adicciones y problemas familiares” en este grupo demográfico, afirma Llacsá. “Hay cuestiones exclusivas de ellos con las que tienen que lidiar porque transitan por dos realidades: la cultura inglesa fuera de sus casas, y la cultura hispana dentro de ellas.

“Necesitan hablar de lo que ven, de lo que sienten, y necesitan una comunidad donde puedan reconocer quiénes son, qué papel juega Dios en sus vidas y cómo pueden encontrar a Dios en su realidad.”

Recientemente, Llacsá ha creado la oportunidad para estas comunidades en el centro y el sur de Indiana.

Trajo a la Arquidiócesis un ministerio con sede en Chicago llamado Iskali, una organización dedicada a reunir a jóvenes católicos adultos hispanos (solteros o casados) en pequeños grupos parroquiales donde pueden compartir sus experiencias, profundizar en las Escrituras y crecer juntos en el amor a Dios.

La presentación tuvo lugar del 26 al 28 de agosto. Ese fin de semana, casi 30 católicos hispanos, de entre 18 y 35 años, participaron en un retiro de Iskali en el Centro de Retiros y Conferencias Benedict Inn, en Beech Grove.

“Llegaron nerviosos, sin saber lo que iban a vivir,” comenta Stephanie Barrera, de Iskali, quien coordinó el retiro. “El último día se transformaron por completo en una familia.”

‘Crecimiento, resurgimiento y un nuevo comienzo’

Hace doce años, un católico de 20 años miró a su alrededor y descubrió una carencia.

“Me di cuenta de que mucha de la gente que estaba en el grupo de jóvenes

adultos de mi parroquia se había ido,” afirmó Vicente Del Real, fundador y director de Iskali. “No tenían ningún compromiso con la Iglesia. Quise cambiar eso.”

Así que en 2010 creó Iskali, una organización sin fines de lucro dedicada a evangelizar a los jóvenes adultos hispanos en aquellos lugares “donde la mayoría siente que no pertenece a la Iglesia y que no existe un ministerio dirigido a ellos,” explica la web de la organización.

El sitio web señala que *Iskali* es una palabra azteca “que se traduce como crecimiento, resurgimiento y nuevo comienzo.” “Con este nombre, queremos captar la esencia de nuestra misión de renovar el espíritu de los jóvenes, así como evocar el orgullo de nuestro rico patrimonio cultural.”

“También esperamos poder transmitir a esta generación que Dios les ama, que son importantes, que son amados y que hay esperanza,” señala Del Real. “En tiempos difíciles, siempre hay esperanza.”

“El primer paso es que tengan un encuentro personal con Dios, con Jesús. Ese es el objetivo de este retiro.”

‘Fue algo muy poderoso’

Durante el retiro, las representaciones de los problemas y desafíos de la vida real a los que se enfrentan los jóvenes hispanos sirven como oportunidad para que reflexionen sobre sus propias experiencias y para que traigan a Dios al escenario.

“Fue una experiencia muy intensa, muy sagrada, muy profunda,” afirmó Jennifer Garza, participante de 21 años proveniente de la Parroquia de San Antonio en Indianápolis. “Muy espiritual en el sentido de que uno ni siquiera sabe que tiene estos sentimientos, que incluso podría necesitar sanar en este tipo de lugares y aspectos.”

Chris Pérez, de 24 años, asistió a su primer retiro de Iskali en Chicago a principios de verano, por lo que sabía qué esperar.

“Los temas que abordan en verdad pueden abofetearte,” comenta este feligrés de la Parroquia de San Lorenzo en Indianápolis. “Muchos de mis otros amigos vivieron eso en este retiro. Veo

que toda esta experiencia fue algo muy poderoso.”

El retiro ofreció varias oportunidades de oración para que los participantes “encontraran a Dios en su realidad.”

“Tuvimos mucho tiempo de adoración,” afirma Garza. “Esa fue mi parte favorita [del retiro], tener ese tiempo a solas con Jesús. Como estudiante universitario, realmente no tengo mucho tiempo a solas con Jesús porque estoy estudiando y trabajando.”

