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Criterion

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Faith and Family

Parents do small things to help their children achieve greatness, page 12.

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Archbishop Charles C. Thompson speaks on Sept. 21 with the four members of the Missionaries of Charity who minister in Indianapolis after celebrating Mass for them in the chapel of their Our Lady of Peace Convent. The sister are, from left, Sister Emerita, Sister Paulinus, Sister Janita and Sister Kiron Jyoti. (Photo by Sean Gallagher)

Missionaries of Charity in Indianapolis carry on legacy of St. Teresa of Calcutta

By Sean Gallagher

When Archbishop Charles C. Thompson celebrated Mass on Sept. 21 for four sisters of the Missionaries of Charity who minister in Indianapolis, he told them in his homily that he was “preaching to the choir.”

That’s because the Missionaries of Charity, the religious order of more than 5,000 sisters founded by St. Teresa of Calcutta, are known around the world for their total dedication

to serving the poorest of the poor solely out of their love for God.

“You reach out to the poor, the vulnerable and the needy in all the different countries where the Missionaries of Charity are located,” Archbishop Thompson said in the chapel of the sisters’ Our Lady of Peace Convent in a poverty-stricken neighborhood on the near east side of Indianapolis where they have lived, prayed and served those in need since 2000.

See MISSIONARIES, page 9

Lori: After Roe, Catholics must help ‘build a world’ that welcomes all

WASHINGTON (CNS)—The U.S. Supreme Court’s reversal of *Roe v. Wade* “is, without question, an answer to prayer,” but in a post-*Roe* world,



Archbishop William E. Lori

“Catholics must now work together for another, even deeper paradigm shift,” said the U.S. bishops’ pro-life chairman.

“We must move beyond a paradigm shift in the law in order to help the people of our nation better see who we can be as a nation by truly

understanding what we owe to one another as members of the same human family,” said Baltimore Archbishop William E. Lori, chairman of the U.S. Conference of Catholic Bishops’ (USCCB) Committee on Pro-life Activities.

“To build a world in which all are welcome,” he said, Catholics “must heed” the words of St. Teresa of Calcutta “and remember ‘that we belong to one another.’”

“We must shift the paradigm to what St. John Paul II described as ‘radical solidarity,’ making the good of others our own good, including especially mothers, babies—born and preborn—and families throughout the entire human lifespan,” Archbishop Lori said.

He made the remarks in a Sept. 21 statement for the U.S. Catholic Church’s observance of Respect Life Month, which is October. The theme of the observance is “Called to Serve Moms in Need.”

The first Sunday of October is designated as Respect Life Sunday, which is on Oct. 2 this year.

In their June 24 ruling in *Dobbs v. Jackson Women’s Health Organization*, a majority of the justices ended the court’s 50-year nationwide “regime of abortion on demand,” the archbishop said.

This “regime” was “based on the indefensible view that the U.S. Constitution implicitly forbids

See LORI, page 2

Young woman finds a friendship with God on her yearlong journey to her dream

15th in an occasional series

(Editor’s note: In this series, *The Criterion* is featuring young adults who have found a home in the Church and strive to live their faith in their everyday life.)

By John Shaughnessy

As her tears start to flow, 18-year-old Silvia “Niky” Quezada pauses from a conversation to wipe them from her cheeks.

She began crying as she talked generally about the challenges she has faced, leaving one to wonder if her tears are related to some of the difficult transitions that affect

See YOUNG ADULT, page 8

Photo: Silvia “Niky” Quezada (Submitted photo)





LORI

continued from page 1

the government from protecting the preborn child in the womb from the violence of abortion," he said.

The court "concluded that there is nothing in the Constitution's text, history, American legal tradition or the court's precedents that justified the extreme holding of *Roe*," he said.

Dobbs was a challenge to a Mississippi law banning abortion after 15 weeks.

The court affirmed the law 6-3 and also voted 5-4 to overturn the 1973 *Roe* ruling, which legalized abortion nationwide, and 1992's *Casey v. Planned Parenthood* ruling, which affirmed *Roe*.

The ruling returned the issue of abortion to the states.

With *Dobbs*, the high court "cleared the way for a paradigm shift in American law, allowing it to enlarge its boundaries to again welcome a segment of the human family that had been outside of its protections for close to half a century," Archbishop Lori added.

He called *Dobbs* "a victory for justice, the rule of law and self-governance."

"But for those of us who have prayed for this moment to arrive, it is the time for a renewal and rededication of our efforts to build a culture of life and civilization of love," he said. "Justice is, of course, essential to this end. But it is not sufficient."

"To build a world in which all are welcome requires not only justice, but compassion, healing, and unconditional love."

"Abortion is a gruesome sign of how we have forgotten our mutual belonging," Archbishop Lori continued. "The logic of *Roe v. Wade* has framed our national discourse on the issue of abortion as a zero-sum conflict among individual strangers."

But "mother and child are not strangers; they are already bound together by flesh and kinship," he said. "The new life that is developing under the heart of the mother is already situated in a

network of relations, including family, neighbors and fellow citizens."

Roe's logic "offers the woman only the right to see lethal force used against her child, but it otherwise abandons her," he explained.

But "the logic of the culture of life recognizes that the pregnant woman and her child are not alone—they are fellow members of our larger human family whose interwoven vulnerability is a summons to all of us, but especially Catholics because of the teaching of Jesus and his proclamation of the Gospel of life," the archbishop said.

To practice "radical solidarity and unconditional love in a post-*Roe* world," he said, means speaking and living the truth "with compassion—the truth that abortion not only "unjustly kills a preborn child, but also gravely wounds women, men, families and the nation as a whole."

Through law, policy, politics and culture, society must do whatever it can to provide mothers, children and families in need "with the care and support necessary for their flourishing throughout the entire arc of life's journey," he said.

"Building a world in which women are esteemed, children are loved and protected, and men are called to their responsibilities as fathers, requires us to understand and address the complex and tragic tangle of affliction and strife that culminates in the violence of abortion," Archbishop Lori said. "This is a massive and daunting undertaking."

"Catholics already have a strong foundation in the Church's centuries-long encouragement of parental and societal duties," he said. "Millions of individual Catholics from all walks of life are already personally endeavoring to build the bonds of solidarity and compassion throughout our society."

Many also are engaged in parish and community initiatives such as pregnancy resource centers, post-abortion counseling, he said, as well as Walking with Moms in Need, an initiative of the U.S. bishops to connect pregnant women and their families with parishes and to a growing network of resources. †


Official Appointments

Effective immediately

Rev. Adam Ahern, pastor of Sacred Heart and St. Augustine parishes, both in Jeffersonville, appointed associate vocations director for the Archdiocese of Indianapolis while remaining pastor of Sacred Heart and St. Augustine parishes.

Rev. Daniel Bedel, formation staff of Bishop Simon Bruté College Seminary, appointed associate vocations director for the Archdiocese of Indianapolis while remaining part of the formation staff of Bishop Simon Bruté College Seminary.

(These appointments are from the office of the Most Rev. Charles C. Thompson, Archbishop of Indianapolis.) †



Public Schedule of Archbishop Charles C. Thompson

October 1–12, 2022

<p>October 1 – Noon Mass with Franciscan Friars of the Immaculate at the Sacred Heart Chapel of Mother of the Redeemer Retreat Center, Bloomington</p> <p>October 2 – 1 p.m. Respect Life Mass at SS. Peter and Paul Cathedral, Indianapolis</p> <p>October 3 – Noon Mass for feast of St. Theodora Guérin at SS. Peter and Paul Cathedral</p> <p>October 3 – 4:30 p.m. Virtual Region VII Bishops meeting</p> <p>October 4 – 10:30 a.m. Priest Personnel Board meeting at Archbishop Edward T. O'Meara Catholic Center, Indianapolis</p> <p>October 4 – 5:30 p.m. Red Mass at SS. Peter and Paul Cathedral followed by dinner at Archbishop Edward T. O'Meara Catholic Center</p>	<p>October 5 – 12:30 p.m. United Catholic Appeal Employee Lunch at Archbishop Edward T. O'Meara Catholic Center</p> <p>October 5 – 7 p.m. Confirmation Mass for youths of Our Lady of the Greenwood Parish, Greenwood, at SS. Peter and Paul Cathedral</p> <p>October 6 – 10 a.m. Leadership Team meeting at Archbishop Edward T. O'Meara Catholic Center</p> <p>October 6 – 6 p.m. United Catholic Appeal Advance Mass and dinner at St. Mary-of-the-Knobs Parish, Floyd's Knobs</p> <p>October 8 – 11 a.m. 75th Anniversary Celebration Mass followed by lunch at Carmelite Monastery of St. Joseph, Terre Haute</p> <p>October 12 – 3 p.m. Indianapolis Eucharistic Revival Planning Team meeting at Archbishop Edward T. O'Meara Catholic Center</p>
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Vatican announces contest to compose music for Holy Year 2025 hymn

VATICAN CITY (CNS)—The Vatican is looking for an original musical score for the official hymn for the Holy Year 2025 that will highlight its theme, "Pilgrims of Hope."

It must be an original and unpublished score for liturgical purposes and for voice and organ to accompany lyrics already written in Italian, it said. "Participation in the competition is free and open to everyone."


A section of the Dicastery for Evangelization, the Vatican office Pope Francis has tapped to coordinate the jubilee planning, announced on Sept. 17 that it was launching an international competition for the composition of the Jubilee hymn. Participants can find the application

to enter the contest at iubilaeum2025.va/en/inno.html and begin uploading their musical scores on Jan. 16; the deadline is March 25.

To participate, applicants must follow the competition regulations and specifications, which include composing a score that can be performed by a *schola cantorum* as well as by a church assembly.

The lyrics have already been written by Msgr. Pierangelo Sequeri, an Italian theologian, composer and musician.


"The composition must set to music the text of the hymn in the Italian language," the dicastery said. "Once the winning composition is chosen, the dicastery will provide translations into the other major languages." †



Pope's prayer intentions for October

- **A Church Open to Everyone**—We pray for the Church; ever faithful to, and courageous in preaching the Gospel, may the Church be a community of solidarity, fraternity and welcome, always living in an atmosphere of synodality.

See Pope Francis' monthly intentions at archindy.org/popesintentions.



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Abortion ban temporarily blocked as court challenge moves forward

By Natalie Hoefler

A judge issued a preliminary injunction on Sept. 22 on S.B. 1, a new Indiana abortion law that gives legal protection to most unborn babies.

The ruling temporarily reinstates access to abortion in Indiana up to 22 weeks gestation as allowed by state law prior to Sept. 15, the date when S.B. 1 went into effect. The law, passed by the Indiana General Assembly and signed into law by Gov. Eric Holcomb on Aug. 5, bans abortion in Indiana except in cases of rape, incest, and particular serious medical complications and emergencies.

The injunction puts the law on hold while the judge reviews arguments for a suit filed in Bloomington in Monroe County on Aug. 30 by the American Civil Liberties Union on behalf of Planned Parenthood and other abortion providers operating in the state. The preliminary injunction will remain in effect until a decision on the case is made.

On Sept. 19, Special Judge Kelsey Hanlon of the Owen County Circuit Court heard arguments from lawyers for the plaintiff and defendant—listed as members of the Medical Licensing Board of Indiana, et al.—regarding the lawsuit.

Hanlon, a Republican, received the case after three Monroe County judges, all Democrats, passed on hearing it.

In her order granting a preliminary injunction on S.B. 1, Hanlon stated: “With the benefit of additional time to consider the requested injunctive relief, and having considered the record of evidence, the text of the relevant provisions of the Indiana Constitution, the relevant case law, and the thoughtfully presented arguments and submissions of counsel for all parties, the court concludes that injunctive relief is warranted.

“Accordingly, the court grants the plaintiffs’ motion for preliminary injunction and prohibits the defendants’

enforcement of S.B. 1, pending decision on the merits in this matter.”

In a response to the judge’s order, Indiana Right to Life CEO Mike Fichter said that the “blockage of Indiana’s new law means over 161 unborn children will continue to lose their lives to abortion every week this injunction stays in effect.

“We are encouraged by the judge’s acknowledgment of the state’s legitimate interest in protecting unborn babies and are hopeful the blockage will be brief,” he said in a statement.

The Indiana Catholic Conference, the public policy voice for the Church in Indiana, issued a statement saying it respects “the legal process, but are disappointed that while the injunction is in place more lives could be lost. We pray for an ultimate decision that will promote a culture of life and respect the dignity of the pre-born.”

Indiana Attorney General Todd Rokita also issued a statement on Sept. 22, saying, “We plan to appeal and continue to make the case for life in Indiana. Our office



A pro-life advocate prays during a “Love Them Both” rally sponsored by Indiana Right to Life on July 26 at the Indiana Statehouse in Indianapolis. The rally took place while an Indiana Senate committee was preparing to vote on a bill that would ban most abortions in the state. (File photo by Sean Gallagher)

remains determined to fight for the lives of the unborn, and this law provides a reasonable way to begin doing that.”

According to a Sept. 24 article in *The Republic*, Rokita requested on that day that the Indiana Supreme Court review the preliminary injunction ruling rather than first going before the Court of Appeals of Indiana. †

Arizona judge rules 1864 law banning nearly all abortions can take effect

TUCSON, Ariz. (CNS)—Arizona Attorney General Mark Brnovich praised Pima County Superior Court Judge Kellie Johnson for ruling on Sept. 23 that a state law prohibiting nearly all abortions can take effect.

“We applaud the court for upholding the will of the Legislature and providing clarity and uniformity on this important issue,” Brnovich said in a tweet. “I have and will continue to protect the most vulnerable Arizonans.”

The Republican attorney general filed a motion in July asking the court to allow the law to take effect.

Enacted in 1864, before Arizona became a state, the law prohibits all abortions except to save the life of a pregnant woman.

The law had been blocked since 1973, the year the U.S. Supreme Court handed down its decision in *Roe v. Wade* legalizing abortion across the country. That year, the Arizona Court of Appeals

found the state ban to be unconstitutional and it was enjoined in superior court.

With its ruling on June 24 that overturned *Roe*, the U.S. Supreme Court returned the issue of abortion to the states.

In her decision, Johnson wrote: “The court finds that because the legal basis for the judgment entered in 1973 has now been overruled, it must vacate the judgment [blocking the 1864 law] in its entirety. ... While there may be legal questions the parties seek to resolve regarding Arizona statutes on abortion, those questions are not for this court to decide here.”

Brittany Fonteno, CEO of Planned Parenthood Arizona, said the judge’s ruling will “strip Arizonans from their right to live under a rule of law that respects our bodily autonomy and reproductive decisions.”

