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Worship and Evangelization Outreach

Have the courage to cross into the threshold of Jesus' arms, page 12.

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Gifts of life, compassion and faith blend for people who bring Eucharist to others

Part one

By John Shaughnessy

For Marianne Warthan, life has always been about sharing the most special gifts.

In her 40 years as a nurse, she worked in the labor-and-delivery unit of Bloomington Hospital, helping to bring newborns into the world, assisting parents in their care for their child and sharing in the joy of the gift of life.

Her four decades as a nurse also led her to offer the gifts of comfort and compassion to parents whose children died at birth. She gave them the opportunity to hold their child, shared in their sorrow, made memory boxes for the parents that included their child's footprints, a lock of hair, the baby's blanket and a photo of the infant—and later she would phone the parents at home to check on them.

And for the past five years, the member of St. Paul Catholic Center in Bloomington has shared what she believes is the most special gift of her Catholic faith.

Warthan takes the Eucharist—the body of Christ—to people who are homebound, in nursing homes and at the hospital where she worked before retiring.

“To be able to bring Jesus himself to the sick and the needy is such a privilege,” she says. “I am able to share that God-given gift with others, and in return I am able to see God in others.”

That combination of gifts feeds Warthan and so many extraordinary ministers of holy Communion across the archdiocese—which is in the first year of a three-year National

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As an extraordinary minister of holy Communion, Marianne Warthan of St. Paul Catholic Center in Bloomington believes her ministry is “the most rewarding one in the Church.” She displays a pyx, which holds Communion taken to sick and homebound Catholics. (Submitted photo)

Pope announces a second session for Synod of Bishops assembly

VATICAN CITY (CNS)—Saying he did not want to rush the process of discerning how the Holy Spirit is calling the Church to grow in “synodality,” Pope

Francis announced that the next assembly of the Synod of Bishops would take place in two sessions.

The synod assembly, with mostly bishops as voting members, will meet on Oct. 4-29, 2023, as previously announced, the pope said, but the assembly will have a second session in October 2024 as well.

Pope Francis made the announcement on Oct. 16 at the end of his *Angelus* address. He had met on Oct. 14 with the synod leadership.

The pope and local bishops kicked off the listening and discernment process for the “synod on synodality” in October 2021, and by November the synod secretariat is expected to release a working document for continental assemblies.

With 112 of the 114 bishops' conferences in the world having sent in a synthesis of what emerged in the listening sessions in their countries, Pope Francis said that “the fruits of the synodal process underway are many, but so that they might come to full maturity, it is necessary not to be in a rush.

“To have a more relaxed period of discernment,” the pope announced, “I have established that this synodal assembly will take place in two sessions” rather than the one originally planned.

“I trust that this decision will promote the understanding of synodality as a constitutive dimension of the Church and help everyone to live it as the journey of brothers and sisters who proclaim the joy of the Gospel,” Pope Francis told thousands of people gathered in St. Peter's Square for the Sunday *Angelus* prayer.

The website of the synod secretariat describes synodality as a style seen in the

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St. Mary of the Knobs students embrace nun's missionary message, raise \$16,000

By Natalie Hoefler

FLOYD COUNTY—Sister Loretto Emenogu quietly strolled through the cafeteria of St. Mary of the Knobs School in Floyd County on Oct. 5. As the students recognized her, their faces brightened. Choruses of “Sister! Hi, Sister!” spread from table to table like ripples of joy.

It had been a month since Daughters of Mary Mother of Mercy Sister Loretto, archdiocesan educator for the

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Daughters of Mary Mother of Mercy Sister Loretto Emenogu, archdiocesan mission educator for the Missionary Childhood Association (MCA), shows her astonishment as Tracy Jansen, principal of St. Mary of the Knobs School, presents her with a check for more than \$16,000 the students raised to help children in need around the world. (Photo by Natalie Hoefler)



We Were Made for More

The Bowman-Francis Ministry hosted the National Black Catholic Men's Conference in Indianapolis on Oct. 13-16. It was the group's first in-person national gathering since 2019 because of COVID-19. This year's theme was "We Were Made for More." Among the conference's events was a youth rally on Oct. 13 at St. Rita Church in Indianapolis. Franciscan Friars of the Renewal Father Agustino Torres was the keynote speaker on that evening and is shown third from left praying with participants. Also pictured is a T-shirt that attendees wore during the gathering. Full coverage of the conference will be featured in the Oct. 28 issue. (Photos by Mike Krokos and Natalie Hoefer)



SYNOD

continued from page 1

Church's life and mission that reflects its nature as "the people of God journeying together and gathering in assembly, summoned by the Lord Jesus in the power of the Holy Spirit to proclaim the Gospel."

While it does not imply everyone has a vote on issues facing the Church, it does mean that all the members of the Church—ordained or lay—have a responsibility to contribute to the Church's mission and to pray, offer suggestions and join in discerning the voice of the Holy Spirit.

A statement from the synod secretariat on Oct. 16 said Pope Francis' decision

to add a second assembly "stems from the desire that the theme of a 'synodal Church,' because of its breadth and importance, might be the subject of prolonged discernment not only by the members of the synodal assembly, but by the whole Church."

Although it did not feature the same widespread, grassroots listening sessions, the deliberations of the Synod of Bishops on challenges and joys facing families also met in two sessions. First, Pope Francis convoked in 2014 an "extraordinary general assembly" on "the pastoral challenges of the family in the context of evangelization." Then, using the 2014 gathering's final report as an outline, the ordinary general assembly of the Synod of Bishops met in 2015 to look at "the vocation and mission of the family in the Church and contemporary world."

Cardinal Lorenzo Baldisseri, then secretary-general of the synod, wrote to bishops' conferences at the time explaining that, "the two synodal assemblies, sharing the same topic of the family, become part of a single synodal process, which includes not only the two celebrative phases but also the intervening time between synods, a time to reflect on the reaction to the first synod and to make a thorough theological examination of the Church's pastoral activity in light of the succeeding one." †

Corrections

In the article about Archbishop O'Meara Pro-Life Award winner Dr. Michael Padilla in the Oct. 7 issue of *The Criterion*, his medical school was misidentified. He graduated from the Chicago College of Osteopathic Medicine at Midwestern University.

Also, registered nurse Marilyn Haywood helped him co-found the Franciscan FertilityCare Center in Indianapolis. †



Public Schedule of Archbishop Charles C. Thompson

October 21–30, 2022

October 21 – 10:30 a.m.
Funeral Mass for Father William Ripperger at St. Augustine Church, Jeffersonville

October 21 – 2 p.m.
Virtual National Eucharistic Revival Bishops Advisory Group meeting

October 22 – 2 p.m.
Confirmation Mass for youths of St. Michael Parish, Charlestown; St. Francis Xavier Parish, Henryville; and St. Mary Parish, New Albany, at Most Sacred Heart of Jesus Church, Jeffersonville

October 23 – 1:30 p.m.
Confirmation Mass for youths of St. John Paul II Parish, Sellersburg; Holy Family Parish, New Albany; St. Michael Parish, Bradford; St. Bernard Parish, Frenchtown; St. John the Baptist Parish, Starlight; and St. Mary Parish, Navilleton, at St. John Paul II Church

October 23 – 5 p.m.
Confirmation Mass for youths of St. Mary of the Knobs Parish, Floyd County; St. Anthony of Padua Parish, Clarksville; Our Lady of Perpetual Help Parish, New Albany; St. Joseph Parish, Corydon; and St. Mary Parish, Lanesville, at St. Mary of the Knobs Church

October 24 – 6 p.m.
Our Lady of Fatima Retreat House Annual Fundraiser at The Willows Event Center, Indianapolis

October 25 – 10 a.m.
Visit at Providence Cristo Rey High School, Indianapolis

October 25 – 2 p.m.
Virtual National Eucharistic Revival Congress Board meeting

October 25 – 6:30 p.m.
Hoosier Catholic Men's Night at St. Paul Catholic Center, Bloomington

October 26 – 10:30 a.m.
Mass for high school seniors at St. Malachy Church, Brownsburg

October 27 – 10 a.m.
Leadership Team meeting at Archbishop Edward T. O'Meara Catholic Center, Indianapolis

October 27 – 6 p.m.
United Catholic Appeal Advance Mass at SS. Peter and Paul Cathedral followed by dinner at Archbishop Edward T. O'Meara Catholic Center, Indianapolis

October 28 – 6 p.m.
Marian University Annual Gala at J.W. Marriott, Indianapolis

October 29 – 4 p.m.
Wedding Anniversary Mass at St. Paul Church, Tell City

October 30 – 10:30 a.m. CST
Confirmation Mass for youths of St. Meinrad Parish, St. Meinrad, and St. Boniface Parish, Fulda, at St. Boniface Church

October 30 – 2 p.m. CST
Confirmation Mass for youths of St. Isidore the Farmer Parish, Perry County; St. Martin of Tours Parish, Martinsville; St. Mark Parish, Perry County; St. Pius V Parish, Troy; and St. Paul Parish, Tell City, at St. Paul Church

What are the graces and blessings that you are grateful for, the ones that have touched and shaped your life?