El retiro surtió un impacto en Aurora Carlos, de 22 años, en muchos niveles.

“He atravesado momentos en los que he dudado de mi fe y he tenido muchos altibajos, sobre todo en una sociedad de valores tan diferentes,” dice Carlos, que también proviene de la Parroquia de San Antonio. “Ir a la universidad y pasar por todos estos desafíos y tentaciones, ha sido una verdadera prueba para mi fe.”

“Y hubo muchos momentos, mientras atravesaba estos obstáculos y pruebas, en los que me sentí muy sola.”

Pero Carlos dice que el retiro de Iskali “definitivamente fortaleció mi fe y reconstruyó esa relación con Dios que tanto necesitaba y deseaba. Aprendimos que la Iglesia católica se fundamenta en la comunidad. Este retiro me hizo ver que no estoy sola.”

‘El comienzo de algo grande’

Ni tampoco estará sola en el futuro.

“Después del retiro, la esperanza es que [los participantes] vuelvan a su parroquia y formen pequeñas comunidades” de no más de 15 integrantes cada una, explica Del Real.

Llacsá señala que pueden existir varias comunidades en una parroquia si hay más de 15 personas interesadas.

Los grupos se reúnen semanalmente para leer y analizar las Escrituras, compartir sus encuentros con Dios y animarse mutuamente en su fe.

“La pequeña comunidad es un lugar donde pueden compartir la aceptación y la amistad auténticas, y también un lugar donde pueden compartir la buena noticia, la alegría del Evangelio,” explica Del Real. “Es un lugar en el que cada semana pueden compartir enseñanzas, caminar juntos, apoyarse mutuamente y, con suerte, llegar a un punto en el que

puedan ayudar a otras parroquias a formar grupos Iskali.”

Las comunidades Iskali “no compiten con las parroquias,” señala Llacsá.

“El papel del Ministerio Hispano [arquidiocesano] es proporcionar herramientas para ayudar a las parroquias a prosperar en su ministerio.

“Trajimos a Iskali como una forma de que las parroquias acogieran a los jóvenes adultos hispanos, se conectaran y trabajaran con ellos. El objetivo es que los grupos Iskali vivan su fe involucrándose más en su parroquia.”

Tras el retiro de agosto, se fundaron comunidades Iskali en San Antonio y San Lorenzo, así como en la parroquia de Santa Mónica de Indianápolis.

Llacsá puso al grupo de San Antonio como ejemplo de cómo podría funcionar una comunidad Iskali.

“Se reúnen semanalmente, y las dos primeras reuniones son de formación,” explica. “La semana siguiente la utilizan para alguna actividad social, como salir a cenar. La cuarta semana abren la sesión para que la gente de la comunidad parroquial conozca lo que hacen y cómo trabajan.”

Cada comunidad puede desarrollar su propio formato semanal, “pero con el mismo espíritu de formarse como seres humanos e hijos de Dios,” añade Llacsá.

Calcula que el grupo de San Lorenzo tiene entre 10 y 12 participantes, San Antonio tiene siete y Santa Mónica casi 10.

Si estas y otras nuevas comunidades crecen y prosperan, se ofrecerán más retiros en la Arquidiócesis: “al menos uno al año,” afirma, y señala que Iskali ofrece otros retiros sobre temas como el discipulado y la misión.

“Creo que es el comienzo de algo grande para la Arquidiócesis,” comenta Llacsá. “Es una nueva oportunidad para que los jóvenes adultos hispanos participen en la vida de la Iglesia.”

(Para obtener más información sobre las comunidades Iskali, póngase en contacto con Saúl Llacsá en el 347-997-2474 o Chris Peres en el 317-728-8931 o chrisp14193@gmail.com. Para obtener más información sobre Iskali, visite www.iskali.org.) †



Los participantes que asistieron al retiro Iskali el 28 de agosto en el Benedict Inn Retreat and Conference Center de Beech Grove. (Foto de Natalie Hoefler)