Supporters of legal abortion were expected to appeal Johnson’s decision. Earlier this year, lawmakers passed

a ban on abortions after 15 weeks of pregnancy, which Republican Gov. Doug Ducey signed into law. He said it will remain in place, but others

said the reinstated 1864 law would take precedence.

Still others said that having “dueling laws” will lead to confusion. †

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Editorial

National synthesis shares common hopes, joys, wounds

The Catholic Church is not primarily an organization or institution. It is an organism, a living body, that grows, suffers and has experiences—both positive and negative. To understand the Church, it helps to know what it's like to belong to a large family. The joys of family life are immense, but the "wounds" can at times seem especially painful.

A "national synthesis" was published by the United States Conference of Catholic Bishops (USCCB) on Sept. 19 following an extensive process of listening sessions conducted in dioceses throughout the U.S., including the Archdiocese of Indianapolis. They were part of the preparation of the Church around the world for a meeting of the Synod of Bishops in 2023 on synodality.

The national synthesis reveals that the Catholics who participated welcomed the opportunity to share with others their hopes and joys, but also their hurts and disappointments.

The national synthesis summarizes the results of a two-year process that began in October 2021 with dioceses and parishes engaging in dialogue through listening sessions. Each diocese prepared a report of what was heard at its sessions. These reports were then sent to the USCCB, and a national summary was created and sent to the Holy See.

Bishop Daniel E. Flores of Brownsville, Texas, chairman of the USCCB Committee on Doctrine, who shepherded the preparation of the synthesis, wrote, "This pivotal document is the culmination of 10 months of intentional listening. The synodal consultations, from parishes, dioceses, and national regions, express the voices of hundreds of thousands in our local Churches."

These contributions represent more than 22,000 reports from individual parishes and other groups. There were more than 30,000 opportunities to participate in the synod through in-person and virtual listening sessions as well as online surveys. And an estimated 700,000 people participated in the diocesan phase of the synod in the United States.

What do "hundreds of thousands" of members of the Catholic family in the U.S. have to say about their experiences? There is, of course, a diversity of opinions on just about every aspect of ecclesial experience, including liturgy, sacramental life, pastoral practice and ministry to people in every imaginable situation. The national synthesis attempts to pull these together under the following four headings:

• **Enduring Wounds.** Chief among the enduring wounds that afflict the people of God in the United States is the still unfolding effects of the clergy sexual abuse crisis. The sin and crime of sexual abuse has eroded not only trust in the hierarchy and the moral integrity of the Church, but also created a culture of fear that keeps people from entering into relationship with one another and thus from experiencing the sense of belonging and connectedness for which they yearn.



• **Enhancing Communion and Participation.** The Eucharist in the lives of Catholics was a significant starting point for many of the synodal consultations. While divisions exist, many saw the Eucharist as the source of hope for greater unity as the Body of Christ. The most common desire named in the synodal consultations was to be a more welcoming Church where all members of the people of God can find accompaniment on the journey.

• **Ongoing Formation for Mission.** Another common hope that emerged from the synodal consultations was the desire for lifelong spiritual, pastoral and catechetical formation as disciples. Synodal consultations made clear the importance of evangelization as we continue to live out the Church's mission, which requires stronger formation. The need for ongoing formation was keenly seen in the area of social mission, communications and co-responsibility.

• **Engaging Discernment.** Discernment is a practice of the Church carried on in a spirit of prayer, meditation and ongoing dialogue. Discernment requires local, attentive listening to one another within and outside of the Church; participation, honesty, and realism; and a continued willingness to learn. The rediscovery of listening as a basic posture of a Church called to ongoing conversion is one of the most valuable gifts of the synodal experience in the United States.

Many news reports have focused their attention on the "wounds" that were expressed in the listening sessions, but the experience of coming together as fellow travelers on a synodal journey of faith also revealed the deep gratitude and loyalty of Catholic communities throughout the United States. As the national synthesis report states in its conclusion: "These spiritual conversations and fraternal dialogues have renewed a sense of common love and responsibility for the good of our Church. ... Through participation in the diocesan phase of the synod, the people of God have already begun to build the Church for which they hope."

All are urged to read the National Synthesis Report, available online at www.usccb.org/synod. If you were not able to participate in the synod process earlier and still wish to do so, a form is provided online. Let your voice be heard along with hundreds of thousands of Catholics nationwide!

—Daniel Conway

Reflection/John Shaughnessy

A sacred place close to the heart—and the special gifts it brings

NOTRE DAME, Ind.—There are places for many of us that touch our soul more deeply, sacred places where we feel closer to Christ and the Blessed Mother as we share our joys, our fears, our hopes and our heartbreaks.



For most of my long life, that place has been the Grotto on the campus of the University of Notre Dame. There, in moments of worry, indecision and thanksgiving as a student, I felt even closer to the Blessed Mother, knowing the comfort she could give and firmly believing that she would intercede with her Son for me, a belief that connected me even more to both of them.

Ever since, I have regularly returned to that sacred place as a son, a brother, a husband, a father, a grandfather and a friend, kneeling in front of this shrine and talking to Mary after lighting a candle there—a candle that sometimes I have prayed would illuminate a hope, a candle that other times I have hoped would chase away the darkness of my fears, my doubts, my heartbreaks.

Through all the years, through all the visits there, I can't remember a time when I left the Grotto that I didn't feel that the Blessed Mother had heard me, that she and her Son were walking with me. It's a feeling of security, of humility, of believing that my life—our lives—are connected to them by their care and their love.

While the power of that connection makes the Grotto my favorite place on that beautiful campus, my second favorite place at Notre Dame evokes a different kind of power—the powerful combination of imagination, faith and determination, a great gift that God has bestowed on humanity to make this world a better place.

This site is near a log cabin on a grassy hill overlooking St. Mary's Lake. It's the place where Holy Cross Father Edward Sorin, Notre Dame's founder, and seven Holy Cross brothers arrived in late November of 1842 after an 11-day journey of more than 250 miles on foot and in wagons from Vincennes to South Bend. And the journey was made during

a brutal early winter when the snow along the way was as deep as a foot.

A marker on that grassy hill shares the letter that Father Sorin wrote on Dec. 5, 1842, to Blessed Basil Moreau, the priest who founded the Congregation of Holy Cross in France.

In part, Father Sorin wrote, "This attractive spot has taken from the lake which surrounds it the beautiful name of Notre Dame du Lac. ... It is from here that I write you now.

"Everything was frozen over. Yet it all seemed so beautiful. The lake, especially with its broad carpet of dazzling white snow, quite naturally reminded us of the spotless purity of our august Lady whose name it bears, and also of the purity of soul that should mark the new inhabitants of this chosen spot ...

"Though it was quite cold, we went to the very end of the lake, and like children, came back fascinated with the marvelous beauties of our new home. ... Once more we felt that Providence had been good to us and we blessed God from the depths of our soul.

"Will you permit me, dear Father, to share with you a preoccupation which gives me no rest? Briefly, it is this: Notre Dame du Lac was given to us by the bishop only on condition that we establish here a college at the earliest opportunity. As there is no other school within more than a hundred miles, this college cannot fail to succeed. ... Before long, it will develop on a large scale. ... It will be one of the most powerful means for good in this country.

"Finally, dear Father, you cannot help see that this new branch of your family is destined to grow under the protection of Our Lady of the Lake and of St. Joseph. At least, this is my deep conviction. Time will tell if I am wrong."

Two sacred places. One reminds us to bring our joys, our fears, our hopes and our heartbreaks to Jesus and his mother. The other reminds us how God calls us to use the gifts he has given us to make this world a better place in any way we can.

And both rest on the foundation, the firm belief, that Jesus and his mother will be there for us on our journey, comforting and guiding us with their love.

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



The Grotto of Our Lady of Lourdes at the University of Notre Dame in Notre Dame Ind., is one-seventh the size of the famed French shrine where the Virgin Mary appeared to St. Bernadette on 18 occasions in 1858. (File photo by Natalie Hoefler)



Christ the Cornerstone

God's Word is the source of our joy

“Lord God, your words were found and I consumed them; your word became the joy and the happiness of my heart” (Jer 15:16).

Today, Sept. 30, our Church celebrates the Memorial of St. Jerome, who was a great Scripture scholar and the primary translator of the Bible from original Hebrew and Greek sources into Latin. Jerome's list of writings is extensive and, as a theologian, he wrote many polemical and historical essays besides his biblical works.

Jerome was a passionate man who tried to live according to strict ascetic practices and who did not hesitate to criticize others (especially the clergy) when he believed they were lax in their observance of Christian virtues.

That made Jerome a controversial figure in fifth-century Rome, but his all-too-human weaknesses didn't prevent the Church from recognizing his remarkable gifts as a student of divine revelation and a patron saint of all who seek to break open the word of God.

The word of God occupies a place of honor in our Church's worship, catechesis and social ministry. We believe that God has reached out to us

to reveal both his identity and his love for us.

The diverse writings that we have received from the inspired authors of the Old and New Testaments—guided always by the Holy Spirit—form the content of our faith. As interpreted and approved by the Church, these holy words that together make up God's word provide us with insights into who God is and who we are called to become as women and men made in God's image.

As Pope Francis teaches us, the word of God “transforms an ordinary day into the today in which God speaks to us.” The pope believes that it is important for all of us “to keep a Gospel within reach, and to calmly read and re-read a small passage every day.”

Since the word of God has the power to change us—to draw us closer to God and to one another—it's important that we be familiar with what the Lord has to say to us as we face the opportunities and challenges of living the Gospel in our contemporary society. “Because when the Gospel enters into today's world, it fills it with God,” the pope teaches. By continually familiarizing ourselves with the Gospel, Pope Francis

says, “it will bring us the newness and joy of God.”

St. Jerome would agree wholeheartedly. His entire life and ministry were dedicated to making the word of God more accessible to those who seek to know, love and serve God faithfully. As he said, “Whoever ignores the Scriptures ignores Christ.” And, of course, it is Jesus Christ himself who opens our minds and hearts to understand the word of God as it comes to us in and through sacred Scripture.

One of the greatest gifts of our time is the rediscovery of Scripture in the life of the Church and in daily life. As Pope Francis has said, “Never before as today has the Bible been so accessible to all and in all languages, now even in audiovisual and digital formats.”

The Holy Father often refers to the Bible as “a love letter from the one who knows us best.” That's why he encourages everyone to read a brief selection from one of the Gospels every day.

Speaking about the synodal process that our Church is currently engaged in, Pope Francis says:

The word of God is also the beacon

that guides the synodal journey that has begun throughout the Church. As we strive to listen to each other, with attention and discernment, let us listen together to the word of God and the Holy Spirit. May Our Lady obtain for us the constancy to nourish ourselves with the Gospel every day.

God's word serves as both a companion and a guide on our life's journey. As a companion, it offers encouragement and hope based on the experiences of others who from the beginning of salvation history have travelled the paths that we are taking. As a guide, it shows us how to avoid the pitfalls and the wrong turns leading to dead-ends that we are tempted to take. By keeping the word of God close at hand, we have a much better chance of finding our way.

Let's ask the Blessed Virgin Mary and St. Jerome to intercede for us. May we never lose the joy of spreading the Gospel, and may we listen attentively to Jesus, the Word of God who took on human flesh and became our brother.

As we confront the challenges of Christian life today, may we use sacred Scripture as a companion and guide on our synodal journey. †



Cristo, la piedra angular

La Palabra de Dios es la fuente de nuestra alegría

“Si encontraba tus palabras las devoraba: tus palabras me servían de gozo, eran la alegría de mi corazón” (Jer 15:16).

Hoy, 30 de septiembre, nuestra Iglesia celebra el memorial de san Jerónimo, que fue un gran estudioso de las Escrituras y el principal traductor de la Biblia de las fuentes originales hebreas y griego al latín. La lista de escritos de Jerónimo es extensa y, como teólogo, escribió muchos ensayos polémicos e históricos además de sus obras bíblicas.

Jerónimo era un hombre apasionado que intentaba vivir según estrictas prácticas ascéticas y que no dudaba en criticar a los demás (especialmente al clero) cuando creía que eran poco rigurosos en la observancia de las virtudes cristianas.

Esto lo convirtió en una figura controvertida en la Roma del siglo V, pero sus debilidades, demasiado humanas, no impidieron que la Iglesia reconociera sus notables dotes como estudioso de la Revelación Divina y santo patrón de todos los que buscan descifrar la Palabra de Dios, la cual ocupa un lugar de honor en el culto, la catequesis y la pastoral social de nuestra Iglesia. Creemos que Dios se ha acercado a nosotros para revelar tanto su identidad como su amor por nosotros.

Los diversos escritos que hemos recibido de la inspiración de los autores inspirados del Antiguo y del Nuevo Testamento—guiados siempre por el Espíritu Santo—forman el contenido de nuestra fe. Interpretadas y aprobadas por la Iglesia, estas palabras sagradas que componen la Palabra de Dios nos permiten comprender quién es Dios y quiénes estamos llamados a ser como mujeres y hombres hechos a imagen de Dios.

Tal como nos enseña el Papa Francisco, la Palabra de Dios “transforma un día ordinario en el presente en el que Dios nos habla.” El Papa cree que es importante que todos “tengamos un Evangelio al alcance de la mano, y que leamos y releamos con calma un pequeño pasaje cada día.”

Dado que la Palabra de Dios tiene el poder de cambiarnos—de acercarnos a Dios y a los demás—es importante que nos familiaricemos con lo que el Señor tiene que decirnos al enfrentarnos a las oportunidades y desafíos de vivir el Evangelio en nuestra sociedad contemporánea. “Porque cuando el Evangelio entra en el mundo de hoy, lo llena de Dios,” nos enseña el Papa. Familiarizarnos continuamente con el Evangelio, dice el Santo Padre, “nos traerá la novedad y la alegría de Dios.”

San Jerónimo estaría totalmente

de acuerdo. Toda su vida y su ministerio estuvieron dedicados a hacer más accesible la Palabra de Dios a quienes buscan conocer, amar y servir a Dios con fidelidad. Como dijo: “Quien ignora las Escrituras ignora a Cristo.” Y, por supuesto, es el mismo Jesucristo quien abre nuestras mentes y corazones para entender la Palabra de Dios tal como nos llega en la Sagrada Escritura y a través de esta.