One of the constant themes of Pope Francis' papacy is his reminder to us to be people who live lives of gratitude. The pope has said, "Truly we have received much, so many graces, so many blessings, and we rejoice in this. It will do us good to think back on our lives with the grace of remembrance. ... Perhaps we need to ask ourselves: Are we good at counting our blessings?"

As Thanksgiving approaches, *The Criterion* is inviting you, our readers, to tell us about the moments of your life, the parts of your life,

the people in your life whom you are grateful for—and why.

Whether it's a simple, everyday reason to be thankful or a life-changing one, we will look forward to learning about the graces and the blessings that have touched and shaped your life.

Send your notes and stories to John Shaughnessy by e-mail at jshaughnessy@archindy.org or by mail in care of *The Criterion*, 1400 N. Meridian St., Indianapolis, IN, 46202. Please include your parish and a daytime phone number where you can be reached. †



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Prayer revitalizes the soul, Pope Francis says at Angelus

VATICAN CITY (CNS)—Prayer is medicine for one’s faith and it reinvigorates the soul, Pope Francis said.

“We need the daily water of prayer, we need time dedicated to God, so that he can enter into our time, into our lives,” the pope said on Oct. 16 during his Sunday *Angelus* address.

“We need consistent moments in which we open our hearts to him so that he can daily pour out on us love, peace, joy, strength, hope, thus nourishing our faith,” he said.

So often, people spend their day focused on many “urgent, but unnecessary things,” neglecting what counts the most in life, he said. “We allow our love for God to grow cold” bit by bit.

Prayer, he said, is the remedy to rekindle this “tepid faith.”

“Prayer is the medicine for faith; it is the restorative of the soul,” he said.

Just as a patient must “faithfully and regularly” take his or her medication, Pope Francis said, prayer, too, needs to be consistent and constant, not practiced in fits and starts.

In the Gospel of Luke’s parable of the persistent widow, Jesus is showing people that they must “pray always without becoming weary,” he said.

When finding the time to pray is a real difficulty, he said, busy people should turn to an old but “wise spiritual practice” called “aspirations.” These are very short prayers in which the mind is directed to God, and “that

can be repeated often throughout the day, in the course of various activities, to remain ‘in tune’ with the Lord” so that “our hearts remain connected to him.”

For example, he said, as soon as people wake up, “we can say, ‘Lord, I thank you and I offer this day to you,’” or before beginning an activity, “we can repeat, ‘Come, Holy Spirit,’” and throughout the day, people can pray, “Jesus, I trust in you. Jesus, I love you.”

“And let’s not forget to read his responses” in the Gospel, the pope added.

“The Lord always responds,” he said, so people should open the Gospel “several times every day, to receive a word of life directed to us.” †

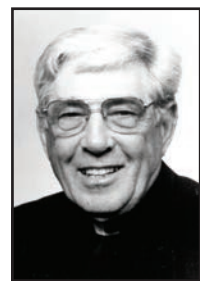


Pope Francis waves to the crowd as he leads the *Angelus* from the window of his studio overlooking St. Peter’s Square at the Vatican on Oct. 16. (CNS photo/Vatican Media)

Father William Ripperger served in parishes across the archdiocese

By Sean Gallagher

Father William Ripperger, a retired priest of the Archdiocese of Indianapolis, died on Oct. 8 in Louisville, Ky., where he was living in retirement. He was 91.



Father William Ripperger

The Mass of Christian Burial will be celebrated at 10:30 a.m. on Oct. 21 at St. Augustine Church, 315 E. Chestnut St., in Jeffersonville. Archbishop Charles C. Thompson will be the principal celebrant.

Retired Father Frederick Denison will be the homilist.

Burial will follow at a later date at St. Peter Cemetery in Franklin County.

William B. Ripperger was born on Oct. 21, 1930, to the late William and Hilda (Wessel) Ripperger. He grew up

first as a member of St. Peter Parish in Franklin County. Later, he and his family were members of St. Michael Parish in Brookville and the former St. Andrew Parish in Richmond (now part of St. Elizabeth Seton Parish there).

Father Ripperger became an archdiocesan seminarian after graduating from the eighth grade and received priestly formation at Saint Meinrad Seminary and School of Theology in St. Meinrad. He later was formed for ordained ministry at the Pontifical North American College and the Pontifical Gregorian University, both in Rome.

He earned a bachelor’s degree at Saint Meinrad, and bachelor’s and licentiate degrees in sacred theology at the Gregorian.

Archbishop Luigi Traglia ordained Father Ripperger a priest on July 17, 1955, at the Church of the 12 Apostles in Rome. The newly ordained priest celebrated a Mass of Thanksgiving the following day at the Church of St. Alphonsus in Rome.

After completing further graduate studies in Rome, Father Ripperger’s first pastoral assignment in the archdiocese was as associate pastor of SS. Peter and Paul Cathedral in Indianapolis from 1956-63.

From 1963-69, he ministered as associate pastor of St. Charles Borromeo Parish in Bloomington.

Father Ripperger first served as a pastor at St. Paul the

Apostle Parish in Greencastle, where he ministered from 1969-72.

In 1972, he was appointed co-pastor of St. Augustine Parish in Jeffersonville.

The following year, Father Ripperger was granted a leave of absence from priestly ministry. That leave continued until 1991 when he was appointed associate pastor of Our Lady of Mount Carmel Parish in Redwood, Calif.

Father Ripperger returned to the Church in central and southern Indiana beginning in 1995 when he was appointed pastor of St. Maurice Parish in Napoleon and sacramental minister of Immaculate Conception Parish in Millhousen and the former St. Denis Parish in Jennings County.

In 2002, Father Ripperger was granted permission to retire. He returned to ministry in 2004, serving for the next two years before his permanent retirement as administrator of St. John the Baptist Parish in Starlight.

Memorial contributions may be sent to the Alzheimer’s Association, 225 N. Michigan Ave. Floor 17, Chicago, IL 60601, or the Humane Society of the United States, 1255 23rd St. NW, Suite 450, Washington, DC 20037. †

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in the Eucharist

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Editorial



Tony Dungy shares a story about his relationship with his children during the 100th Dad's Day breakfast at Cathedral High School in Indianapolis on Feb. 11, 2014. The former Indianapolis Colts head coach helped found All Pro Dad, an international organization that helps men become better fathers. (Criterion file photo by John Shaughnessy)

Former Colts' coach Tony Dungy will lead the continuing march toward a culture of life

Former Indianapolis Colts head coach Tony Dungy has never been shy about sharing his Christian faith.

He and his wife Lauren are also very vocal about their pro-life beliefs.

The couple believes life begins at conception and that every child—born and unborn—is a gift from God.

They have voiced their support for the June overturning of *Roe v. Wade* by the U.S. Supreme Court and also walk the talk when discussing how every child—including those who are the most vulnerable—deserves a home. The Dungy household currently includes 11 children—eight adopted children and three foster children, according to an interview on Christian Broadcast News (CBN).

A member of the Pro Football Hall of Fame and a TV football analyst, Tony Dungy will headline the 2023 March for Life in Washington on Jan. 20. The theme for the landmark 50th March for Life—the first since the overturning of *Roe*—is “Next Steps: Marching into a Post-*Roe* America.”

March for Life's website (cutt.ly/MFL50) lists three reasons why the march will continue: to advocate for the advancement of federal pro-life policies; to urge state legislators to pass life-saving protections for the unborn; and to continue to increase the safety net for moms and babies, especially by supporting pregnancy resource centers and maternity homes in communities that provide love, compassion, and resources to women, children and families.

“For half a century, our dedicated marchers have traveled from all over the country to peacefully march in Washington, D.C. for the protection of the unborn, and their efforts have paid off,” said Jeanne Mancini, president of March for Life, during an Oct. 13 press conference. “This year's historic march will not only be a celebration of the monumental Supreme Court victory that overturned *Roe v. Wade* but will also mark the start of a new leg on our journey toward building a culture of life.”

While some are calling Dungy's decision to take part in the annual pro-life event courageous, on Twitter he cited the Bible and said, “Not really. Just doing what the Lord asked us to do. ‘And he will answer, I tell you the truth, when you refused to help the least of these my brothers and sisters, you were refusing to help me’ ” (Mt 25:45).

—Mike Krokos

Be Our Guest/Greg Erlandson

Revisiting and relitigating Vatican II

Since most Catholics alive today have no lived memory of the Second Vatican Council, it remains surprising that it is—at least for some—still debated, defended or despised with a passion one might wish reserved for more productive spiritual witness.



A variety of commentators of various stripes and even Pope Francis himself have weighed in to mark the council's 60th anniversary, including Ross Douthat, a Catholic columnist for *The New York Times*.

Douthat takes his characteristically bleak view of the Church's contemporary state, opining that the council was (a) necessary, (b) a failure and (c) impossible to undo. Something there for every faction to choke on.

In assessing the council, it is difficult not to get caught up in the narratives that erupted simultaneously with the council itself.

Efforts to shape the agenda even before the council fathers gathered, efforts to interpret what they intended even as they met and efforts to debate what next to do when it ended: These narratives are all still evident in the debates we are having today.

Most Catholics, of course, are blissfully unaware of these debates, but they are still fought almost as passionately as during the first years after the council itself.

The Francis pontificate is increasingly being shaped by this fight, as some try to pit St. John Paul II or retired Pope Benedict XVI against Francis, with the council as the particular battlefield for waging a larger war.

How we remember or understand the past shapes much of what and how we debate now. I am distrustful of commentaries that tend to idealize the pre-Vatican II Church.

In fact, the fissures in faith and practice were already visible in Europe, but also in the United States. A perusal of Catholic journals from the mid-20th century will

see columnists bemoaning declining religious fervor and practice, as well as increasing divorce and contraception rates.

Educated laity chafed at a heavily clericalized Church, and lay guilds and movements were growing. Complaints about mediocre liturgies coincided with movements agitating for more use of English and other vernacular languages.

At the same time, two world wars, the Shoah, the rise of communism, the collapse of colonialism, an accelerating consumer culture—all of these tectonic shifts impacted religious life and challenged the Church's response.

To not have held the council was not an option, as Douthat understands. Whether the council failed is what much of the debate now seems to swirl about.

Yet people who look at the statistics of declining religious practice in the West as proof of a failed attempt at “*aggiornamento*” cannot tell us how bad that decline might have been if the Church had done nothing.

The tsunami of change that was the 1960s (and continuing decades) might have been far more shattering if the Church had not created a vision of engagement and renewal.

Both left and right have put their spins on the council and its aftermath. For Pope Francis, the council's purpose was unique and historic: “To rekindle her love for the Lord, the Church, for the first time in her history, devoted a council to examining herself and reflecting on her nature and mission.”

We can agree this task is not completed, and perhaps the debate that continues is the Church wrestling with a fuller understanding of her nature and mission. Perhaps this debate is necessary, even if it is wearying and divisive.

If so, then no better prayer would be the prayer to the Holy Spirit uttered by the council fathers 60 years ago:

“We stand before You, Holy Spirit ... / Teach us the way we must go / And how we are to pursue it.”

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

Letters to the Editor

Spirit must transform us into the body of Christ to continue his mission, reader says

In a recent letter to *The Criterion*, a letter writer who suggests changing the acclamation during the eucharistic prayer to a doctrinal statement about the presence of Christ under the form of bread and wine misunderstands the purpose of the eucharistic celebration.

The “mystery of faith” is the paschal mystery, the life, death and resurrection of Christ in which we are called to participate.

Jesuit Father Thomas Reese is correct in *America* magazine when he says there is much ignorance among Catholics (including bishops and priests) about the Eucharist. Too many still think that

the purpose of the Eucharist it to make Christ present on the altar so we can adore him.

“That is fine for Benediction,” Father Reese says, but in the celebration of the Eucharist, “the Christian community remembers the life, death and resurrection of Jesus, gives praise and thanks to the Father, unites itself with the sacrifice of Christ, and asks that the Spirit transform us into the body of Christ so that we can continue his mission on Earth.”

Claude Geller
Greenwood

A question about the luminous mysteries and a thank you for the pope's monthly intention

When St. John Paul II introduced the luminous mysteries of the rosary in 2002, I remember the third mystery as being: “The Proclamation of God (Kingdom of God) and the Call to Repentance.”

If my memory is correct on this, why is the last phrase never or seldom heard in

public recitation of the rosary?

Also, thank you for faithfully printing the Holy Father's prayer intention for each month!

Rita A. Schoentrup
Greensburg

Send letters to “Letters to the Editor,” The Criterion, 1400 N. Meridian Street, Indianapolis,

IN 46202-2367. Readers with access to e-mail may send letters to criterion@archindy.org. †



Christ the Cornerstone

Changes needed to transform society, achieve social justice

“Constant changes in society are needed to bring it everywhere in line with truth, justice, love and freedom. The guiding Spirit of God working through the Gospel message arouses all of us to build our society to this end” (Pastoral Constitution on the Church in the Modern World, *“Gaudium et Spes,”* #26).

Ten days ago, we celebrated the 60th anniversary of the opening of the Second Vatican Council on Oct. 11, 1962. In full continuity with nearly 2,000 years of Church teaching and practice, this historic gathering set the agenda for our future. It called attention to the fundamental mission of the Church to transform human society in light of the Gospel.

During this time of preparation for national mid-term elections, our Church urges Catholics, and all people of good will, to form their consciences and to vote accordingly. We don't tell people who to vote for (or against). We trust that mature persons will make responsible decisions based on the dictates of their informed conscience.

But so much “hype” and “spin” are in the air these days that it's sometimes hard to find the truth, let alone allow our consciences to be formed by it. That's why the Church has articulated

an extensive body of social teaching on nearly all the social, economic and human rights issues facing people in every corner of the modern world.

Vatican II helped set the agenda for our reflection on critical human issues of freedom, justice and peace. The council affirmed that the Gospel of Jesus Christ has important things to say on matters of political, economic and moral concern. Vatican II and subsequent Church teachings also challenged each of us to be faithful citizens of our respective communities and to be fully engaged in promoting the general welfare of all (the common good).

When it comes to applying the social teaching of the Church to the issues and concerns of today, it's helpful to keep in mind seven key themes:

—The right to life from conception to natural death is absolute and inviolable. As Pope Francis and his predecessors have repeatedly taught, the sanctity of human life is the foundation for all efforts to build a future of liberty and justice for all.

—Marriage between a man and a woman safeguards human dignity and sustains family life.

—Human decency requires that we provide everyone with food and shelter,

education and employment, health care and housing.

—Faithful citizens work for the good of all, but especially for those who are in greatest need, including the unborn, those dealing with disabilities or terminal illness, migrants and refugees; the poor and marginalized deserve preferential concern.

—Economic justice calls for decent work at fair, living wages, opportunities for legal status for immigrant workers, and the opportunity for all to participate in economic activity.

—Solidarity requires that we pursue justice, eliminate racism, end human trafficking, protect human rights, seek peace and avoid the use of force (including gun violence) except in self-defense, which should only be used as a necessary last resort.

—Responsible stewards of all God's creation work to ensure a safe and bountiful environment for all God's children—especially the most vulnerable—now and in the future.

According to Vatican II's “Pastoral Constitution on the Church in the Modern World”: “The common good refers to the actual conditions of human life, those conditions which promote in every way the full development of human

potential.” Ideologies, social theories and political agendas don't accomplish the common good. Concrete actions based on fundamental principles of human dignity are required to achieve the common good. “And because each of us is a person with human dignity, there must be at hand to each of us all things necessary for living a life that is really human: physical security, rights to free choice in family life, education, employment, [and] rights to respect, to information, to act according to conscience, to privacy and to religious freedom” (*“Gaudium et Spes,”* #26).

We seek to build a society that ensures peace, justice and equal dignity for all.

Especially in today's post-pandemic economic, social and political climate, our society urgently needs a renewed politics that focuses on moral principles, the defense of life, the needs of the weak, and the pursuit of the common good. This kind of political participation reflects the social teaching of our Church and the best traditions of our nation. Without it, our communities degenerate into factions that are always at odds with each other.

As you prepare to vote next month, ask yourself: Which candidates and which proposed initiatives on the ballot truly promote the common good? Then vote in accordance with your informed conscience. †



Cristo, la piedra angular

Cambios necesarios para transformar la sociedad y lograr la justicia

“Se necesitan cambios constantes en la sociedad para que en todas partes esté en consonancia con la verdad, la justicia, el amor y la libertad. El Espíritu de Dios que guía, actuando a través del mensaje evangélico, nos impulsa a todos a construir nuestra sociedad con este fin” (Constitución Pastoral sobre la Iglesia en el mundo actual, *“Gaudium et Spes,”* #26).

Hace diez días se celebró el 60.º aniversario de la inauguración del Concilio Vaticano II, el 11 de octubre de 1962. En plena continuidad con casi 2,000 años de enseñanza y práctica de la Iglesia, esta histórica reunión definió el plan para nuestro futuro en el que se destacó la misión fundamental de la Iglesia de transformar la sociedad humana a la luz del Evangelio.

Durante este tiempo de preparación para las elecciones nacionales de mitad de período, nuestra Iglesia insta a los católicos, y a todas las personas de buena voluntad, a formar su conciencia y a votar en consecuencia. No le decimos a la gente por quién debe votar (o en contra de quién). Confiamos en que las personas maduras tomen decisiones responsables basadas en lo que les dicte la conciencia.

Pero en estos días se oye tanto “bombo” y surgen tantos vericuetos que a veces resulta difícil elucidar la verdad, y mucho menos dejar que nuestras conciencias se formen un juicio claro ante todo esto. Por eso, la Iglesia ha articulado

un extenso cuerpo de enseñanza social sobre casi todas las cuestiones sociales, económicas y de derechos humanos a las que se enfrenta la gente en todos los rincones del mundo moderno.