Uno de los mayores regalos de nuestro tiempo es el redescubrimiento de las Escrituras en la vida de la Iglesia y en la vida cotidiana. Según lo ha señalado el Papa Francisco, “nunca antes como hoy la Biblia ha sido tan accesible para todos y en todas las lenguas, ahora incluso en formatos audiovisuales y digitales.”

El Santo Padre se refiere a menudo a la Biblia como “una carta de amor de quien más nos conoce.” Por eso anima a todos a leer cada día una breve selección de uno de los Evangelios.

Hablando del proceso sinodal en el que está inmersa nuestra Iglesia, el Papa Francisco dice:

La Palabra de Dios es también el faro que guía el recorrido sinodal iniciado en toda la Iglesia. Mientras nos comprometemos a escucharnos unos a otros, con atención y

discernimiento—porque no es hacer una encuesta de opiniones, no, sino discernir la Palabra, ahí—escuchemos juntos la Palabra de Dios y el Espíritu Santo. Y que la Virgen nos conceda la constancia para nutrirnos cada día con el Evangelio.

La Palabra de Dios nos sirve de compañía y de guía en el camino de nuestra vida. Como compañera, ofrece ánimo y esperanza basados en las experiencias de otros que desde el principio de la historia de la salvación han recorrido los caminos que nosotros transitamos ahora. Como guía, nos muestra cómo evitar las trampas y los giros erróneos que conducen a callejones sin salida que estamos tentados a tomar. Si tenemos la Palabra de Dios a mano, tendremos más posibilidades de encontrar nuestro camino.

Pidamos a la Santísima Virgen María, y a san Jerónimo, que intercedan por nosotros. Que nunca perdamos la alegría de difundir el Evangelio, y que escuchemos con atención a Jesús, el Verbo de Dios que adoptó forma humana y se hizo nuestro hermano.

Al enfrentarnos a los desafíos de la vida cristiana de hoy, que la Sagrada Escritura nos sirva de compañía y guía en nuestro camino sinodal. †

Events Calendar

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

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.

Mount Saint Francis Center for Spirituality Chapel, 101 St. Anthony Dr., Mt. St. Francis. **Transitus**, 7 p.m., prayer service celebrating St. Francis of Assisi, reception with appetizers to follow. Information: mountsaintfrancis.org, 812-923-8817.

October 4

Indianapolis Marriott Downtown, 350 W. Maryland St., Indianapolis. **Right to Life of 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@rtindy.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.

October 7

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

Our Lady of the Greenwood Church, 335 S. Meridian St., Greenwood. **First Friday bilingual celebration of the Most Sacred Heart of Jesus**, Mass 5:45 p.m. followed by adoration until 9 p.m., sacrament of reconciliation available. Information: 317-750-7309, msross1@hotmail.com.

October 9

Our Lady of the Most Holy Rosary Catholic Church, 520 Stevens St., Indianapolis. **Rosary Coast to Coast Prayer Walk**, 3:30-5:30 p.m., exposition of Blessed Sacrament followed by rosary in church or on three-mile procession through downtown Indianapolis, ends with Benediction in church. Information: holyrosary.prolife@gmail.com.

October 11

Church of the Immaculate Conception, 1 Sisters of

Providence, Saint Mary-of-the-Woods, St. Mary-of-the-Woods. **Taizé Prayer at the Woods**, 7-8 p.m., silent and spoken prayers, simple music, silence, virtual option available at cutt.ly/Taize. Information: 812-535-2952, provctr@spsmw.org.

October 12

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.

October 13-16

JW Marriot, 10 S. West St., Indianapolis. **National Black Catholic Men's Conference**, opening Youth Rally Oct. 13 at St. Rita Parish, 1733 Dr. Andrew J. Brown Ave., Indianapolis, 7 p.m.; keynotes, adult and teen tracks, workshops, health fair, vendors, Mass, praise and worship, \$65 ages 13-17, adults \$150. Information, registration: cutt.ly/NBCMC. Questions: 317-236-1474, pspringer@archindy.org.

October 14

SS. Peter and Paul Cathedral, 1347 N. Meridian St., Indianapolis. **Night of Adoration for Peace in Nicaragua**, 7-9:30 p.m., bilingual, adoration, prayers

for Nicaragua. Information: felixjavierministry@gmail.com.

October 14-15

Planned Parenthood, 8590 Georgetown Rd., Indianapolis. **40 Days for Life Overnight Prayer Vigil**, 7 p.m. Fri.-7 a.m. Sat., Msgr. Joseph Schaedel kickoff prayer leader, sponsored by Indiana Knights of Columbus. Information: larry@indianakofc.org.

October 14-16

Sisters of Providence of Saint Mary-of-the-Woods, 1 Providence Way, St. Mary-of-the-Woods. **Come and See Retreat**, 7 p.m. Fri.-2 p.m. Sun., single women ages 18-42 exploring religious life, includes housing and meals, free. Registration and information: ComeandSee.SistersofProvidence.org, 361-500-9505 or jluna@spswm.org.

October 15

St. Charles Borromeo Parish, 213 W. Ripley St., Milan. **Harvest Dinner**, 4-7 p.m., Mass at 5 p.m., raffles for cash, quilts and beef, country store, turtle soup, pulled pork dinner with sides and dessert \$13 adults, \$7 kids, ages 5 and younger free. Information: 812-654-7051 or st.charleschurch@yahoo.com.

October 15-16

Our Lady of the Springs Church, 8796 W. State Rd. 56,

French Lick. **Bruté Weekend**, Sat. 5 p.m. and Sun. 11 a.m. Masses celebrated by Father Joseph Moriarty, Bishop Simon Bruté College Seminary rector, talk on how the seminary forms future priests. Information: Ellen Sanders, 317-236-1501 or esanders@archindy.org.

October 16

Our Lord Jesus Christ the King Church, 833 Triangle Rd., Paoli. **Bruté Weekend**, 9 a.m. Mass celebrated by Father Joseph Moriarty, Bishop Simon Bruté College Seminary rector, talk on how the seminary forms future priests. Information: Ellen Sanders, 317-236-1501 or esanders@archindy.org.

October 17

Sr. Thea Bowman Black Catholic Women Monthly Prayer Gathering, via Zoom, third Monday of each month, sponsored by archdiocesan Black Catholic Ministry, 7 p.m. Join meeting: cutt.ly/SrTheaPrayer, meeting ID: 810 3567 0684 or dial-in at 301-715-8592. Information: Pearlette Springer, pspringer@archindy.org or 317-236-1474.

October 19

Calvary Mausoleum Chapel, 435 W. Troy Ave., Indianapolis. **Monthly Mass**, 2 p.m. Information: 317-784-4439 or www.catholiccemeteries.cc. †

Wedding Anniversaries

J. JAY AND MARLENE (SMITH) LOOMIS, members of Our Lady of Lourdes Parish in Indianapolis, will celebrate their 65th wedding anniversary on Oct. 5.

The couple was married in St. Michael Church in Beaver Dam, Wis., on Oct. 5, 1957.

They have four children: Lauri Griffin, Julie McKee, Jon and Syd Loomis.

The couple also has seven grandchildren and 11 great-grandchildren.



JOSEPH AND MARGARET (LAUDICK) KIEFER, members of St. Mark the Evangelist Parish in Indianapolis, celebrated their 60th wedding anniversary on Sept. 1.

The couple was married in St. Mark the Evangelist Church in Indianapolis on Sept. 1, 1962.

They have three children: Cynthia Eakle, Deborah Schrader and James Kiefer.

The couple also has 11 grandchildren and several great-grandchildren.



JEROME AND ALICE (JOERGER) LAMPING, members of Holy Family Parish in Oldenburg, will celebrate their 60th wedding anniversary on Oct. 13.

The couple was married in St. Martin Church in Yorkville (now a campus of All Saints Parish in Dearborn County) on Oct. 13, 1962.

They have two children: Brenda Meyer and Brian Lamping.

The couple also has three grandchildren.



DON AND CAROL (STROBEL) DAUBY, members of St. Paul Parish in Tell City, will celebrate their 55th wedding anniversary on Oct. 7.

The couple was married in St. Paul Church in Tell City on Oct. 7, 1967.

They have two children: Nancy Dauby Meyer and Greg Dauby.

The couple also has three grandchildren.



RONALD AND JUDITH (COLLINS) HAGAN, members of SS. Peter and Paul Cathedral Parish in Indianapolis, will celebrate their 50th wedding anniversary on Oct. 7.

The couple was married in the Capehart Chapel at Offutt Air Force Base in Bellevue, Neb., on Oct. 7, 1972.

They have two children: Andrew and Patrick Hagan.

The couple also has two grandchildren.



Right to Life of Johnson and Morgan Counties banquet on Oct. 20 will feature *Almost Daddy* author Gregory Mayo

Right to Life of Johnson and Morgan Counties will host its annual banquet at Mt. Gilead Church, 6019 E. S.R. 144, in Mooresville, at 6:30 p.m. on Oct. 20.

During the dinner, a keynote address will be given by Gregory Mayo, author of *Almost Daddy*, a fictional story about a man seeking God's healing after the abortion of his unborn child.

The story is similar to Mayo's own. By the age of 22, he had suffered the loss of two children through abortion. According to an Amazon.com author biography,

Mayo's "passion is helping others find peace, forgiveness and restored relationship with God. For Greg, this work is done through story and public speaking."

Tickets are \$35 and must be ordered by Oct. 15. Proceeds benefit Right to Life of Johnson and Morgan Counties, which works to promote the right to life, without which "all other rights are meaningless" (facebook.com/RightToLifeJMCIndiana).

For more information or to reserve tickets, call 317-697-2441 or send an e-mail to righttolifejmc@gmail.com. †

Mount St. Francis will offer men's discipleship retreat on Oct. 28-30

A men's discipleship retreat titled "Go Out Into the World" will take place at Mount St. Francis Center for Spirituality, 101 St. Anthony Dr., in Mt. St. Francis, from 7 p.m. on Oct. 28 through noon on Oct. 30.

Men have a unique and important role to play as disciples of Christ in carrying out his commandment to "Go out into the world and proclaim the good news" (Mk 16:15). There are many ways of doing this—one size does not fit all.

This retreat, led by Conventual Franciscan Father Vince Petersen,

will focus on the various aspects of what it means to be a disciple, disciplined in the ways of the Gospel. The retreat will include Scripture, conferences, prayer, traditional devotions, silence, opportunities for faith sharing and Mass.

The cost is \$225, which includes lodging for two nights in a private room and four meals.

For more information or to register, go to www.mountsaintfrancis.org, call 812-923-8817 or e-mail artist@mountsaintfrancis.org. †

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.

Events and retreats can be submitted to *The Criterion* by logging on to www.archindy.org/events/submission, or by mailing us at 1400 N. Meridian St., Indianapolis, IN 46202, ATTN: Ann Lewis, or by fax at 317-236-1593.

Catholic leaders weigh in on upcoming Supreme Court term

WASHINGTON (CNS)—The Supreme Court begins its new term on Oct. 3, jumping right back into the fray with cases that take on affirmative action, voting, immigration, the environment and freedom of speech.

This term will include a new member, Justice Ketanji Brown Jackson, replacing Justice Stephen Breyer, who retired at the end of last session. It also will be the first time the public will be allowed back inside the court since the start of the pandemic.

In late September, the court had not announced if it will continue to provide live audio of oral arguments.

Another change is outside. Barriers around the court since May—after protests erupted following a leak of the court’s draft opinion on its *Dobbs v. Jackson Women’s Health Organization* decision—have now been removed. The investigation into that leak, ordered by Chief Justice John Roberts, is still continuing.

For now, the court has agreed to hear 27 cases and has scheduled 18 of them.

In the weeks leading up to the court’s new session, law schools and think tanks have presented panels on big cases coming up and speculation on how the justices might respond.

Adam Liptak, a Supreme Court reporter for *The New York Times*, who moderated a few of these panels, pointed out in a Sept. 15 preview by the American Constitutional Society that the court was not taking a breather after just finishing “a tumultuous term.”

And this term, as in many previous sessions, Catholic leaders have something to say about major cases coming up.

One case getting a lot of attention is *303 Creative v. Elenis* about a Colorado graphic designer who does not want to create wedding websites for same-sex couples based on her Christian beliefs about marriage. The case, which does not have a date yet for oral arguments, is similar to the 2017 case involving a Colorado baker who refused to make a custom wedding cake for a same-sex couple based on his religious beliefs.

The U.S. Conference of Catholic Bishops (USCCB), joined by the Colorado Catholic Conference and other religious groups, are siding with the designer as they did with the baker five years ago.

In an *amicus* brief they said this case gives the court the chance to clarify free speech issues it said the court fell short of doing in the previous case, *Masterpiece Cakeshop v. Colorado Civil Rights Commission*.

In a Sept. 21 court preview by the Federalist Society, one panelist described the website case as a sequel to the court’s bakery decision, and noted that the initial case “didn’t actually address the big speech issues at play” and instead took an “off ramp narrowly in favor of the baker on very established religious liberty grounds.”

“Here we have a new court,” Amanda Shanor, assistant professor of legal studies and business ethics at the Wharton School at the University of Pennsylvania, noted.

One difference is that in the current case, the artist, Lorie Smith, is not fighting a specific incident, as was the baker who denied baking a custom cake for a same-sex couple. Smith wants the court to weigh in before she is even asked to design a website for a same-sex couple.

Even though she does not wish to provide a service based on her Christian beliefs about marriage, the case hinges on her freedom of speech claim.

Shanor said Supreme Court preview panels in 2017 likely didn’t predict the baker winning, but now she already is pretty sure the court will likely rule in the artist’s favor and said the case could have broad implications about who can be viewed as an artist.

The USCCB’s brief said there is a “pressing need for the court to clarify how the compelled speech doctrine applies to wedding-vendor cases and other disputes.” It urged the justices to do what they have done in the past: “Apply the Free Speech Clause to protect religious speech, thereby strengthening liberty not just for the religious but for all society.”

It also said the current case “provides an appropriate and especially important opportunity to invoke free speech protections again to address the ongoing tensions



The Supreme Court is seen in Washington on June 7. (CNS photo/Tyler Orsburn)

in wedding-vendor cases and in the current cultural context more broadly,” and implored the court to “protect individuals from compelled speech and to provide space in the public square for minority voices.”

Other groups that filed briefs on behalf of the wedding vendor included CatholicVote.org, the Thomas More Society, the Catholic League for Religious and Civil Rights and Becket.

DignityUSA, an unofficial Catholic support group for gay Catholics and their families, and New Ways Ministry, a Catholic pastoral outreach to LGBTQ people and their families, joined a brief filed by 30 religious and civil rights groups opposing the graphic artist’s case.