El Concilio Vaticano II contribuyó a establecer la agenda de nuestra reflexión sobre cuestiones humanas críticas de libertad, justicia y paz. El Concilio afirmó que el Evangelio de Jesucristo contiene enseñanzas importantes en asuntos de interés político, económico y moral. El Vaticano II y las enseñanzas posteriores de la Iglesia también nos desafiaron a ser ciudadanos fieles de nuestras respectivas comunidades y a comprometernos plenamente en la promoción del bienestar general de todos (el bien común).

A la hora de aplicar la doctrina social de la Iglesia a los problemas y preocupaciones de hoy, resulta útil tener en cuenta siete temas clave:

—El derecho a la vida desde la concepción hasta la muerte natural es absoluto e inviolable. Tal como lo han enseñado repetidamente el Papa Francisco y sus predecesores, la santidad de la vida humana es el fundamento de todos los esfuerzos para construir un futuro de libertad y justicia para todos.

—El matrimonio entre un hombre y una mujer salvaguarda la dignidad humana y es el fundamento de la vida familiar.

—La decencia humana exige que proporcionemos a todos alimento y refugio, educación y empleo, atención médica y vivienda.

—Los ciudadanos fieles trabajan por el bien de todos, pero especialmente por los más necesitados, como los bebés en gestación, los discapacitados o los enfermos terminales, los emigrantes y los refugiados; los pobres y los marginados merecen una atención preferente.

—La justicia económica exige la existencia de trabajos decentes con salarios justos y dignos, oportunidades de obtener un estatus legal para los trabajadores inmigrantes y la posibilidad de que todos participen en la actividad económica.

—La solidaridad requiere que busquemos la justicia, eliminemos el racismo, acabemos con la trata de personas, protejamos los derechos humanos, busquemos la paz y evitemos el uso de la fuerza (incluida la violencia armada), excepto en defensa propia, que solamente debe utilizarse como último recurso necesario.

—Los administradores responsables de toda la creación de Dios trabajan para garantizar un entorno seguro y abundante para todos los hijos de Dios—especialmente los más vulnerables—ahora y en el futuro.

Según la Constitución Pastoral del Vaticano II sobre la Iglesia en el mundo actual: “Todo grupo social debe tener en cuenta las necesidades y las legítimas aspiraciones de los demás grupos; más aún, debe tener muy en cuenta el bien común de toda la familia humana.” Las ideologías, las teorías sociales y las agendas políticas no alcanzan el bien

común; para ello se requieren acciones concretas basadas en los principios fundamentales de la dignidad humana. “Es, pues, necesario que se facilite al hombre todo lo que éste necesita para vivir una vida verdaderamente humana, como son el alimento, el vestido, la vivienda, el derecho a la libre elección de estado ya fundar una familia, a la educación, al trabajo, a la buena fama, al respeto, a una adecuada información, a obrar de acuerdo con la norma recta de su conciencia, a la protección de la vida privada y a la justa libertad también en materia religiosa” (*“Gaudium et Spes,”* #26).

Deseamos construir una sociedad que garantice la paz, la justicia y la igualdad de la dignidad para todos.

Especialmente en el actual clima económico, social y político pospandémico, nuestra sociedad necesita urgentemente una política renovada que se centre en los principios morales, la defensa de la vida, las necesidades de los débiles y la búsqueda del bien común. Este tipo de participación política refleja la enseñanza social de nuestra Iglesia y las tradiciones más bellas de nuestro país. Sin ella, nuestras comunidades degeneran en facciones siempre enfrentadas.

A medida que se prepara para votar el próximo mes, pregúntese: ¿Qué candidatos y qué iniciativas propuestas en la papeleta electoral promueven realmente el bien común? Luego, vote de acuerdo con lo que le dicte su conciencia. †

United Catholic Appeal focuses on unity in the Eucharist

By Leslie Lynch

FLOYD COUNTY—The annual archdiocesan United Catholic Appeal (UCA) offers members of the Church in central and southern Indiana an opportunity to serve their neighbors.

And it is through those actions that the faithful are the hands and feet of Christ to those in need, noted Archbishop Charles C. Thompson.

Celebrating the annual UCA Mass for Miter Society members in southern Indiana at St. Mary of the Knobs Church on Oct. 6, the archbishop began his homily by quoting Pope Francis: “Those who pray are never alone.”

Archbishop Thompson urged those present to ask, seek, knock and persist.

“Let us remain intentional in our unity: one in Christ, one in love, one in our service to our neighbor,” he said. “Let us be persistent in faith and bold in our witness.”

The Miter Society Mass and dinner acknowledge those who donated at least \$1,500 to the annual United Catholic Appeal, which has a goal of \$6.3 million this year. This year’s theme is “United in the Eucharist: Being united today helps bring others hope for tomorrow.”

“Everything we need to understand about stewardship is found in the Eucharist,” Archbishop Thompson said in remarks after the dinner. “Christ freely gave his life for our salvation. We are all called to respond to that ultimate gift by loving God, serving our neighbors and caring for all that has been entrusted to us.”

He referenced a prayer attributed to St. Teresa of Ávila: “Christ has no body but yours, no hands, no feet on Earth but yours; yours are the eyes with which he looks compassion on this world . . .,” as he spoke of the outreach the UCA provides.

It provides veterans and people with disabilities food, shelter and clothing and shelters homeless families. It serves hot meals and provides food through pantries. The appeal supports Catholic education in schools as well as catechetical training. Financial support is given to seminarians at Bishop Simon Bruté College Seminary in Indianapolis and Saint Meinrad

Seminary and School of Theology in St. Meinrad. Funds are also used to care for retired priests, who have devoted their lives in service to others.

Appeal funds help to teach life skills to help people stay out of poverty and helps countless young women choose life for their babies. It helps resettling refugees and supports archdiocesan parishes that bring the good news, and the UCA helps many others through its support of ministries throughout central and southern Indiana.

“Every dollar raised for the United Catholic Appeal goes to ministry,” the archbishop noted. “Ministries supported by the UCA make it possible to address the needs and concerns of life and dignity of so many people throughout the archdiocese.”

Jolinda Moore, executive director of the archdiocesan Office of Stewardship and Development, said, “We conduct the appeal for the sole purpose of serving others.”

She spoke of the relief a mother feels when she has ample food for her children or of a child who doesn’t have to sleep in a van, thanks to assistance made possible by the UCA.

She also highlighted the ministry of St. Elizabeth Catholic Charities in New Albany. This nine-building campus serves women of southern Indiana and nearby Louisville, Ky., with residential and



Andi Byrne, left, and her parents, Pat and Brenda Byrne, enjoy each other’s company during the Oct. 6 United Catholic Appeal dinner at St. Mary of the Knobs Parish in Floyd County, where they all are members. (Submitted photos by Leslie Lynch)

non-residential programs around maternity, adoption, parenting, domestic violence, education, interim housing and material needs such as diapers, cribs and other necessities.

In a video shown during a reception following the Mass, archdiocesan chancellor Christopher Walsh said St. Elizabeth Catholic Charities “speaks to how we speak the Christian message to others through our actions.”

Andi Byrne, a member St. Mary of the Knobs Parish, said, “I didn’t realize the extent of the outreach of the United Catholic Appeal. I am grateful for gifts given to me through the Church, and for the witness of other people. I want to share what I can.”

Tyler Huber is an archdiocesan seminarian from St. Mary of the Knobs Parish in his third year of formation at Saint Meinrad.

“This is my pastoral year, and I’m assigned to St. Mary [Parish] in Rushville,” he said. “By providing for tuition for seminarians, the United Catholic Appeal frees us from worry about [tuition] and allows us to discern the answer to the question God has placed before us. It’s crucial to be free of distraction and anxiety as we discern.”

He smiled, nodded toward several retired priests in attendance, and added, “Of course, providing for our priests in retirement is the least we can do.”

Harriet Neill, a member of St. Paul Parish in Tell City, attended the liturgy and dinner with her sister, Sarajane Damin.

“We support all the work of Catholic Charities in caring for those in need,” Neill said. “There are so many people in our area who need food and shelter. We are honored to be able to help.”

Archbishop Thompson noted in his homily, “No catechesis means anything until one encounters the person of Jesus,



Archbishop Charles C. Thompson processes down the main aisle at St. Mary of the Knobs Church in Floyd County after celebrating a Mass on Oct. 6, as part of an evening thanking Miter Society donors.

until there is a relationship.” He said those relationships begin when “we are Christ’s hands and feet” to those around us.

At the dinner following the Mass, Archbishop Thompson noted that the Eucharist “isn’t something we experience just at Mass. We respond to the Eucharist every day by going out into the world to gratefully share God’s gifts to us,”—a mission made possible through the United Catholic appeal.

(Leslie Lynch is a member of St. Mary Parish in Lanesville. To learn more about the United Catholic Appeal, go to www.archindy.org/UCA or call the archdiocesan Office of Stewardship and Development at 800-382-9836, ext.1415.) †



Sarajane Damin, left, and her sister Harriet Neill, second from left, both members of St. Paul Parish in Tell City, and Jane and Tom Huber of St. Michael Parish in Cannelton, smile as they prepare to listen to remarks from Archbishop Charles C. Thompson at the Oct. 6 United Catholic Appeal dinner.

Indiana Supreme Court takes up challenge to law protecting unborn children

By Natalie Hoefler

On Oct. 12, the Indiana Supreme Court agreed to take jurisdiction of a legal challenge by Planned Parenthood and other abortion providers against the state’s new law, known as SB 1, that gives legal protection to nearly all unborn children and ruled to keep in place a temporary injunction on the law.

Passed by the Indiana General Assembly and signed into law by Gov. Eric Holcomb on Aug. 5, SB 1 bans abortion in Indiana except in cases of rape, incest and particular serious medical complications and emergencies. It went into effect on Sept. 15.

A suit by the American Civil Liberties Union on behalf of Planned Parenthood and other abortion

providers operating in the state was filed in Bloomington in Monroe County on Aug. 30, claiming the law violated the Indiana State Constitution.

On Sept. 22, the judge hearing the case placed a temporary injunction on the law until a decision was made.

Indiana Attorney General Todd Rokita requested on Sept. 24 that the Indiana Supreme Court bypass the state’s Court of Appeals and take up the case itself. Rokita also asked the court to strike down the temporary injunction.

The court will begin hearing oral arguments on the case on Jan. 12, 2023.

In a statement released on Oct. 12, Right to Life

of Indiana CEO Mike Fichter called the decision to leave the temporary injunction in place “deeply” disappointing.

“We are deeply disappointed the Indiana Supreme Court will allow the injunction against Indiana’s new abortion law to remain in effect,” he said. “We estimate at least 3,000 unborn babies, whose lives otherwise might have been saved, will now needlessly die from abortion as the law remains blocked. Thousands more will die as we await a final ruling after the January hearing.

“Although we are confident the law will be upheld, it will be far too late for those whose lives will be lost as this is argued in the courts.” †



Todd Rokita



Mike Fichter

'You see the joy in their hearts'

EUCHARIST

continued from page 1

Eucharistic Revival that will culminate in July of 2024 when the first National Eucharistic Congress in nearly 50 years is held in Indianapolis.

Warthan describes this ministry of bringing the Eucharist to others as "the most rewarding one in the Church."

"You see the joy in their hearts when they receive Jesus," Warthan says. "And you meet such wonderful people. My favorite times are when I take Communion to people in their homes or the nursing homes because you establish a relationship with them. You get to know them."

She talks about a woman who initially didn't think she was worthy of receiving Communion. Warthan convinced her of God's love for her, and the woman's face showed her joy when she did receive Christ's body.

Warthan's voice also fills with delight when she mentions the retired professor in a nursing home who would detail the lives of the saints, talk about the angels, and pray the Our Father in French when Warthan brought her Communion.

She also shares the story of a woman who had a stroke.

"She would cry, and her eyes would light up when I came into the room. She was so excited to have Jesus."

Her voice becomes touched with emotion as she adds, "You get attached to people. After a while, you're telling them, 'Jesus loves you, and so do I.' It makes it really hard when you lose someone. I go to the funeral Mass and talk to the family."

The special gifts of life, compassion and faith all blend in this ministry for her.

"It's such a gift from God to be able to see how much people love him—that I can bring Communion to them, bring some comfort to them. It's not a gift I'm giving. It's a gift I'm receiving. And it makes me feel I'm doing something good for God."

'I will never forget you'

Like many people, Lynn Lineback finds inspiration in certain quotes and sayings to help guide her approach to her life and her faith.

One of her favorite quotes comes from the last five words of a Bible verse in Isaiah, which expresses this reminder from God:

"I will never forget you" (Is 49:15).

Lineback carries those five words in her heart every week as she takes Communion to a 99-year-old Catholic woman in a nursing home in Richmond.

"She has no family. No one comes to see her," says Lineback, a member of St. Elizabeth Ann Seton Parish in Richmond. "When I take her Communion once a



Lynn Lineback of St. Elizabeth Ann Seton Parish in Richmond shares the Eucharist while visiting with her 99-year-old friend Mary. (Submitted photo)

week, every single week she says, 'Oh, you didn't forget me!'

Just as touching to Lineback is the way that the 99-year-old woman embraces the opportunity to receive the Eucharist.

"She hasn't forgotten the Lord."

For Lineback, that weekly encounter defines the gifts she has received as an extraordinary minister of holy Communion, as one of nine people in her parish who brings the sacrament to about 60 people in 11 facilities in the Richmond area and to Reid Memorial Hospital.

There's the gift of sharing the Eucharist, and there's the gift of seeing the power it has in people's lives.

"Not only has God made it possible for me to be an instrument to all these older folks, but I get to see their great

witness and testimony to Christ. Their belief that Jesus is truly coming to them in the Eucharist grounds me and helps preserve my faith. I believe so faithfully in the Eucharist being the body and blood of Christ."

Lineback pauses before adding, "They all have their stories. I love listening to their stories of how they've endured. If you endure with the Lord, he will not abandon you. He will not forget you."

At 70, Lineback has that same hope for herself.

"I'm alone," she says. "I have no immediate family here. I have nieces and nephews, but they're not close by. When I visit the older people, I see myself in 20, 25 years."

"I'm hoping that someone will carry that gift to me when I'm at that point. That I will not be forgotten." †



'Not only has God made it possible for me to be an instrument to all these older folks, but I get to see their great witness and testimony to Christ. Their belief that Jesus is truly coming to them in the Eucharist grounds me and helps preserve my faith.'

—Lynn Lineback



Archindy
2022 Eucharistic 2025
Revival

Prayer for Eucharistic Revival Archdiocese of Indianapolis

June 19, 2022 – Pentecost 2025

Lord Jesus Christ,
In our pride...humble us
In our greed...free us
In our lust...fulfill us
In our envy...satisfy us
In our gluttony...feed us
In our wrath...release us
In our sloth...invigorate us
In our stubbornness...
soften us
In our apathy...love us
In our lukewarmness...
impassion us
In our neglect...turn
toward us
In our deafness...call us
In our drifting...lead us
In our doubt...assure us
In our grief...infill us
In our sickness...heal us

In our frailty...strengthen us
In our darkness...find us
In our fear...encourage us
In our temptation...guard us
In our poverty...raise us
In our loneliness...befriend us
In our exhaustion...carry us
In our work...fashion us
In our sacrifice...renew us
In our pain...comfort us
Throughout our lives...
animate us
When we sin...forgive us
When weakness conquers...
overwhelm us
Through your death...
perfect us
At our death...revive us into
eternal life

Let us pray:

God our Father, it is through the perfect sacrifice of your Son that you offer to all abundance of new life in this present age. We pray that where we experience loss in the life of Grace, you would pour out upon our Archdiocese the saving gifts conveyed through the most holy Body and Blood of your Son. May His Eucharistic life consume us all and revive each of us into His one body and singular mission, welling up to eternal life. We ask this through our Lord Jesus Christ, your Son, who lives and reigns with you and Holy Spirit, God forever and ever. Amen.



<https://eucharisticrevivalindy.org/>



MISSIONARY

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Missionary Childhood Association (MCA), had visited them, and they had a surprise for her.

When school principal Tracy Jansen presented her a check for more than \$16,000 that the children had raised for the MCA, her eyes widened in astonishment.

“Oh my goodness! Oh my goodness!” she exclaimed. “I am so grateful, my precious ones! And you have shown how grateful you are for how God has blessed you and made you able to share your blessings with poor children around the world. You have made God so happy!”

Raising funds to assist impoverished children is one of Sister Loretto’s goals when she meets with children in Catholic schools, parish catechetical programs and vacation Bible schools throughout central and southern Indiana.

But two other goals are equally important, she told *The Criterion*: “Raising souls for vocations and showing how every child—no matter how small—is a missionary.”

Being a missionary ‘starts in your home’

MCA, operating in the rest of the world as the Pontifical Association of the Holy Childhood (or simply the Holy Childhood Association, or HCA), was founded in 1843 by Bishop Charles de Forbin-Janson in France. While visiting the United States in 1839, he had been struck by the poverty he saw.

“He was convinced that, though weak and needing care, children rich in faith and love were capable of playing their own part in the Church’s mission—and of even stirring adults to the same generous missionary spirit,” according to www.archindy.org/mission/mca.html.

His idea of “children helping children” spread. According to cutt.ly/MCAinfo, MCA/HCA now “supports missions in over 1,100 mission territories as they minister to children under 14 in need of education, health care, nutritional help, and other programs that protect young lives.”

Sister Loretto sees the association as “a way of making our children to understand what mission is.”