“Carving out this broad exemption would allow public businesses to legally exclude customers based on their identities,” it said, adding that “instead of safeguarding every citizen’s right to buy goods and services from businesses open to the public,” the proposed exemption “would further hurt the very people these civil rights laws were designed to protect.”

Another hot-button topic before the court this year involves affirmative action with two separate cases—from Harvard University and the University of North Carolina—challenging the way higher education institutions use race as a factor in their admission process.

The court chose to hear the two challenges on Oct. 31 separately, since Justice Jackson recused herself from the Harvard case because she just recently finished serving a six-year-term on the university’s board of trustees.

Georgetown University filed an *amicus* brief with 56 Catholic colleges and universities urging the court to uphold affirmative action in admissions in these cases that challenge a 40-year legal precedent.

The brief, joined by the University of Notre Dame, the College of the Holy Cross, DePaul University and Villanova University, among others, said the right to consider racial diversity in admissions is essential to their academic and religious missions and is “inextricably intertwined” with their religious foundations.

The brief also argued that this right is rooted in the First Amendment’s guarantee of free speech and free exercise of religion, particularly for Catholic higher education institutions, whose ability to have discretion in how they choose students is critical to their religious missions.

The challengers in both cases are urging the justices to overrule their 2003 decision in *Grutter v. Bollinger*, a ruling that said the University of Michigan could consider race in its undergraduate admissions process as part of its efforts to obtain a diverse student body.

Catholic leaders and immigration groups also will be

paying attention to *United States v. Texas*, which does not have an argument date yet.

The case will once again examine the executive branch’s authority to set immigration policy, criticized by Texas and Louisiana leaders as too lenient. It specifically challenges federal policy that prioritizes certain groups of unauthorized immigrants for arrest and deportation.

In the last term, the court ruled 5-4 in *Biden v. Texas* that the administration could end the Trump-era “Remain in Mexico” policy, or the Migrant Protection Protocols, that required people seeking asylum at the southern U.S. border to stay in Mexico until their asylum case could be heard.

Another Texas case, on the death penalty, has long had the attention of Texas Catholic bishops, Catholic opponents of capital punishment, as well as celebrities. The case, *Reed v. Goertz*, to be argued on Oct. 11, will examine when prisoners can pursue post-conviction claims for DNA testing of crime scene evidence.

Rodney Reed, sentenced to death more than 23 years ago for the murder of 19-year-old Stacey Stites, has maintained his innocence, and his attorneys from the Innocence Project have brought forward crime scene evidence, not tested for DNA, that they say implicates someone else.

In 2019, five days before he was scheduled to be executed, the Texas Court of Criminal Appeals granted an indefinite stay of Reed’s execution and said it was sending his case back to trial court for further review.

Sister Helen Prejean, a Sister of St. Joseph of Medaille, who is a longtime opponent of the death penalty, has been drawing attention to Reed’s case for several years, citing lack of evidence of his guilt.

Similarly, Bishop Joe S. Vasquez of Austin, Texas, said in a 2019 statement that if Reed’s execution proceeds, “there is great risk the state of Texas will execute a man who is innocent of this crime while allowing the guilty party to go free.”

Other big cases before the court this term involve voting rights, the Clean Water Act and a challenge to a California animal welfare law.

The court starts its new session amid low public support. A Gallup poll in June found just 25% of the public have confidence in the court.

A poll by Marquette University Law School this September found 40% of adults approve the job the court is doing, while 60% disapprove. A similar poll conducted by the Milwaukee Jesuit-run university in July showed 38% of adults favored the court’s work and 61% disapproved. Both results were down from court approval the poll found in 2020 and early 2021. †

Cathedral to host prayer service for Nicaragua on Oct. 14

A night of eucharistic adoration for peace in Nicaragua will take place from 7-9:30 p.m. on Oct. 14 at SS. Peter and Paul Cathedral, 1347 N. Meridian St., in Indianapolis.

The Church in Nicaragua has been increasingly repressed by the government of President Daniel Ortega, with priests being arrested and imprisoned, the apostolic nuncio and members of the Missionaries of Charity being expelled from the country, and Catholic radio stations being shut down.

In August, Bishop Rolando Alvarez of the Diocese of Matagalpa, Nicaragua, was arrested by the national police and remains in custody.

The bilingual prayer service is being organized by the Nicaraguan community in Indianapolis and will feature Catholic speaker and worship leader Felix Navarrete, a native of Nicaragua now living in Indianapolis.

For more information about the prayer service, contact Navarrete at 317-597-3751 or at felixjavierministry@gmail.com. †

La catedral será la sede de un servicio de oración por Nicaragua el 14 de octubre

Una noche de adoración eucarística por la paz en Nicaragua tendrá lugar de 7 a 9:30 p.m. el 14 de octubre en la Catedral de San Pedro y San Pablo, ubicada en 1347 N. Meridian St., en Indianápolis.

La Iglesia nicaragüense está siendo cada vez más reprimida por el gobierno del presidente Daniel Ortega, con la detención y el encarcelamiento de sacerdotes, la expulsión del país del nuncio apostólico y de miembros de las Misioneras de la Caridad, así como el cierre de emisoras de radio católicas.

En agosto, el obispo Rolando Álvarez, de la diócesis de Matagalpa (Nicaragua), fue detenido por la policía nacional y sigue bajo custodia.

La comunidad nicaragüense en Indianápolis es la organizadora del servicio de oración bilingüe que contará con la participación del orador católico y líder de culto Félix Navarrete, nicaragüense radicado en Indianápolis.

Para más información sobre el servicio de oración, póngase en contacto con Navarrete en el 317-597-3751 o en felixjavierministry@gmail.com. †

YOUNG ADULT

continued from page 1

many young people in their first semester in college:

Being away from family and friends.

Trying to find your place in a new environment and a new stage in life.

Searching for the bonds and the friendships that can lift you and sustain you in the present and the future.

Yet as she wipes the tears from her cheeks, Niky insists they are not tied to any struggles. Instead, the first-year student at Marian University in Indianapolis says, “I’m not sad or anything. These are happy tears. I think I cry more with happy tears than sad tears actually. It’s still a little unbelievable for me—to have experienced everything, to look back on everything. God is amazing.

“I feel like he’s a father to me. I was listening to a podcast last night, and it was about how God has your back. I felt a lot of connection there because everything I did was like I walked blindfolded with faith. So I think my connection with him is very clear—trusting in him in whatever I do.”

That trust in God has led Niky on the defining journey of her young life. It’s a journey in which she left her family in Mexico when she was 17, and came to the United States by herself before her senior year in high school, all to pursue a dream—a dream she is now living.

‘I definitely felt God was with me’

In the spring of 2021, Niky had already decided, with her parents’ blessing, that she would leave home to attend her senior year of high school in the United States—a decision based on the belief that the educational system in America is stronger than the one in Mexico.

With her father being an engineer, Niky was attracted to that field, too, wanting to make a contribution to society by helping find solutions to problems that involve the environment.

As someone who has played soccer at a high level since she was 6, she also dreamed of playing the sport in college.

Arriving in Florida where she lived for a brief time with an aunt, she connected with a club team whose coach set her up with a situation where she could live her senior year with a host family.

As the oldest of four children in her own family, Niky enjoyed living with the host family, which also had four children. She especially appreciated that she shared similar values and a Christian faith with the family.

“I definitely felt God was with me,” she recalls. “Everything was placed incredibly beautiful. I found a host family. I found a coach. My grades were good, and things were going well with the club team. Everything started lining up. I ended up walking to the little path God was creating for me.”

But after a few months, the first major challenge of her year arose.

“My parents called and said, ‘We just got a call from the host family.’ They were having personal issues and they weren’t going to be able to have other individuals in the house. I didn’t panic. It was, ‘How can I deal with this? How can I solve this?’”

Niky once again leaned on her faith, asking God for help. She shared the news with her high school soccer coach, confiding that if she didn’t find another host family to live with, she’d have to return to Mexico. Niky was stunned by her coach’s reaction.

“She opened up her home to me,” Niky recalls. “She said, ‘I have a room for you, as long as the school is notified about this.’ She had experience in that school for 30 years. Her reputation is amazing. Everyone respects her. She also had lost her husband about two years ago. It was an opportunity to be there for each other.”

Niky believed that God’s providence was with her again. That conviction grew with another turning point that stunned her and had her crying tears of joy.

‘I can’t believe this!’

In early January of this year, Niky was playing in a soccer showcase in Florida, a national tournament that drew the interest of college coaches from across the country, including Justin Sullivan, the head coach of the women’s soccer



As a freshman on a top-ranked, senior-dominated women’s soccer team at Marian University in Indianapolis, Silvia “Niky” Quezada, in white, works hard to take advantage of the opportunities when she gets to play. (Submitted photo)

team at Marian University.

Niky was one of the players who caught Sullivan’s attention so he sent an e-mail to her to express his interest in the possibility of her coming to play at Marian.

“At first, I was like, ‘Marian University, where is that?’” Niky says.

She became intrigued by Marian, which was also in the process of enrolling its first class of students for its new engineering program that was scheduled to start in the 2022-23 school year.

Still, there is a big difference in a coach’s interest and a coach’s firm offer, and by February Niky knew that many of her teammates on her club team had already committed to play at a college.

“I felt pressure that my time was running out, that maybe God wanted me to go back home,” Niky said. “But no, he had perfect timing with this, too.”

On a February day, Sullivan and the dean of Marian’s engineering program, Binh Tran, contacted Niky in a Zoom call. During the conversation, they offered Niky a full scholarship to attend Marian and become a part of its first engineering class.

“My reaction at first was, ‘I can’t believe this! It’s actually happening!’” Niky recalls.

“For me, this has definitely been a spiritual year. Since I left home, every little step I took, I was like, ‘Look, I’ll just let God do his job.’ I kept doing the right things. When it suddenly came, I finished the Zoom call, and I bawled my eyes out. I couldn’t believe what had happened. It was a miracle for me.”

In recruiting Niky, Sullivan noticed the “flair” and the “performance-character” of her game. Getting to know her better since she arrived on campus, three other qualities stand out to the head coach.

“She exudes confidence, not just from a soccer perspective but her personality,” Sullivan says. “With that confidence, there’s a lot of independence that she has. Most of all, she has a drive to achieve, whether it’s in academics, trying to make the world a better place through engineering or in the game she loves. She wants to get better.”

Her decision to attend Marian was also exactly part of the vision that the university wants to achieve with its E. S. Witchger School of Engineering.

“I heard from Coach Sullivan about her story and her journey to come to the United States,” says Tran, Marian’s engineering dean. “Her drive to succeed, her academic quality and her immigrant story stood out.

“Only about 20 to 25% of the engineering

degrees that are awarded are to women, who make up 50% of the population of this country. Her story embodies what we’re trying to do at Marian University—to provide access to populations that are underserved in engineering.”

‘I always felt God had my back’

Niky’s first two months at Marian have been typical of many first-semester college students—times of transition, times of fun, times of fitting in, times of trying to connect, times of humility, times of joy.

“I can say socially it’s been very fun to meet a diversity of people,” she says. “I think the transition of coming here, I feel I’m adapting pretty well. But learning how to be intentional with the different groups is important for me. For now, I want to be intentional to bonding with my soccer team as a freshman. I have a lot of friends. I like meeting a lot of people on campus.”

Playing soccer at Marian didn’t start the way she wanted because she was injured early. Still her face glows when she talks about the success of the senior-dominated team, sharing how it is one of the top teams in its college division. As with any athlete, she desperately wants to play more. At the same time, she’s willing to do whatever she is asked to help her team.

And the lessons of the past year are always with her, guiding her through the good times and the tough times. One of the best lessons she has learned is that God has always put people in her path to guide her, to walk with her, to be there for her, to let her be there for them.

That belief leads her to think of another person who touched her life during her whirlwind past year—a fellow high school senior in Florida.

“She was a big role model for me. Such a beautiful person, close to God. Her values came through in everything she did.

“It made me feel like I want to be like her. If anyone else has a challenge, I want to be there for them. She also appreciated me. We ended up having a beautiful friendship.”

The past year has also confirmed for Niky that she has a friend in God.

“I would wake up every morning and take a walk and have a conversation with God. Every night, it would be listening to music and talking to God. I had ups and downs, but his presence was very constant in our conversations.”

Her tears start to flow again.

“I would tell him I was afraid of things that could go wrong. I would tell him that I trust in him. I would ask him to help me, that I would need his strength.

“I always felt God had my back every time.” †

MISSIONARIES

continued from page 1

“The world sees someone who’s been pushed aside, as Pope Francis says, to the peripheries. You see the dignity of that person whom you’ve been called to serve. I’m preaching to the choir. You know this better than me.”

Earlier in September was the 25th anniversary of the death of St. Teresa, commonly known as Mother Teresa.

Two of the Missionaries of Charity who serve in Indianapolis knew Mother Teresa and spoke with *The Criterion* about the effect she had on their lives. They also reflected on the ministry that they do on the streets of Indianapolis and through a shelter for women and children that they operate in their convent.

Sister Kiron Jyoti was 19 when she joined the Missionaries of Charity in 1995. Growing up near Calcutta, she often heard Mother Teresa’s name in her family home.

“My mother loved Mother Teresa so much,” she said. “Every night after evening prayer in my home, my mother spoke about Mother Teresa. She talked about how much Mother Teresa loved God, how she picked up people from the streets, found a home for them, fed them, cleaned them. She talked about how she saw Jesus in them.

“I was influenced by that.”

Sister Kiron Jyoti got to know Mother Teresa herself after entering the order.

“Mother was just a simple woman like any of us,” she said. “We had tea together or dinner together. She was a very joyful person. Her love for God was so deep. You could feel it when you were around her.”

The sister was in the second year of her novitiate when Mother Teresa died on Sept. 5, 1997.

“I was there when Mother passed away that evening,” she said. “It was at about 8:15. The news went out and plenty of people came. It was like they



Three member of the Missionaries of Charity on Sept. 21 kneel in the chapel of their Our Lady of Peace Convent in Indianapolis while Archbishop Charles C. Thompson celebrates Mass. (Photos by Sean Gallagher)

were breaking down the motherhouse.

“It was a sad experience. It was like part of my life had gone. But we knew that she had gone home to God. That’s what she taught us. There was a lot of support from people.”

Sister Janita, the superior of the Missionaries of Charity in Indianapolis, didn’t know much about Mother Teresa while growing up in a part of India far from Calcutta. But as she came to know the sisters of the order and their ministry, she chose to join them.