“Once a child is baptized, that child is a missionary,” she explained, noting that this is a lifetime role. “Every little thing you do is mission. Mission is nothing but love and charity. Nobody is exempted, and that’s the essence of the Missionary Childhood Association—to help children understand this from a very young age.”

Sister Loretto explains to the children that they don’t need to go far to be a missionary.

“It starts in your home first, with your prayers and you make sacrifices, when you respect Mom and Dad,” she said she tells the students she instructs. “If you respect and love Mom and Dad whom you see, it’s easy for you to love God, whom you haven’t seen.”

She also explains through stories and DVDs that the students can be missionaries by helping other children who are not as materially blessed as they are.

“I tell them it is about sharing whatever you have,” said Sister Loretto. “I say, ‘Here you have all this. Jesus wants you to help him help those children.’ That puts our children into the mind of understanding that Jesus shared his life for us, and they learn to share whatever they have. And when you give whatever you have, that is a way of expressing your love, your gratitude to Jesus.”

The message resonates with the children, said Jansen.

“When she speaks with the kids, their eyes are opened up to a whole different reality that they’ve never seen or thought of,” she said, noting that Sister Loretto has spoken with the students of St. Mary of the Knobs numerous times in Jansen’s nine years as principal there.

“She tells stories of some things that she’s witnessed, and it’s very powerful. She brings a whole new understanding to the needs in the world.”



Students of St. Mary of the Knobs School in Floyd County raise their hands to answer a question posed by Daughters of Mary Mother of Mercy Sister Loretto Emenogu, archdiocesan mission educator for the Missionary Childhood Association, in the school cafeteria on Oct. 5.



Daughters of Mary Mother of Mercy Sister Loretto Emenogu, archdiocesan mission educator for the Missionary Childhood Association, helps students of St. Mary of the Knobs School lead the rosary during adoration in the parish’s chapel on Oct. 5. Holding the large rosary are Julian Geswein, left, Jasper Bierman, Violet Foster (with back to camera), Addison Martin and Anna Sillings. (Photos by Natalie Hoefler)

‘Kind of like a chain reaction’

St. Mary of the Knobs School sponsors four fundraisers a year. For this year’s first quarter, the leadership chose to help children in need around the world by raising money for the MCA.

Part of the endeavor involved a walkathon held on Sept. 23.

But the real form of raising funds came by putting Sister Loretto’s message into action.

“We encouraged the students to perform acts of service for their family, neighbors and friends in order to earn pledges or money,” Jansen explained.

The students performed so many acts of service that they more than tripled the original goal of \$5,000.

Second-grader Quinn Kerr said she and her brother Daniel, a kindergartner at the school, earned money by picking potatoes.

She recalled Sister Loretto talking about “kids helping kids, and that we should help the kids that don’t have anything.”

That message also stuck with fifth-grader Madelyn Naville.

“Sister talked about all the children that didn’t have what we have and are less fortunate, like some don’t have homes or parents,” she said. “It’s a blessing to them that we can give them more.”

She and her younger siblings—third-grader Harper and first-grader Christian—helped earn money for the MCA. For their acts of service, Madelyn cleaned her great-grandmother’s bathroom and dusted while Harper and Christian “kept [their great-grandmother] entertained by playing cards and games,” then helped their grandmother in her garden.

“It made me happy to know that I’m helping someone,” Madelyn said. “That doing something to help someone can help someone else, kind of like a chain reaction.”

‘So nice to have her presence in the school’

Jansen is grateful for Sister Loretto’s role in helping her accomplish the Catholic school mission of forming children in the faith.

For instance, the generous check was a surprise for Sister Loretto and helped in her mission of raising funds for the MCA.

But her true reason for visiting St. Mary of the Knobs School was to talk about the rosary with the students and to pray it with them in adoration in honor of the feast of Our Lady of the Rosary on Oct. 7.

“Our kids don’t get enough examples of vocations,” Jansen admitted. “So, to have her visit, to see an example of a real Catholic sister, is a rare treat.”

Sister Loretto is likewise grateful for the opportunity to plant seeds of vocation as part of her role with the MCA.

“We have a need for vocations to the priesthood, the religious life, parenthood,” she said. “This is the time you catch the children because their hearts, their love is so open.”

“This gives them a way of thinking about, ‘Why did God bring you here on Earth? God has a reason, and he has plans for you.’ I incorporate that [message] because vocations are also mission.”

Sister Loretto has heard from a few former students who later entered the priesthood or religious life.

But equally important to her are stories of children and families who changed for the better because of her talks.

“One child wrote me, ‘When you were talking to us, you were looking at me with your brown, chocolate eyes, and it was like Jesus was talking to me,’” Sister Loretto recalled. “After my talk, she said she turned her life around.”

Sister Loretto shared about another child who said her parents didn’t pray. She encouraged the girl to ask her parents to say a prayer before the meal that evening.

A chance encounter with the girl’s mother years later revealed the child had acted on the advice, “and our home has changed 180 degrees,” the woman said.

Sister Loretto’s eyes light up when she talks about the children she instructs throughout the archdiocese.

“I just love my little precious ones,” she said.

Jansen said the feeling is mutual.

“You know, she just has such a presence,” said Jansen. “The children are drawn to her, and they embrace her message. It’s just so nice to have her presence in the school.”

(For more information about the Missionary Childhood Association or to invite Sister Loretto to speak with children at a school, parish catechetical program, vacation Bible school or homeschool class, contact her at 317-236-1484. To donate to the international association, send a check made out to “MCA” to Sister Loretto Emenogu, Missionary Childhood Association, 1400 N. Meridian, Indianapolis, IN 46202.) †

Proposed Jennings County maternity home will ‘walk with expecting mothers’

By Natalie Hoefler

The statistic is sobering: Jennings County has the second highest teen pregnancy rate in the state, according to Indiana’s 2017 Natality Report.

Peggy Dyer-Bland’s story is also tragic: Pregnant at 15 after being raped by a trusted family friend in 1968, she surrendered the baby girl for adoption.

But those two elements have merged into a story of good, of help, of hope—Missy’s Hope.

Missy’s Hope Maternity Home, for which Dyer-Bland is executive director and visionary, is the name of a non-profit, faith-based maternity home for young women ages 15 and older experiencing an unplanned pregnancy. It is named for the daughter she offered for adoption, named Melissa Dawn by the adoptive parents.

“I was lucky—my parents kept me at home while I was pregnant,” said Dyer-Bland. “A lot of girls my age back then weren’t so lucky.

“So it’s been a dream of mine for a long time to open a maternity home in Jennings County where the girls can come, stay and be loved, cared for and helped.”

Dyer-Bland began plans for a four-resident maternity home in January 2020. Since then, a 501(c)3 license has been obtained, a business plan is in place and a board has been established to help drive the mission.

Two main tasks now remain: raising the funds to build, buy or rent space, then acquiring and preparing that space and hiring staff to make Missy’s Hope Maternity Home a reality.

‘We’re going to love and care for these girls’

Dyer-Bland’s vision is to provide women from Jennings and its surrounding counties experiencing an unplanned pregnancy with much more than a place to live.

“We’re going to love and care for these girls,” she said. “When I was younger, a [pregnant, unwed] girl got sent away. They were not treated nice at all. I don’t want that for these girls.”

She also noted the increased urgency for the need, given the overturning of *Roe v. Wade* this summer.

“They may have a temporary ban now” on Indiana’s law protecting most babies from abortion, Dyer-Bland said. “But we really need to walk with these expecting mothers now more than ever.”

Her words echo the Missy’s Hope motto: “We believe

no woman should have to walk the path of an unplanned pregnancy alone.”

The organization’s website (supportmissyshope.org) explains the many services the maternity home will offer the women it serves:

“Our goal is to assist [residents] in setting and achieving personal goals in the five areas of wellness: spiritual, physical, intellectual, emotional and vocational.

“While at Missy’s Hope, women will learn valuable life skills like budgeting, meal planning, preparing for job interviews and continuing their education while pregnant or parenting. Counselors will help women with their emotional challenges—not just the pregnancy, but also other problems or issues they might need to process.”

Dyer-Bland added that the home “will offer Bible studies, but we’ll also require [the women] to go to the church of their choice or to watch a service online.”

The member of First Baptist Church in North Vernon emphasized that women of all faiths—or no faith—will be welcome.

Such interfaith openness is already in action on the Missy’s Hope Maternity Home board, which includes two members of St. Mary Parish in North Vernon.

‘A place to focus on themselves and their baby’

“I met Peggy at a Jennings County Pro-Life adoption-promotion event in January 2020—she was one of the speakers,” said St. Mary parishioner Kelly Elkins. She serves as secretary of the Missy’s Hope board and is a member of Jennings County Pro-Life.

“We have a great need in this county to help break the cycle of unwed teenage mothers living in tenuous or temporary circumstances,” she said. “Having a maternity home here will give them a place to focus on themselves and their baby and improve their self-respect. They’ll learn to take better care of themselves and love themselves, so they can provide a better future and not necessarily depend on a man or the welfare system.