Later, Mother Teresa personally took her to Rome and then to the Philippines to minister in both places.

“Mother was very simple,” Sister Janita said. “She told everyone that she met, ‘Jesus loves you.’”

Both Sister Kiron Jyoti and Sister Janita have ministered in countries around the world before coming to Indianapolis earlier this year.

“There are two kinds of poverty—material poverty and spiritual poverty,” Sister Kiron Jyoti said. “We are well to do here materially. But we have a lot of spiritual poverty.”

She noted that the women who come to stay in their shelter, usually for no more than three weeks, know both kinds of poverty.

“The ladies who come here are very broken,” she said. “I talk with them. I try to listen with an understanding heart. Many of them find peace before they leave this house.”

“We tell the ladies who come here when we pray with them that God brought them here and that they are

our sisters,” said Sister Janita. “Then they are happy, because we are one with them.”

In addition to serving the women and children who come to their shelter, the Missionaries of Charity in Indianapolis teach children preparing for their first Communion at nearby St. Philip Neri Parish. They also visit women incarcerated in the Marion County Jail.

And they simply walk regularly through their neighborhood, usually praying the rosary while they do, wearing their distinctive white sari habit marked with blue stripes.

“It’s a witness,” said Sister Kiron Jyoti. “Whenever they see us with our religious habit, it’s a witness. Like St. Francis said, we preach without preaching. When we walk along the street, we’re praying the rosary for all the people, for our own conversion and the conversion of others. It’s the same work that we carry on no matter where we go.”

As they walk through their neighborhood, they learn a lot about it simply by watching and observing.

Once, the sisters saw places on the streets where women involved in prostitution would be picked up.

So, the sisters went to those places while carrying a statue of Our Lady of Fatima, blessed them with holy water, prayed the rosary and left Miraculous Medals on the ground.

“Now we don’t see any people there or cars picking them up,” said Sister Janita. “It’s disappeared. It’s there no more.”

All of their ministry is powered by prayer. The sisters pray four and a half hours each day, starting at 5 a.m. with an hour of prayerful meditation. They also worship daily at Mass and during a holy hour before the Blessed Sacrament.

“It’s like a car,” said Sister Kiron Jyoti. “When the fuel goes out, what do you do? You go to the gas station and fill it up. That’s what we do. We fill up ourselves. And when we’re full with Jesus, we go out.”

In the chapel of each Missionaries of Charity convent there is painted by the crucifix behind the altar the words, “I thirst.” They are the words of Christ while on his cross recorded in the Gospel of St. John (Jn 19:28).

While traveling on a train in India in 1947, before she founded the Missionaries of Charity, St. Teresa had a vision of Christ in which she heard him say those words and learned their deeper meaning.

“It wasn’t a thirst for water, but a thirst for souls,” said Sister Kiron Jyoti. “That’s the charism of our society. We labor for the salvation and sanctification of souls.”

While the Missionaries of Charity in Indianapolis know that God has called them to a special vocation in the Church, they recognize that much of what they do is part of the mission of all Catholics.

“Pray,” said Sister Janita. “Pray with your own heart. You don’t need a lot of words. Just pray. Be in the presence of the Lord. See Jesus in the person next to you.” †



A member of the Missionaries of Charity sits in prayer on Sept. 21 before Mass in the chapel of the order’s Our Lady of Peace Convent in Indianapolis. Each convent chapel in the order has the words of Christ, “I thirst,” painted next to the crucifix behind the altar.

Ken's 12-Pack/Ken Ogorek

Things most Catholics wish they knew better: a healthy sense of sin?!

Ninth in a yearlong catechetical series

"Oh, you Catholics and your guilt." We hear it all the time.

Of course inaccurate, misplaced guilt isn't healthy for folks. But a world without guilt is a horrifying thought given the horrible behavior that humans all too often show.



What's school got to do with it?

Whether in Catholic elementary schools or parish catechetical programs, religion textbooks from the late 1960s through the early 1990s were deficient in presenting original sin and sin in general. One result is that many adult Catholics are unclear on sin, guilt, holiness, justice and a host of related important realities.

What's more, because parents are the primary educators of their children, the excellent doctrinal content of more recent religion textbooks (thanks largely to the *Catechism of the Catholic Church*) is sometimes offset by wobbly knowledge of the faith by various adult Catholics. (Side note: Church documents

have asserted for decades that adult catechesis is profoundly important. Even if catechesis in the 1970s and 1980s had been more doctrinally complete, adult Catholics and their families would still benefit greatly from lifelong faith formation; given the doctrinal deficiencies of religious education in that era, all the more important that we as adult Catholics consistently study, reflect on and strive to live more fully our beautiful, life-changing faith.)

Walking wounded

We're all wounded by original sin. Alongside the potential for greatness bestowed on us by our loving God, we have a nagging tendency to think what we shouldn't think, says what we shouldn't say do what we shouldn't do—as well as failing to do, say and think what we ought to according to God's holy and perfect will.

When original sin and sin in general aren't taught clearly and compassionately, we become sitting ducks—vulnerable to temptation, error

and in a worst-case scenario, eternal damnation. Sound harsh? Read on.

"Never mistake resistance on your part for error on the Church's part"

Because we're wounded by original sin, it shouldn't surprise us when some of the doctrinal and moral teaching Jesus gives us via his Spirit-guided, holy Catholic Church rubs us the wrong way. We bristle at times at what can sound like hard sayings.

All too often, we mistakenly take a quantum leap of doubt, thinking, "I don't like that basic doctrinal or moral teaching—so the Church needs to do a 180 on it!"

When we're clear on our woundedness, though, our thoughts sound more like, "Jesus, I'm struggling with this truth. Please change my heart."

Sometimes this change comes quickly. Other times it might take a while. But when we're comfortable with the discomfort of original sin and sin in general, we know Jesus better—the

authentic Jesus of sacred Scripture and sacred Tradition. We grasp him more closely. We allow Jesus to save us from sin and death—to fulfill his purpose in embracing our human nature, then suffering, dying and rising to save us from ... sin!

A healthy sense of sin

No, we shouldn't feel guilty when we're truly innocent. But we shouldn't pretend to be innocent when the truth is that sin is real and all of us tend toward succumbing to it at least occasionally.

Divine mercy helps us address sin in our life when we allow ourselves to be taught by the Master Teacher, Jesus Christ.

May the catechetical gains made in recent decades bear the fruit of knowledge, charity and salvation by God's grace and mercy.

(Ken Ogorek, archdiocesan director of catechesis, has lost his six-pack abs. But his 12-part series, whose theme is: Things Most Catholics Wish They Knew Better, will run through December. He can be reached at his archdiocesan e-mail address kogorek@archindy.org or by using the contact information at www.kenogorek.com.) †



Russian priest says Catholics, including clerics, fear conscription

MOSCOW (CNS)—A senior Russian priest dismissed President Vladimir Putin's threats of nuclear war as "just words," but said many young Catholics now fear being

forcibly conscripted with their priests to join the war against Ukraine.

"Although I'm not a military person, I don't

think the Russian army could even use nuclear weapons—and if it did, this would be much more dangerous for Russia itself than anyone else," said the priest, who asked not to be named.

"People are certainly frightened here, particularly since Catholic parishioners and clergy could now be called up, beginning with those who've done military service. But I don't think there's much to fear from Putin, who's just coming out with words."

Street protests erupted in Russia after Putin's Sept. 21 order for a nationwide call-up of 300,000 reservists after setbacks in the Ukraine war.

The priest told Catholic News Service (CNS) on Sept. 21 that students and young people had "reacted very emotionally" to the mobilization order, with many debating its practical consequences.

He added that there had been "no consultation" with Russia's minority churches and said he had consulted lawyers about the order's implications for Church personnel.

"Some young Catholics have already left the country, and more are doing so now," the priest told CNS.

"The mass mobilization will very much affect Church life here, particularly since many Catholics are strongly against the war and won't want to take part. But those with military training up to age 50

may well have to go, while the order could soon be extended to others who haven't even done military service."

In his speech, Putin said his "special military operation" was continuing to liberate Ukraine's eastern



Pope Francis

Donbas region from a "neo-Nazi regime," adding that Russia would use "all means at its disposal," including nuclear weapons, to resist attempts by Western countries to "weaken, divide and ultimately destroy" it, while aggressively imposing "their will and pseudo-values."

He added that the partial mobilization would initially concern "only military reservists" with "specific occupational specialties and corresponding experience," who would be given additional training for active service.

Western governments criticized the mobilization, and Russians demonstrated in Moscow, St. Petersburg and other cities. Human rights groups reported on Sept. 21 that more than 1,300 protesters had been arrested.

The Russian priest told CNS most protesters had previously been against the war, initiated by Moscow's Feb. 24 invasion, and that the majority of soldiers had been recruited from Russia's more remote regions.

A "much larger group" of previously undecided citizens could also come out in opposition, the priest told CNS, once the draft gained momentum and the war was "brought closer to people in the main cities."

"Most are waiting to see what this order will mean for them, and how they'll be treated if sent to fight," the priest said.

"Catholics themselves are divided, with around 20% supporting the war, 40% categorically opposed and a further 40% watching to see what happens, especially if things get worse and their own family members are killed."

Church leaders in Ukraine have deplored evidence of Russian atrocities in areas recaptured during Ukraine's counteroffensive, while snap referenda on joining the Russian Federation were held on Sept. 23 in parts of the Luhansk, Donetsk, Kherson and Zaporizhzhia regions still under Moscow's control.

Addressing Rome pilgrims on Sept. 21, Pope Francis said the "tragic war" had left "some people thinking of nuclear weapons, that madness," adding that he had been told about "the savagery, the monstrosities, the tortured corpses" currently found in "tormented Ukraine." †



Legacy giving is charitable giving that is arranged in the present to provide a future source of income for a beneficiary. In the Archdiocese of Indianapolis, the beneficiary can be a parish, school or ministry, or even the Archdiocese itself. In many cases, the gift is invested in an endowment fund. This produces a steady stream of interest or investment income to the beneficiary leaving behind a legacy long after the donor moves on to eternal life.

- One of the biggest advantages of legacy giving is that, over time, you are able to leave a larger gift and make a significant impact. In addition, your gift provides a permanent, never-ending source of income for the beneficiary of your choice.
- A legacy gift in your will tells "your story" - professing to others what you valued most in your charitable giving during your lifetime.
- There are many ways to make a legacy gift. Some provide you and your family with income for a period of time before the account transfers to your beneficiary. And others are established only when your estate is settled.

Catholic Community Foundation staff members are happy to meet with you to discuss which type of legacy gift suits your intentions. Please contact us at www.archindy.org or 317-236-1482.



Faith *Alive!*

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St. Charles de Foucauld offers lessons for today's Catholics

By Effie Caldarola

St. Charles de Foucauld became one of the Church's newest saints on May 15. This Frenchman was murdered in Tamanrasset, Algeria, in 1916 where he lived in a hermitage among the remote Tuareg people.

At this point, eyes may glaze over. A saint who was a hermit? In the Saharan desert? What possible relevance does this have to my life?

Actually, it may be quite relevant.

For example, for the many parents concerned about a child who has left the faith, one might consider the young Charles de Foucauld, a man who called his Jesuit boarding school "detestable," was known for his wild ways with food, drink and women, and was kicked out of his first overseas assignment with the French army because he had brought his mistress along with him, among other infractions.

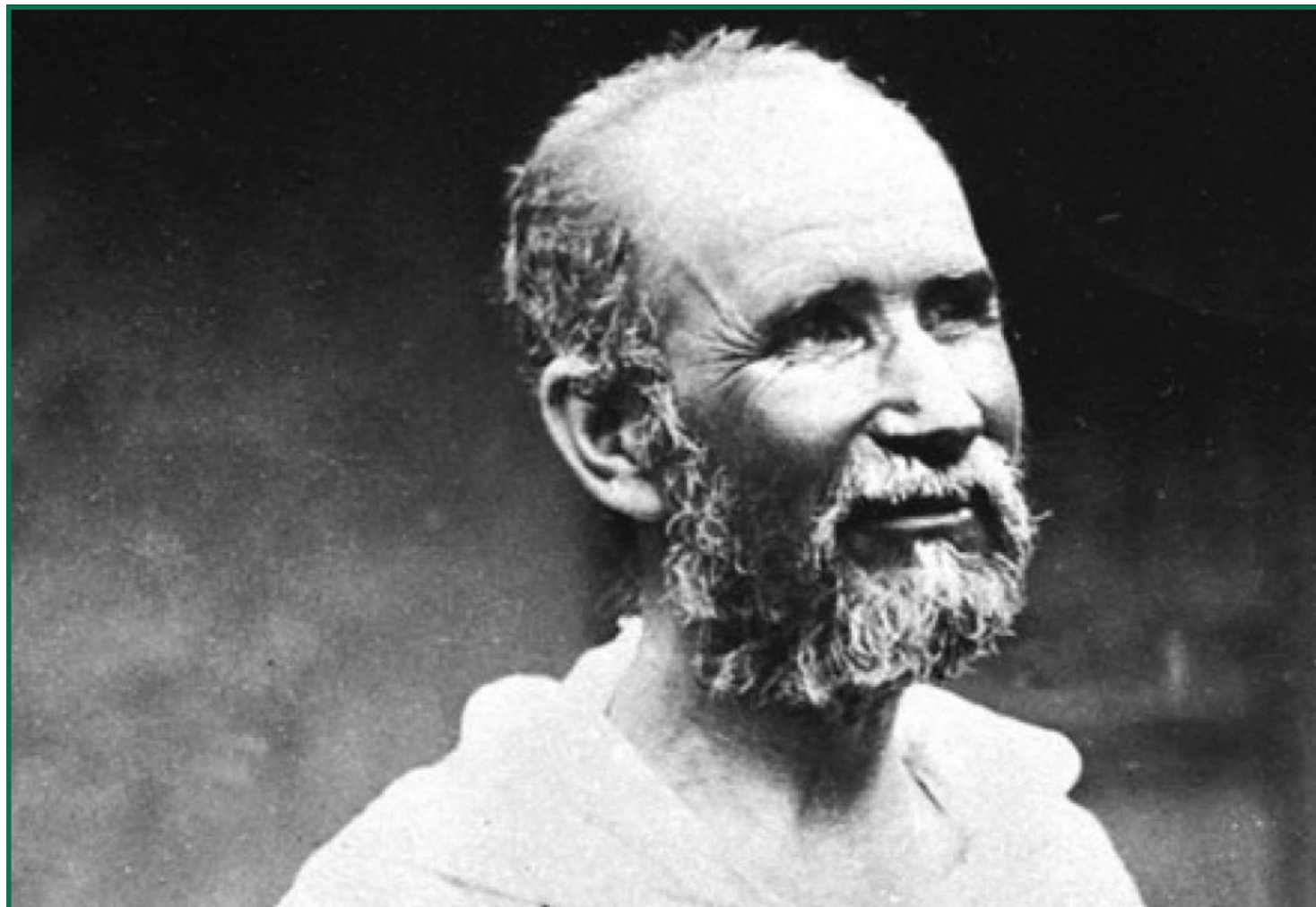
Or how about those who worry that their efforts in life and faith are producing little fruit? Here was a saint who hoped to establish an order of followers but never did in his lifetime. And in the Muslim village where he lived and offered Mass, he converted not a single soul.