“And it’s an opportunity for them to receive counseling and spiritual guidance to help decide whether to keep their baby or put their baby up for adoption.”

Fellow parishioner and Missy’s Hope board president John Webster agrees.

“I think [a maternity home] is very much needed in

our county,” said Webster, a retired judge of the Jennings County Circuit Court. “It’s very important for young ladies [in an unplanned pregnancy] who need somewhere to turn.

“There’s never been anything like this in our community. It will be well-used once we get it up and going.”

Dyer-Bland noted that Missy’s Hope has already had two women inquire about the maternity home.

“We had to turn them away, of course,” she said, a situation she hopes will change by early 2023.

“We’re looking to buy or build or rent space with four bedrooms and at least two bathrooms,” Dyer-Bland described. “We’re also reaching out to businesses—we need big donations to get this started.”

Becoming ‘the parent we know they can be’

To help make Missy’s Hope Maternity Home become a reality, a fundraiser banquet and silent auction will take place at St. Mary Parish in North Vernon on Nov. 3. Dyer-Bland will offer the keynote address, and a talk will be given by Columbus Regional Health labor and delivery nurse, Alicia Tembo.

Guests will also have the chance to meet Missy’s Hope oversight board member Melissa Coles. The Columbus native’s story of offering her son for adoption after changing her mind on an abortion table in Indianapolis is told in the documentary, *I Lived on Parker Avenue*, and in the recently released motion picture, *Lifemark*.

“Everyone involved in Missy’s Hope has such a huge heart,” said Coles. “I stand by them and what they are doing.

“This home *has* to be seen through to the end,” she added. “It’s so needed and is going to help so many [women in an unplanned pregnancy] make the right choice for their child.

“And if that choice is to raise their child, [Missy’s Hope] will teach women how to become the parent we know they can be.”

(Missy’s Hope Fundraiser Banquet will be held at St. Mary Parish, 212 Washington St., in North Vernon, starting at 5:30 p.m. on Nov. 3. Doors open and a silent auction begin at 5:30 p.m. Dinner follows at 6 p.m. Tickets are \$25. Reservations by Oct. 30 are strongly encouraged for planning purposes, although walk-ins are welcome. For more information or to reserve tickets, contact missyshope4u@gmail.com or via Facebook at Missy’s Hope Maternity Home. For more information on Missy’s Hope Maternity Home, go to supportmissyshope.org.) †



Peggy Dyer-Bland



Kelly Elkins

Hurricane is affecting jobs, housing for many in Florida, not just coastal area

MIAMI (CNS)—With the full picture of the widespread fallout and damages Hurricane Ian brought to southwest Florida still coming into focus, the Miami region looks on with a collective sigh of relief: What if that had hit here?

From Naples, just two hours west of Fort Lauderdale across Interstate 75, up throughout the greater Fort Myers, Port Charlotte and Sarasota region, many residents and parish communities are facing a challenging close to 2022 and with the holiday season just around the corner.

The post-Hurricane Ian landscape is expected to trigger housing, employment and other cost-of-living complications for the entire state and in particular on the Gulf Coast.

“We saw wind damage and heard stories of those who stayed for the hurricane and the trauma they went through, but some areas we have been to saw significant flood damages. The waters had subsided, but the needs are going to be there,” said Peter Routsis-Arroyo, CEO of Catholic Charities of the Archdiocese of Miami.

He served as CEO of Catholic Charities of the Diocese of Venice before moving to Miami.

Routsis-Arroyo’s remarks followed a second tour he took of the area following Hurricane Ian. He connected with his Catholic Charities counterparts in the Venice Diocese and offered moral support during stops at churches and drive-up emergency distribution sites Fort Myers, Arcadia, Bonita Springs and more.

“When you have a house with 4 to 6 feet of water coming in, I don’t know if this means your house is not going to be habitable or if you get some mediation done, but you will go through some pain

and suffering while all of that goes on,” he said.

“And then there is the dealing with insurance companies, if you have insurance, and those who don’t may be dealing with loss of employment or work, inflation, higher costs. It’s all going to lead to making this a humanitarian crisis,” he added.

Lee County, which also includes Fort Myers Beach, Pine Island and Sanibel, suffered most of the 119 fatalities related to Hurricane Ian, which made landfall on the state’s west coast as a powerful Category 4 storm on Sept. 28.

Eddie Gloria, Catholic Charities CEO in the Diocese of Venice, has said the easiest way to understand where the damage is greatest is in terms of the central corridor of Fort Myers and Lee County along with dispersed pockets of rural communities throughout the greater 10-county diocese. These areas suffered flooding as river waters spilled over into neighboring housing.

Hurricane Ian brought heavy rains and gusts of 140 mph, but “it took a few hours to cross the town,” said Father Luis Pacheco, the Venezuela-born administrator of St. Paul Parish in Arcadia in DeSoto County.

The parish of 600 families is in a farming and largely Spanish-speaking community inland from Punta Gorda and Port Charlotte.

“One week after the hurricane, we still had people who haven’t been able to leave their homes because they were totally flooded” and because roads in and out of town were impassable, he said.

Also, as the flood waters receded, the community was still waiting for civil engineers to verify that all the local bridges were safe.

The National Guard troops working in the area helped deliver food and water to trapped parishioners. They were “heaven-sent,” Father Pacheco said. “They have done an amazing job and are the true heroes.” He also praised first responders.

Local Catholic Charities staff have helped facilitate a morning drive-through operation for food and water at the parish.

The parish campus lost its offices and facilities for religious education classes, and the church roof has developed several leaks. To check on parishioners and their welfare, the parish used its ministries’ phone trees to contact them.

“We more or less know about everyone through that,” Father Pacheco said, adding that the locals are grateful—and sympathetic to the areas with greater suffering, such as Fort Myers Beach, Sanibel and Boca Grande.

“I learned that we are not to take life for granted, to be centered and to know that the most important thing in life is our relationship with God and each other and everything else is just temporal and not as important as perhaps it once was,” the priest added.

Arcadia residents living in trailers may be facing uncertain fate as some of the trailer housing was toppled, flooded or severely damaged in other ways.

“What I am planning to do is give distribution of food packages during the weekdays and then on the weekends hot food; the people bring it in coolers already cooked and from other parishes,” Father Pacheco said, adding: “Life has to go back to normal ultimately, God willing.”

Clara Alvarez, program manager for education programs for Catholic Charities in Arcadia, said Hurricane Ian temporarily

cut her off from accessing her brother who lives on the other side of the nearby Peace River.

Franz Sylvestre, who also is with Catholic Charities, said the local Haitian American community is suffering the loss of work since the hurricane and looking to the Church for short-term food assistance.

South of Fort Myers in the suburban area of Bonita Springs and Naples, local newspapers reported that badly damaged trailer home communities were being closed indefinitely and residents were forced to vacate on short notice—and this in a region where rents can run an average of \$3,000 a month.

In Bonita Springs, the Catholic Charities staff had a full-time disaster recovery and drive-up distribution operation in full swing at their afterschool program, food pantry and human trafficking/victim assistance office.

Among those being served are residents of three migrant camps in the Imperial River area, said Paulina Matias, director of the Catholic Charities offices in Bonita Springs.

One migrant camp remained evacuated because of fears the nearby river would rise and flood the housing.

Routsis-Arroyo said it will be a long path back for southwest Florida, but “there is a sense of resilience in the people here.

“They need help and yet they are not giving up their life or homes for Florida: This is home for them, and they will just need help to pull it back together,” he said.

(Catholic Charities USA is collecting donations for those impacted by Hurricane Ian at ccusa.online/ian.) †

Faith *Alive!*

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Women embrace at the sign of peace during Mass on Jan. 15, 2017, at the New York Encounter in New York City. Encounter is an annual three-day cultural festival featuring lectures, panel discussions, art exhibits, photo galleries and music. The event is organized by the worldwide Catholic lay ecclesial movement Communion and Liberation. (CNS photo/Gregory A. Shemitz)

Lay associations help Catholics live out their baptismal call

By Susan Timoney

“To speak in general terms, we may say that the Christian is to the world what the soul is to the body.”

Rather than a contemporary summary of the Second Vatican Council’s idea of the renewal of the vocation of the laity, this was a reflection offered by a second- or third-century Christian teacher in a letter to a seeker named Diognetus.

The question of the role of the layperson in the world arises not from a particular point in time, but rather from the meaning of baptism and how the baptized share in the priestly, prophetic and royal mission of Jesus in the missionary life of the Church.

Pope Francis writes in his 2013 apostolic exhortation “*Evangelii Gaudium*” (“The Joy of the Gospel”), “Every Christian is a missionary to the extent that he or she has encountered

the love of God in Christ Jesus: We no longer say that we are ‘disciples’ and ‘missionaries,’ but rather that we are always ‘missionary disciples’ ” (#120).

Missionary discipleship can take many forms. One form is the presence of associations of lay faithful at work in the world.

Associations have grown out of groups of lay Catholics coming together out of a desire to address a specific spiritual or social need. Associations have taken different forms in different centuries, but all share a common example of the impact for good that missionary discipleship can bring to the mission of the Church.