It was Dorothy Day who famously remarked, "Don't call me a saint. I don't want to be dismissed so easily." Day had great respect for saints, but she realized that often we put them on marble pedestals, giving us an excuse to believe we could never be like them.

St. Charles de Foucauld invites us to rethink some of our assumptions.

Born into an aristocratic family in France in 1858, Foucauld was orphaned as a 6-year-old. He was brought up by an indulgent grandfather; some biographers think perhaps a little too indulgent, resulting in an arrogant and willful young man who inherited sizable wealth when his grandfather died.

One of his biographers called Foucauld



St. Charles de Foucauld is pictured in an undated photo. Born in Strasbourg, France, in 1858, he lost his faith during his adolescence but rediscovered it after being inspired by Muslims during a visit to Morocco. He was later ordained a priest and was murdered in 1916 while living as a hermit in Algeria. (CNS photo/courtesy of I.Media)

"a boastful, lazy and dissipated second lieutenant."

Eventually leaving Mimi, his mistress, Foucauld was able to re-enlist in the French army. But failing to gain permission for a project he planned, he left the service and began a one-year scientific exploration of Morocco that resulted in a well-received book.

After returning to France, Foucauld remained intrigued by the Jewish and Muslim peoples he had encountered in his travels in North Africa, and by the faith they had witnessed.

Along with that, and perhaps another point of relevance for Catholics today, was the attention and determination of his cousin, a woman named Marie de Bondy, who saw a spiritual depth in Foucauld and didn't give up on him.

She invited him to visit Father Henri Huvelin, who eventually became his spiritual director. Would Foucauld be a saint today without his cousin's persistence?

By 1886, Foucauld had returned to Catholicism, citing an "interior grace" that called and motivated him. If he believed in God, he wanted God to be the sole focus of his life.

It was still years before the future saint entered religious life. In 1890, he became a Trappist monk. But his searching wasn't over.

In 1897, he left the Trappists and journeyed to Nazareth where he worked as a gardener and sacristan for Poor Clare nuns who lived there. He later returned to France, where he was ordained a priest in 1901.

His attraction to the people of North Africa led him to Morocco, where he hoped to establish a community that would be welcoming to people of all faiths or no faith. He

attracted no followers to this community, and eventually went to Algeria, where he lived as a hermit among the Tuareg people.

He learned their language well enough to write poetry and translate the Gospel.

Today, there are about 2 million Tuareg people, descendants of Berber tribes who live across wide swaths of North and West Africa, particularly in Saharan regions. They are semi-nomadic and predominantly Muslim.

When Pope Francis canonized St. Charles de Foucauld, he called attention to the universality of his faith, living as a brother to all. In another example of St. Charles' relevance to our time, he gave the example of one who is a witness to the simplicity and love of Christ.

"His goal was not to convert others," the pope said, "but to live God's freely given love, putting into effect 'the apostolate of goodness.'"

The pope said St. Charles wanted "Christians, Muslims, Jews and idolaters" to consider him their brother by opening the doors of his house to all.

The saint was not martyred for his faith. Instead, he was one of millions of victims of World War I. When French soldiers stopped at his hermitage, the enemy descended in hopes of finding weapons, and de Foucauld was shot.

People of faith say that we plant seeds of faith and often do not experience their fruition. This was true of St. Charles de Foucauld, who was not able to establish a religious community.

Today, at least five religious congregations, associations and spiritual institutes draw inspiration from his life and work. Among these are the Little Brothers of Jesus, Little Sisters of the Sacred Heart and Little Sisters of Jesus.

(Effie Caldarola is a columnist for Catholic News Service.) †



People hold a banner honoring new St. Charles de Foucauld, a French priest and hermit who was born in 1858 and killed in 1916, before Pope Francis' celebration of Mass for the canonization of de Foucauld and nine other new saints in St. Peter's Square at the Vatican on May 15. (CNS photo/Paul Haring)

Faith at Home/Laura Kelly Fanucci

In life, remember the mustard seed, trust the manna

We're flying by the seat of our pants. School is back in swing. Work is back to busy-as-usual. Meanwhile, gas and groceries cost more than ever, and the future feels uncertain depending on the hour or the headlines.



It's hard to know where to place our hope or trust these days.

Lately, I've been carrying two Scripture stories with me: the mustard seed and the manna.

Jesus told the provocative parable of the mustard seed to catch the attention of those who heard his words (Mt 13:31-32). Who would plant a weed? How could God's kingdom be compared to the smallest seed?

God gave manna to feed the Israelites in the wilderness, raining down bread each morning upon the hungry, grumbling people (Ex 16). How could flakes feed people for

40 years? Why wouldn't God let them stockpile the goodness instead of gathering each day?

Both stories challenge me to ask each day how I'm living and locating myself (and my family) within God's plan of providence. Am I operating out of a theology of scarcity or a theology of abundance? Will God truly provide, or is it up to me in the end?

The parable of the mustard seed teaches us to trust that God can take anything small—the grain of an idea or the seed of a dream—and grow it into something great. Any work we try to do for the kingdom of God can become a home big enough for many to come and dwell within it, a scraggly weed of hope that roots deep in the earth and stretches wide, strong branches into the sky.

The story of manna reminds us how God gives mercies each morning and bread for today. We are invited to believe that enough will be enough and hoarding is never holy. God provides for all, and we're called to work together to make

sure that everyone can survive, even thrive.

What about your own manna or mustard seed?

Trusting the manna is not just about working hard. Yes, you have to get out and gather what God gives, but you also have to honor the Sabbath and rest. You must not keep more than you need. God is waiting to pour out graces, often through unexpected means if you can open your hands to receive.

Your manna may be the gift of time when you feel pressed or stressed by the demands of your life. It may be attention when you are pulled in multiple directions, or energy when you are tired or burnt out. God's manna may be hope when the world's suffering weighs heavy or compassion when people are acting unlovable.

On the other hand, your mustard seed may be the hope of a new child, the dream of better work, the desire for a home or the longing for community. It may be a gift you have to offer or an

See FANUCCI, page 15

Faith and Family/Sean Gallagher

Parents do small things to help their children achieve greatness

My sons Raphael and Victor recently competed on a Catholic Youth Organization volleyball team at Lumen Christi Catholic High School in Indianapolis where they are students.



As I watched their matches, I was interested in how players on both teams took small actions to allow another team member to shine in the spotlight.

One player would hit a small "set" shot where the ball floats up high so that another player can come in and "spike" the ball hard across the net.

Good spike shots are dramatic and draw big cheers. Set shots, not so much. But they're often necessary for the spike shots to happen at all.

This phenomenon of one person doing something unremarkable to make an extraordinary play possible for someone else is common in team sports.

A simple lob pass in basketball can lead to a spectacular dunk that brings down the house.

Offensive linemen in football anonymously open a hole for running backs to run through to glory.

In my life as a father, I've seen how the mentality of doing small things to help others achieve greatness is at the heart of the vocation of parents.

It is the mission of parents to get themselves, their spouse and children to heaven. These tasks are intertwined. Progress, with the help of God's grace, in one furthers the fulfillment of the others.

The steps in our pilgrimage to heaven often happen in countless ordinary acts in the daily life of families. They're acts that the world will never see or, even if it did, probably would not value.

So, what are some of the "set shots" that parents can do on a daily basis to help their children to achieve greatness in this life and in the next? Here are a few.

—Make daily prayer and Sunday Mass as a family a priority. Praying at mealtime and bedtime might seem insignificant. But done daily through many years, these practices can help our children become real prayer warriors as they grow.

Being committed to going to Mass as a family is also a sure way to build a strong foundation of faith in children.

I'll add one other suggestion to this point. Parents going to confession regularly and having their children do the same (and maybe at the same time) can seem small at the time, but it can be a tremendous channel of grace to children as they grow in their faith.

—Put your children and family first, at least most of the time. Parents need time for themselves, and spouses need time with each other. But a lot of times, the vocation of a parent involves putting their desires second and the needs of their children and the family as a whole first.

When children see their parents do this in little ways daily, they'll be formed to do this as they're growing up in helping around the house and later as adults when they begin to live out their own vocation.

—Take yourself lightly. Laughing at yourself and at the little frustrating moments that can fill daily life can help children get over the obstacles that might keep them from growing in holiness. G.K. Chesterton's great adage, "Angels fly because they take themselves lightly," applies to us humans, too.

There are many other little set shots that parents can do each day to help their children on their pathway to heaven. Ask the Holy Spirit to open your eyes to the countless opportunities God gives you daily to be channels of grace to the children he has so graciously sent into your lives. †

Guest Column/Debra Tomaselli

A reminder that God knows what you're going through

I keep hearing voices in my head that say I'm not enough.

The opening lyrics from Lauren Daigle's song "You Say" hit home. I kept listening.



Every single lie that tells me I will never measure up. ...

I can't measure up. That's me today. Definitely me.

My life has been disrupted. I'm stressed, besieged and fighting. I'm misunderstood. I can't find peace. There's no empathy. I feel alone and isolated, misjudged and worthless.

I'm in the desert. *God where are you?* I can't feel his presence, and the absence of God is hell.

I'm there.

I've lost my peaceful center ... my guiding light ... the serenity that surpasses all understanding. Gone. Just gone.

Somehow, I'm convinced someone is mad at me. I think they're fed up. I am sure I'm falling short. I'm sure I don't measure up. I'm sure that nobody understands.

This particular Sunday, the interior battle is real. I headED to Mass, but I couldn't pray. My thoughts were racing. My stomach was churning.

"Come to me all you who are burdened, and I will give you rest" (Mt 11:28).

Fear consumed me. I listened to that voice in my head, saying I'm not enough.

God, I prayed. Please be with me. Please give me guidance, strength, peace. Please help me. I'm sorry for my mistakes. Help me to improve. Help me to be generous with my time. Help me to be understood. Help me to love and feel love.

Mass ended, and I headed toward the side exit of the church, which took me against the crowd. Maybe my countenance

looked strained. Maybe my stress was evident. Maybe I appeared tense.

I don't know what it was, but something caused an older woman coming from the other direction to look me in the eye and speak. I'd never seen her before but her words astounded me.

"I know what you are going through," she said.

I snapped to attention. "What?"

I didn't even know this woman. *Who was she?*

I wrinkled my nose. "What?" I searched her face.

Incredulous. *How could she possibly know my thoughts?*

"I know," she said. Her words were punctuated with confidence. "I know."

My mind raced. *Who was she? How could this stranger know what I was going through?*

"How?" I stammered. *Really. How could she know?*

The woman patted her chest.

"I can feel it," she said.

With that, the crowd pushed us along, and she was gone.

This brief exchange startled me.

After all, I'd prayed for understanding.

And God's response: *"I know what you are going through."*

He reached me. He used this unknown, unnamed woman to deliver his message.

And you can believe he's reaching out to you too.

Listen. Just listen.

He walks beside you. He loves you. He leads. He guides. He understands.

"I know what you are going through," he says.

He knows.

Still singing that tune that says you're not enough? Don't believe it.

(Debra Tomaselli writes from Altamonte Springs, Florida. She can be reached at dtomaselli@cfl.rr.com.) †

The Human Side/Fr. Eugene Hemrick

History shows how to respond to immigration successfully

As buses rolled into Washington, D.C., with mystified immigrants not knowing where they would end up, one could not but feel: There is a better way than this



to manage homeless human beings.

In seminary studies, one of my areas of interest was German immigration to America. Like thousands of Latinos/Latinas, German

immigrants did not speak English. And yet volunteers were able to break through the language barrier by speaking the heartfelt language of humanity.

Under the patronage of St. Raphael, the protector of immigrants, Peter Paul Cahensly, a German layperson dedicated to serving German immigrants, helped to establish the St. Raphael-Verein Society.

From the moment people left from

Bremen and Le Havre, immigrants were provided information to ensure a safe journey and make their arrival to America a wholesome experience.

At American ports where the immigrants arrived, St. Raphael-Verein built chapels, created banking and deposit systems, established counseling facilities and offered the possibility of attending Mass in the German language.

Immigrants also learned where to travel to do farm work with German communities. St. Raphael-Verein also distributed brochures throughout the country alerting the American population to the plight of German immigrants and imploring them to pledge financial support.

Above all, the main effort of St. Raphael-Verein was protecting the body and soul of new arrivals.

Benedictine Father Boniface Wimmer left Germany to establish the first Benedictine monastery in America, and like Cahensly, keeping

Catholic faith and education strong was the driving force behind his missionary effort.

Times have dramatically changed since turn-of-the-last-century immigration to our country. Yet, as then, so too today there is a backlash against immigrants.

One reason is a bigger financial challenge. Housing is tight, inflation is exceedingly high and the pandemic has made some people skeptical about welcoming immigrants who might spread COVID-19.

Undoubtedly, multiple high hurdles exist to overcome. And yet, as in the past, protecting the body and soul of immigrants and especially their religious faith is still the best means for overcoming daunting hurdles.

Living the Christian principle "for"—as in Christ died "for" us—shows that serving another can move mountains.

(Father Eugene Hemrick writes for *Catholic News Service*.) †

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

The Sunday Readings

Sunday, October 2, 2022

- Habakkuk 1:2-3, 2:2-4
- 2 Timothy 1:6-8, 13-14
- Luke 17:5-10

The first reading for this weekend comes from the Book of Habakkuk. Little is known about this prophet.



Scholars believe that this book was written between 626 BC and 612 BC when reigning supreme, but feared by the Jews, were neighboring pagan powers.

Habakkuk was composed after

God's people already had suffered great problems from being oppressed. The book reflects this fear and the reality prompting the fear.

This weekend's reading conveys well the sense of how strong the anguish was, and even despondency of the people, as they looked at what had been, what was and at what might lie ahead.

Answering these cries of desperation and intense anxiety, God, speaking through the prophet, reassures the people, telling them that relief and security will come. They will not perish. God is their savior.

For its second reading on this weekend, the Church gives us a passage from St. Paul's Second Epistle to Timothy. This epistle in a sense was written for a new generation of Christians, the first generation being composed of the Apostles and their converts. Few of Timothy's contemporaries were original disciples of Jesus.

Timothy certainly was in touch with Paul. Indeed, Paul converted and mentored Timothy, but Timothy was not from the circle of followers that walked with the Lord along the roads and byways of Galilee and along the streets of Capernaum and Jerusalem.

The term "imposition of my hands" refers to one of the most ancient of the Christian liturgical gestures, namely the laying of hands upon the heads of candidates for ordained ministry in the Church (2 Tm 1:6). Apostolic hands were laid on the head of Timothy as he was ordained a bishop. Still today, this gesture is a necessary part of the

liturgies in which bishops, priests and deacons are ordained.

Paul urged Timothy to be strong and never to relent in preaching the Gospel. Proclaiming Christ through word and deed was Timothy's vocation, the responsibility conferred upon him when hands were laid on him ordaining him a bishop.

St. Luke's Gospel provides the last reading. Some trees, such as the sycamore, have deep and extended root systems. Uprooting them from the soil is not easy, if even possible. Mustard seeds are very small. Consider how much larger would have been other seeds, pits of fruit, and so on.

The culture at the time of Jesus regarded the tasks undertaken by a servant or a slave not as voluntary for the person performing the task. Rather, the task was a duty and an obligation. Also, slaves or servants were never invited to dine with a master. Dining together represented equality and the relationship of peers.

The message here is not that slaves or servants are inferior. It is that we all are God's servants. He is supreme. We are not. Serving God is not our option. It is our duty. Slavery is history in our country, but we cannot allow our modern concepts of achievement or even position to color our perception of this reading.

Reflection

The second and third readings confront us with the reality that we cannot turn our back on God and expect his blessings.

God, the Creator, is our master. We are subjects. Habakkuk called for acknowledgement of God. St. Paul urged Timothy to be true in his calling. The servants in the Gospel had to serve.

We must satisfy our own obligations, not because of subjugation but reality. No human is almighty. None is all-knowing. We need God.

The wonderful consolation is that, in this fact, God's love protects, strengthens and guides us unfailingly, always. †

Daily Readings

Monday, October 3

Galatians 1:6-12
Psalm 111:1b-2, 7-9, 10c
Luke 10:25-37

Tuesday, October 4

St. Francis of Assisi
Galatians 1:13-24
Psalm 139:1b-3, 13-15
Luke 10:38-42

Wednesday, October 5

St. Faustina Kowalska, virgin
Blessed Francis Xavier Seelos, priest
Galatians 2:1-2, 7-14
Psalm 117:1bc, 2
Luke 11:1-4

Thursday, October 6

St. Bruno, priest
Blessed Marie Rose Durocher
Galatians 3:1-5
(Response) Luke 1:69-75
Luke 11:5-13

Friday, October 7

Our Lady of the Rosary
Galatians 3:7-14
Psalm 111:1b-6
Luke 11:15-26

Saturday, October 8

Galatians 3:22-29
Psalm 105:2-7
Luke 11:27-28

Sunday, October 9

Twenty-eighth Sunday in Ordinary Time
2 Kings 5:14-17
Psalm 98:1-4
2 Timothy 2:8-13
Luke 17:11-19

Question Corner/Fr. Kenneth Doyle

Sanctuary lamps are required to be displayed where the Eucharist is reserved

(Editor's note: This column by Father Kenneth Doyle was originally published in 2015.)



Some years ago, I was driving my car in an unfamiliar area and felt a desire to stop in a church and pray. I came across a huge barn of a building with no sign on the outside, and I wondered

whether it might a Catholic church.

I entered and saw a red candle lighted, to the right of the altar, and I knew that I was "home." In more recent years, though, some of the Catholic churches I visit have no red light, and the Blessed Sacrament is locked away in a chapel. Perhaps this is just a quirk of my home diocese, but I can't help wondering: Why are we hiding God? (California)

The sanctuary lamp to which you refer is actually required in a Catholic church whenever the Blessed Sacrament is reserved. The "General Instruction of the Roman Missal" (GIRM) says that "near the tabernacle a special lamp, fueled by oil or wax, should shine

permanently to indicate the presence of Christ and honor it" (#316).

Note that it need not be red, though certainly that is the traditional color. As for your concern with the Eucharist's being "locked away in a chapel," you should know that the GIRM does provide an option so that the Blessed Sacrament may be reserved "either in the sanctuary, apart from the altar of celebration" or "even in some chapel suitable for the private adoration and prayer of the faithful" (#315). That chapel, though, must be "organically connected to the church and readily noticeable by the Christian faithful."

I am assuming that you have not seen the Eucharist literally "locked away," since that would preclude the chance for adoration. In our parish, we have a separate eucharistic chapel. It can accommodate six to eight people, who may kneel or sit in quiet meditation before the Blessed Sacrament.

Just outside this chapel, visible as one enters the main body of the church, is a (red) sanctuary lamp that is kept lighted throughout the day and night. Far from "hiding God," I believe this small but prayerful place honors the presence of Jesus in a special way and beckons people to visit. †

More Than

By Natalie Hoefler

Standing on the mountain top,
Perched atop a stone outcrop,
I cast my gaze upon the far-flung view.

Islands dot the mountain lake
Midst dancing diamonds, sunlight-made,
And soft peaks fade in black-gray, ombre hues.

Hundreds of millions of years it took
To form this scene on which I look,
A span of time I cannot comprehend.

Stories long and slow I see
Of crashing plates and ancient seas
And craggy peaks by many ice floes flattened.

Crushed I feel by time so vast,
Like nothing to a planet's past.
I crumble from the weight of insignificance.

How unimportant did I seem.
Who was I in such a scheme
Of power and overwhelming magnificence?

Just then I felt a breeze embrace
My fallen self, my downcast face,
And lift me up 'til I was standing tall.

"Of all the beauty that you see,
Of all the time it took to be,
Of all creation, however grand or small,

"Nothing is so dear to Me,
So adorned with dignity
As those who are in My own image made.

"My love for you is greater than
The lengths that past and future span,
Even when at times you from Me stray.

"Mountains, flowers, deserts, sky,
Sunsets, seas and nebulae—
All reflect My great and awesome glory.

"But you alone I choose to save—
My Son I sent to crush your grave—
That you may know My love for all eternity."

(Natalie Hoefler is a member of St. Monica Parish in Indianapolis and is a reporter for The Criterion. Photo: From atop West Rattlesnake Mountain in Holderness, N.H., Squam Lake glistens while the White Mountains fade into the distance.) (Photo by Natalie Hoefler)



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.

ALVEY, Chris E., 59, St. Paul, Tell City, Sept. 12. Husband of Carol Kelley. Father of Suzanne Brucken, Mary Grace and Joshua Alvey. Brother of Julie Bellamy, Mona Goffinet, Patricia Huffman, Susan Hughes, Jackie Witvoet, Bill, Byron, Davie, Kevin, Paul, Ralph and Terry Alvey. Grandfather of seven. Great-grandfather of three.

BARRELL, Joyce, 77, Annunciation, Brazil, Sept. 3.

CORNELIUS, Kailer E., infant, St. Bartholomew, Columbus, Sept. 1. Son of Michael and Merissa Cornelius. Grandson of Richard and Kelli Montoya, Carrie Conger and Michael Cornelius.

DAVIS, Margaret (Clark), 84, Good Shepherd, Indianapolis, Aug. 18. Mother of Tyla Berger. Grandmother of three. Great-grandmother of three.

FIFE, Beatrice, 88, Holy Family, New Albany, Sept. 10. Sister of Kathleen Fritz, Nancy Lemons, Juanita Lilly, Janet Schmidt, Doris Stilger and Herman Banet, Jr. Grandmother of one. Great-grandmother of one.

HENEGHAN, Mary B., 78, SS. Francis and Clare of Assisi, Greenwood, Sept. 5. Wife of Tom Heneghan. Mother of Tina Henry and Laura Stark. Grandmother of two.

HOLLAND, Grace, 85, St. Michael the Archangel, Indianapolis, Aug. 31. Mother of Eileen, Jeanette and Greg Holland. Sister of Marian Cerny. Grandmother of eight.

HUNEKE, Charles D., 87, St. Mary, Greensburg, Sept. 18. Husband of Iris Huneke. Father of Bridgett and Jennifer Huneke. Grandfather of two. Great-grandfather of one.

KINCAID, Jean, 73, St. Michael, Bradford, Sept. 1. Mother of Jennifer Smith, Kenneth Harrison, Alva, Jr., and Jerry Kincaid. Sister of Ruth Mosier, Mary Ann, Gary, John and Paul Schillmiller. Grandmother of six. Great-grandmother of four.

KITCHEN, Frances L., 70, St. Martin of Tours, Martinsville, Sept. 11. Wife of Steve Kitchen. Mother of Megan Baxter, Jason and Wesley Kitchen. Sister of Patricia Collins, Joan Haymaker, John and Thomas Carter.

LEE, James A., 89, Prince of Peace, Madison, Sept. 18. Father of Nancy Strange, Karen Wagner, Kevin, Mark and Paul Lee. Grandfather of 14. Great-grandfather of seven.

RENN, Robert F., 88, St. John Paul II, Sellersburg, Sept. 8. Husband of Virginia

Pro-life march in Germany



Pro-life activists take part in the "March for Life" in Berlin on Sept. 17. Some 4,000 people took part in the 18th annual march to affirm the dignity and value of all life and to protest against abortion and active euthanasia. (CNS photo/Gordon Welters, KNA)

Renn. Father of Karen Craft and Betty Crawford. Grandfather of seven. Great-grandfather of five.

SIEG, Philomena, 85, St. Joseph, Corydon, Sept. 1. Mother of Sandra and Dr. Steven Sieg. Sister of Anthony Crivaro. Grandmother of two.

SMITH, Robert F., 94, St. Pius X, Indianapolis, Aug. 16.

Husband of Ava Smith. Father of Gregory Smith. Grandfather of two.

WEIDEKAMP, Andrew J., 80, St. Thomas Aquinas, Indianapolis, Sept. 14. Husband of Dorothy Weidekamp. Father of Lisa Weidekamp. Brother of Cecilia Buchman.

WEIDNER, Bruce, 83, St. Anthony of Padua,

Clarksville, Sept. 12. Husband of Pat Weidner. Father of Sarah Weidner House and Meghan Richard. Brother of Rose Mary Miller and Patricia Rury.

WINTERS, George W. H., 79, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Sept. 9. Husband of Margaret Winters. Father of Annette Allen, Ann Masters,

Christopher, Michael and Nicholas Winters. Brother of Elizabeth Blackburn, Eleanor Decalonne and Vernal Homen. Grandfather of eight. Great-grandfather of several.

WRIGHT, Joseph R., 76, St. Mary, Greensburg, Sept. 17. Husband of Joannette Wright. Father of Andrew and Christopher Wright. †

Making room: Catholics with disabilities hope synod will hear their voices

VATICAN CITY (CNS)—The Gospel of St. John tells the story of Jesus' encounter with a man who was born blind. Upon seeing him, the disciples asked Jesus if the man's blindness was due to his sins or that of his parents.

"Neither he nor his parents sinned; it is so that the works of God might be made visible through him" (Jn 9:3), Jesus replied before healing the man.

One could dismiss the disciples' query as a reflection of the beliefs of a bygone era. But Luz Elena Bracamonte Zamora, a member of the Deaf Catholic Youth Initiative for the Americas, knows those beliefs are still prevalent today.

"In the world, especially in Latin America, there is this ideology that still exists that says we [persons with disabilities] are punished, that we are sick, that we have been bewitched," she told Catholic News Service (CNS) on Sept. 22. But "we are normal people and come from normal families."

Bracamonte joined other people with disabilities

at a two-day synodal listening session at the Vatican sponsored by the Dicastery for Laity, the Family and Life.

A report of the listening session, which highlighted both the needs of disabled people and their contributions to the life of the Church, was presented to Pope Francis on Sept. 21 after his weekly general audience.

According to the dicastery, the text also was "delivered to the general secretariat of the synod" to ensure that "for the first time, the voice of the faithful with disabilities reaches the synod fathers."

The listening sessions took place as bishops' conferences around the world published their reports synthesizing the 10-month synodal process in dioceses. With the release of those reports, a team of 25 people from around the world began 10 days of work and reflection in Frascati, Italy, on Sept. 21 to draft the document for the continental stage of the synodal process.

The U.S. Conference of Catholic Bishops released its report on Sept. 19, summarizing the concerns, hopes and desires of 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 at the Vatican in October 2023.

Among the concerns brought up by Catholics in the U.S., the report stated, was the "wound of marginalization" that exists in the Church experienced by groups "who are made vulnerable by their lack of social and/or economic power," including "people who have disabilities or mental health issues."

The Catholic Bishops' Conference of England and Wales released its report in July and said Catholic disabled persons in the country "have called on this synod for attention to be given to their needs."

"They want to participate more in the life of the Church. This might mean introducing or making use of particular facilities and technologies, but the predominant voice asks that the people of God listen to their experience," the report stated.

Bracamonte told CNS that some in the Church believe disabled persons "cannot live the sacraments or understand them." Addressing the pastoral needs of those with disabilities, she added, should be included in priestly formation.

Speaking to journalists at the Vatican press office on Sept. 21, Schonstatt Father Alexandre Awi Mello, secretary of the Dicastery for Laity, the Family and Life, said he was moved "by the testimony of faith of these people with disabilities who are often not taken into consideration."

"At times, there is an association made with intellectual disability and disability in general, as if people with intellectual disability don't understand about life, about God or about other things," Father Alexandre said.

But "to hear them talk about God, about their own encounter with Jesus, is something that moves me deeply," he said. "It was the first time I had this

opportunity, and I hope that the Church also has this opportunity" to listen to them.

Jesuit Father Justin Glyn, who serves as general counsel of the Jesuits' Australian province and is legally blind, said the listening sessions were a "spirit-filled experience," and that the report delivered to the pope and the Synod of Bishops "hopefully has the potential to be a groundbreaker within the Church itself."

The insights of people with disabilities, he said, "have often been pretty low on the radar of people who don't see themselves as having a disability."

"I think the most pressing pastoral need really is the mindset that sees people as being equal participants in the Church rather than objects of charity," Father Justin told CNS.

Disabled persons, he added, often face issues such as "the denial of Communion to people with intellectual disabilities, the physical lack of access to many Church facilities, discrimination in formation and other issues."

Like Bracamonte, Father Justin said he also experienced "subtle discrimination" in the Church and recalled being told, "If you had prayed more, you would have been healed" from blindness.

"I think we tend to misconstrue disability, because disability is one instance of limitation. We are all limited," Father Justin said.

Catholics need to change their mindset and start seeing "people who have disabilities merely like everyone else: limited people," added. †

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:

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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:

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P.O. Box 1410, Indianapolis, IN 46206-1410
317-236-1548 or 800-382-9836, ext. 1548
victimassistance@archindy.org

Investing with Faith/Kimberly Pohovey

Legacy gifts help to support ongoing mission of Jesus and his Church

Creating a legacy isn't just something we do in the future. It's doing something good here and now that has value that lasts into the future. But it can be difficult to figure out just what that something could—or should—be. The truth is that there are needs just about everywhere we turn. We know



we cannot help everyone or support every worthy cause, and sometimes the sheer number of possibilities can keep us from doing much of anything at all.

Thankfully, the time-tested wisdom of our Catholic faith can help us.

In his First Letter to the Corinthians, St. Paul reminds us of what truly endures: "So faith, hope, love remain, these three ..." (1 Cor 13:13). In other words, if we want to

build something that lasts, we should focus our efforts on the hallmarks of the Christian life—faith, hope and love. It shouldn't surprise us that these are also the substance of the ongoing mission of Jesus through his Church.

As Catholics, we are called to bring the presence of Christ to our world. To do so, we must be led by faith, hope and love. The good news is that we do not have to start new endeavors or reinvent the wheel.

There is an abundance of good and holy initiatives in the Archdiocese of Indianapolis that actively strengthen faith, bring hope and share the unconditional love of God with those in need. All we need to do is support them.

But if we want to leave our world better than we found it, we need to look for ways to guarantee that these works of mercy will continue, even after we have left this world behind.

That is the purpose of legacy giving.

A legacy gift is arranged now in order to provide a future source of income for a beneficiary. In the Archdiocese of Indianapolis, that could be a beloved parish, school, ministry—or even the archdiocese itself.

What if I'm not sure what is the best way for me to give? Planning can empower us to be as generous as we want to be. Even if you don't know how, what, or even when you want to give, you can begin the preparation necessary to do so eventually.

There are numerous options to consider: preparing or updating a will, rolling over an IRA, establishing a charitable gift annuity, or designating the Church as an additional beneficiary on a life insurance policy. The staff of the Catholic Community Foundation is here to help guide you.

What if we aren't ready or able to give a significant gift now? First, it's important to remember that every gift is significant. Creating a culture of

giving does more to extend the love of God than any large gift can on its own. A culture of generosity encourages others to give, too. In fact, it creates a community of givers.

How can I belong to a family of givers? We invite those who give legacy gifts or endowment funds of any size to become members of our Legacy Society. Anyone who makes a gift through a will or trust, life insurance and/or a charitable gift annuity is welcome. We keep members of the Legacy Society informed with periodic pastoral letters from Archbishop Charles C. Thompson, as well as the Catholic Community Foundation newsletter. And we express our appreciation with an annual Mass and reception hosted by the archbishop.

(Kimberly Pohovey is the director of major and planned gifts for the archdiocese. To learn more about legacy giving, please contact us at 317-236-1482 or ccf@archindy.org.) †

Prayers, support needed for those with Alzheimer's disease, pope says

VATICAN CITY (CNS)—Marking World Alzheimer's Day on Sept. 21, Pope Francis asked people to pray for all those affected by the illness, including families and caregivers.

Alzheimer's disease "affects so many people, who are often pushed to the margins of society because of this condition," the pope said at the end of his general audience talk in St. Peter's Square on Sept. 21.

"Let us pray for those suffering from Alzheimer's, for their families, and for those who lovingly care for them, that they may be increasingly supported and helped," he said.

He also asked that people pray for men and women facing hemodialysis, dialysis or an organ transplant.

September is also World Alzheimer's Month, which is an initiative by Alzheimer's Disease International (ADI) to raise awareness, challenge the stigma surrounding Alzheimer's and dementia, and garner more support for those affected. Dementia is a general term for a group of symptoms that negatively impact memory, and Alzheimer's is a specific disease that is the most common cause of dementia. †

FANUCCI

continued from page 12

ability you've been given to share. Whatever small seed you pray would blossom into full bloom.

Remembering the mustard seed beckons us to see what is easy to overlook and to trust in what takes time to grow. Even the smallest seed can become a mighty tree, just as our acts of love and service allow others to experience God's abundance.

The Exodus story invites us to invert our instincts and trust that whatever God gives will be enough. Jesus'

parable reminds us that what the world calls unreasonable is how God loves to work: starting from the least and growing into the greatest, making room enough for all who seek a home in the kingdom.

Wherever this autumn leads, take these two truths with you—and see what God is waiting to grow: Remember the mustard seed. Trust the manna.

(Laura Kelly Fanucci is a writer, speaker and author of several books, including Everyday Sacrament: The Messy Grace of Parenting. Her work can be found at laurakellyfanucci.com.) †

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Employment

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The Archdiocese of Indianapolis is always on the lookout for good, competent and committed maintenance technicians. We have regular turnover of maintenance staff at the Archdiocesan level, as well as at our parishes. We are looking for both entry-level maintenance technicians who can be trained and career maintenance professionals who may be looking to make a career change. Working with the Archdiocese and our parishes can be a tremendous way to enhance your spiritual connection with the Church. This may also be an excellent way for you to apply your time, talents and treasures.

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Interested parties should send their resumes to: Dherbertz@archindy.org.

Employment

Donor Relations Coordinator

The Archdiocese of Indianapolis is seeking a full-time Donor Relations Coordinator in the Office of Stewardship & Development. This is an on-site position, Monday – Thursday, with every Friday off. The Donor Relations Coordinator (DRC) works closely with the Office of Stewardship and Development Leadership Team members as a project manager to ensure projects are completed in a timely manner. The DRC generates reports, agreements, memorandums, correspondence, presentation materials, personal donor proposals, spreadsheets and graphics, and other similar materials, which are often confidential, using computer systems. The DRC is responsible for specific projects and activities which involve planning and coordinating work, analyzing and preparing reports, complex correspondence, making recommendations and other duties associated with successfully conducting and completing major and planned gifts and those tasks necessary for gift growth.

To apply, please send a cover letter, resume, and list of references, in confidence to: Archdiocese of Indianapolis, Office of Stewardship & Development, Attn: Cheri Bush, 1400 N. Meridian Street, Indianapolis, IN 46202. Email: cbush@archindy.org.

Prayers offered for victims of Ukraine war, calls for peace renewed

WASHINGTON (CNS)—Cardinal Wilton D. Gregory of Washington joined Archbishop Borys Gudziak of the Ukrainian Catholic Archeparchy of Philadelphia on Sept. 21 for an ecumenical prayer service to remember those who have been killed in Russia's invasion of Ukraine and to renew calls for peace for that war-ravaged nation.

Archbishop Gudziak prayed that God would "in blessed repose grant [the victims of the war] eternal rest" and "render their memory eternal."

He also prayed God would "place the souls of his servants, the victims of the war in Ukraine, which have departed from us, in the abode of the just, and give them rest in the bosom of Abraham, and number them among the just."

The prayers were offered during the Panakhyda (service for deceased) that was held in the Crypt Church at the Basilica of the National Shrine of the Immaculate Conception in Washington.

The service also marked 200 days since the start of Russia's invasion of Ukraine.

"We join in this evening according to the prayer of the Byzantine Ukrainian tradition to show our solidarity in the one body of Christ," Cardinal Gregory said. "We pray for those defending their homeland so that they may be strengthened to live in the fullness of God's love."

Cardinal Gregory and Archbishop Gudziak were joined by Archbishop Timothy P. Broglio of the U.S. Archdiocese for the Military Services, Washington Auxiliary Bishop Mario E. Dorsonville, who is the U.S. bishops' migration committee chairman, and representatives of the Ecumenical Patriarchate of Constantinople and the Melkite Catholic Church.

The mostly sung prayer service drew a congregation of slightly more than 100 people—some in traditional Ukrainian dress.

"Tonight, as we gather to remember the senseless suffering of the Ukrainian people, we turn to our God, our only help,"



Religious leaders lead an ecumenical prayer service in the Crypt Church of the Basilica of the National Shrine of the Immaculate Conception in Washington on Sept. 21, to pray for the victims of the war in Ukraine and to pray for peace in that country. Pictured from left are Cardinal Wilton D. Gregory of Washington; Archbishop Borys Gudziak of the Ukrainian Catholic Archeparchy of Philadelphia; Archbishop Timothy P. Broglio of the U.S. Archdiocese for the Military Services; and Auxiliary Bishop Mario E. Dorsonville of Washington. (CNS photo/Matthew Barrick, Catholic Standard)

Cardinal Gregory said. "Tonight, we pray in solidarity with the people of Ukraine."

"Tonight, we remember our freedom, we remember the love of Jesus Christ for the entire world as we gather before the cross. The cross of our Lord represents the greatest manifestation of love."

Since Feb. 24, when Russia invaded Ukraine, more than 5,900 Ukrainian civilians have been killed and an additional 8,700 civilians have been injured, according to the U.N. At least 972 Ukrainian children have been killed or injured.

"These staggering statistics tell the tale of a horrible tragedy," Cardinal Gregory said at the prayer service. "Yet amid this dreadful tragedy, we have seen some of the most charitable acts. It brought out the best in so many people throughout the world as they opened their homes and hearts to refugees."

Both Cardinal Gregory and Archbishop Gudziak lamented reports of war crimes and other atrocities being committed against the people of Ukraine by Russian soldiers.

Recently a mass grave in the northeastern Ukrainian city of Iziom was discovered and believed to contain the remains of about 500 people. Ukrainian President Volodymyr Zelenskyy, in a video message, said investigators saw evidence that some of the victims had been tortured.

Similar mass grave sites were found earlier this year in other areas formerly occupied by Russian forces.

In addition, in areas recaptured by Ukrainian forces, the U.N.'s human rights monitors have found evidence of torture, mutilation, rape, looting and

the deliberate killings of civilians by Russian troops, as well as the deliberate targeting of churches, houses, hospitals, schools and other buildings.

"Today our Ukrainian sisters and brothers face unspeakable tragedies," Cardinal Gregory said. "These war crimes call out to God as countless people mourn their dead. We must remember these people."

"We remember and name these atrocities to remember what is not authentically human, to remember these sufferings are not from God," he added.

Archbishop Gudziak asked for prayers for "those who were tortured and executed." He also reminded the faithful to pray for "those who are in constant pain" and for "all those killed and for their eternal repose."

The current hostilities have caused Europe's largest refugee crisis since World War II, as approximately 7.3 million Ukrainians have fled the country and another third of the population is displaced from their homes. The war also has been blamed for a worsening global food insecurity crisis.

"Many nations of the world have opened their countries and their homes [to Ukrainian refugees]," Cardinal Gregory said. "This is a wonderful example of humanity, but we cannot say we are doing enough until there is peace in Ukraine."

The evening prayer service came on a day when war rhetoric dominated the news.

Russian President Vladimir Putin renewed his nuclear threats, and U.S. President Joe Biden, in an address to the U.N., criticized Russia for

Shunning its nuclear nonproliferation agreements and for "extinguishing Ukraine's right to exist as a state."

Archbishop Gudziak conceded there is a lot to worry about, but "fear is something the devil wants to instill," he added.

"We have to trust we are in the hands of the Lord. If we pray, if we trust in the Lord, if we look at the example of the martyrs, then we will find what we are looking for," he said.

At the end of the prayer service, Archbishop Gudziak noted that he has been to Ukraine four times in the past four months, "and I have seen the people of Ukraine are standing up for justice [and] risking their lives."

"Everyone I have met [in Ukraine]—they thank you for your support. They thank you for you being informed and standing up for the truth," he said. "They thank people of goodwill for their humanitarian aid. Everywhere I went, Ukrainians were thanking Americans and American Catholics."

By his own estimate, he said, American Catholics have contributed about \$100 million in humanitarian aid to the suffering people of Ukraine.

Archbishop Gudziak said that those who wish to help should send donations to Catholic Relief Services, Catholic Charities USA, the Knights of Columbus and many other Catholic agencies that are collecting money.

Donating money is the best way to help the people of Ukraine, he noted, because many needed items can be purchased in Ukraine, which in turn supports the local economy.

"Please continue to pray," he said. "There is nothing more powerful." †



A woman wearing a traditional Ukrainian dress is seen during an ecumenical prayer service in the Crypt Church of the Basilica of the National Shrine of the Immaculate Conception in Washington on Sept. 21. (CNS photo/Matthew Barrick, Catholic Standard)

Lee Ashton ordained a permanent deacon for Ordinariate of the Chair of St. Peter



Criterion staff report

Deacon Lee Ashton of Indianapolis was ordained a permanent deacon of the Ordinariate of the Chair of St. Peter on Aug. 10 at Our Lady of Walsingham Cathedral in Houston by Bishop Steven J. Lopes, the shepherd of the ordinariate.

Deacon Ashton now ministers at St. Cuthbert of Lindisfarne Parish, an ordinariate parish community that currently meets and worships at the archdiocese's Good Shepherd Parish in Indianapolis.

A veteran of the U.S. Navy, Deacon Ashton serves as a volunteer chaplain in the No Veteran Dies Alone

Bishop Steven J. Lopes ritually lays hands on deacon candidate Lee Ashton on Aug. 10 at Our Lady of Walsingham Cathedral in Houston during a Mass in which Ashton was ordained permanent deacons for the Ordinariate of the Chair of St. Peter. (Submitted photo)

Program at the Roudebush Veterans' Administration Medical Center in Indianapolis. He is also the chair for the Order of Malta in Indiana and serves on the board of directors for Catholic Radio Indy.

The ordinariate was established by Pope Benedict XVI in 2012 as a diocese-like structure in the Church for former Anglicans, Episcopalians and Methodists in the U.S. and Canada who have been received into the full communion of the Church. It features a form of the Mass that draws from the spiritual and liturgical heritage of the Church of England and the Sarum Mass.

Deacon Ashton was received into the full communion of the Church during an Easter Vigil Mass on April 7, 2012, at SS. Peter and Paul Cathedral in Indianapolis. †



Deacon Lee Ashton