At three times in the 20th century in three cities in Italy, Catholic men and women came together to be agents of evangelization at home, on the job and in the world.

Following the devastating effects of World War II in Europe, a laywoman,

Chiara Lubich, and a small group of friends decided to take up works of spiritual and social renewal. Their desire was to create unity within the community, to learn the “art of loving,” in Lubich’s words. The group’s name, Focolare, means hearth and seemed to define the familial spirit of these small communities.

Today, Focolare hosts communities in 182 countries. Some Focolare members take vows of poverty, chastity and obedience and others are single and married. All members work in grassroots programs as diverse as creating small business opportunities in struggling economies to aiding the cause of peace in countries embroiled in war.

In 1954, also in northern Italy, a priest-educator, Luigi Giussani, desired to encourage laypeople to think of education in the faith as the work of a lifetime. He designed a formation experience to train people for life in faith, forming “schools of community.” Members began to experience the liberation that comes in the encounter with the Gospel and living out that encounter in communion.

Rooted in a weekly commitment to study, reflection and discussion, groups then seek to apply what has been learned to the deepest needs of the community in which they live. Response can take the form of charitable educational and artistic activities that foster the spread of the Gospel. Today, about 60,000 Communion and Liberation members live in 90 countries.

A third Italian movement, born out of the vision of the council for greater participation of the laity in the Church’s mission, is the Sant’Egidio Community. Founded by Andrea Riccardi, it began with a group of young adults gathering for prayer and moving out into the community to care for the poor and vulnerable in the streets of Rome.

Today, it embodies Pope Francis’ call to serve at the peripheries in more than 70 countries, numbering some 50,000 members. Members, both single and married, work in all types of industries and professions and commit some time

every week to come together for prayer and service.

These three associations, and many more like them that have emerged following the council, raise the question of the place of a parish and its ministry and the ministry of the associations.

Some pastors and pastoral leaders feel that associations take people away from parish life and deprive parishes of potential leaders. Others, interested in parish life, say that if parishes provided more by way of prayer, education and small group experiences, people would not look for something more outside of the parish.

The reality is that associations are an authentic expression of the baptismal vocation and an important part of the way the Church fulfills her mission and ought to foster a commitment of their members to parish life.

Parishes indeed have something to learn from the commitment that is asked of members and how the formation provided bears fruit in intentional discipleship. One could say parishes and associations need one another.

Parishes ought to be the spiritual home of every Catholic, the primary place one gathers with the community for the Sunday celebration of the Eucharist and other celebrations throughout the Church year. Members of lay associations can be a leaven for the spiritual life of the parish, sharing their knowledge, gifts and charism in and through parish ministries.

In a time in which many Catholics do not live out a vocational expression of their faith beyond participation in the Sunday liturgy, the associations offer a guide for nurturing in lay women and men a commitment to live more intentional lives of missionary discipleship.

(Susan Timoney is an associate professor of practice in pastoral studies at The Catholic University of America in Washington, D.C., and has 30 years of parish and diocesan leadership experience.) †



John Welch, left, and David Shaheed share a conversation during a lunch on Jan. 11, 2019, at Shapiro’s Delicatessen in Indianapolis. In 1997, Welch, a longtime member of St. Joan of Arc Parish in Indianapolis and Focolare, a Catholic lay association, started sharing lunch with members of the Nur-Allah Islamic Center in Indianapolis, including Shaheed. Through the years, the lunch has grown to include other Focolare members and Protestant clergy. (File photo by Sean Gallagher)

Worship and Evangelization Outreach/Jennifer Burger

Have the courage to cross into the threshold of Jesus' arms

Every day, guests walk through our doors here at Our Lady of Fatima Retreat House in Indianapolis.



Many times when I greet someone, I can see the expression on their face or their body language change when they enter. Something more than crossing the threshold of our front door seems to be happening here—something

deeper. I don't always know the stories of our guests or the reasons why they come, but what I do see is peace and transformation—if only in that brief moment.

I don't need to know their stories, but I've often pondered the word "threshold" and have found it to be a meaningful one to me and all who walk in faith. I'm not talking about threshold as a point of limitation (such as pain) but as a point where two things—ideas, experiences, feelings—converge and present us with a choice: do we enter? Or do we not enter?

Threshold can be a place of mystery where we meet God and God meets

us. There is an invitation to begin, to step out or step into the unknown or uncomfortable. If we do, our path and perhaps even the course of another's life can change.

Our threshold moments can become defining moments for us in our faith journey. In these moments, we have a sense of who we are and our purpose, as well as who God is and God's purpose for us. There is a sense of fulfillment.

Scripture gives us a glimpse of this in Mary. The annunciation and the wedding feast at Cana were defining moments for her that changed the course of her life as well as for others. When Mary says, "let it be done to me according to thy word" (Lk 1:38) she is crossing the threshold from a young Jewish girl to the mother of our Lord.

When Mary says, "Do whatever he tells you" (Jn 2:5), she is crossing the threshold from being a mother to a son to being a mother for all of us as Jesus is launched into public ministry and she, along with him, to the cross. For Mary, crossing the threshold is an act of love, following it to where it leads her.

Every day, we have opportunities to cross the threshold in simple acts of love.

Sometimes we are called to a deeper response to love and what it requires of us. Given free will, we are always faced with a decision—our "yes" or our "no." How do we respond when we feel the "nudge" (Holy Spirit) to speak to someone about God and Jesus or to help someone in need?

Our response can change the course and life of another. Our response can also change the course of our own life, whether that be deepening our relationship with Christ or allowing ourselves to be healed, to be loved. Do we open the door or leave it closed?

"Behold, I stand at the door and knock. If anyone hears my voice and opens the door, I will come in and eat with him, and he with me" (Rev 3:20).

Whether we are feeling the nudge to reach out to another in need by volunteering at a food pantry or to tend to our own needs by attending a retreat, Jesus waits for us. Let us ask him for the courage to open the door and cross the threshold into his arms.

(Jennifer Burger is program and marketing manager at Our Lady of Fatima Retreat House in Indianapolis.) †

Living Well/Maureen Pratt

Scripture offers support in the aftermath of Hurricane Ian

As Hurricane Ian closed in on Florida then the southeastern coast of the United States, weather broadcasters offered a steady stream of expert advice on how to prepare.

Now that the storm is past and we see how much damage and loss are left in the storm's wake, some might feel bewildered about what to do next. How can we help others cope with the hard work that lies ahead?

How can we uplift, understand and encourage?



Three places in Scripture seem appropriate for reflection as we embrace those, however near or far, who have suffered greatly from this storm or any life-changing crisis.

The Book of Lamentations gives expression to a very human and necessary emotional response to the deep sorrow of loss. It shows us that crisis can appropriately (and faithfully) be met with open, expressed grief.

Flowing from the anguish suffered when Jerusalem fell to Nebuchadnezzar's army in 587 B.C., the work begins with the simple word, "How." We might understand that expression today, in the wake of Hurricane Ian, asking, "How could this happen?" or simply saying, as we see what has happened, "How terrible." And with this simple word, a flow of emotion-laced words might fall like tears.

Yet, as much as it expresses bare and raw grief, the Book of Lamentations does not end there. It rises and falls and rises again in lament. But nestled within the verses, especially in Lamentations 3, it expresses hope in God's mercy and ultimate saving hand.

It is almost as if the flood of tears, the release of sorrow, enables those who mourn to find comfort and strength from abiding faith.

The second example from Scripture shows another response to surviving a very serious crisis. In Exodus 14 and 15, Moses leads the Israelites out of Egypt, but they are not clear of danger. Pharaoh's army pursues them mercilessly.

It must have been terrifying to think that this powerful force was gaining ground, aiming to not only take the Israelites back, but probably exact heavy punishment on those who fled.

Yet God did not abandon the Israelites. In an act mightier than any pharaonic army could ever devise, God parts the waters of the Red Sea for the Israelites to pass safely to the other side, then drowns Pharaoh's forces as they attempt to follow.

In the aftermath, Moses makes a sacrifice to God and leads the Israelites in praiseful song. His sister Miriam leads the Israelite women in song, too, thanking God in joyful worship.

Gratitude, praise, moments of joyful outburst: the Book of Exodus shows us how we might draw energy and hope out of a horrible ordeal.

The New Testament is also a place to find support in the aftermath of a crisis. In Acts, after Jesus' crucifixion, the Apostles and Jesus' other followers could not have known what was going to happen next.

Persecution, imprisonment, more loss and death—any of these and other dangers were possible.

In Acts, Jesus tells his disciples not to leave Jerusalem, but to stay and wait for "the promise of the Father" (Acts 1:4), and they did.

Staying close, sharing their faith and breaking bread together, the cluster of Jesus' followers received the gift of the Holy Spirit

That All May Be One/Fr. Rick Ginther

Ecumenical group offers witness to 'reconciling power of Jesus'

"Acronyms will be the death of me!" some complain. "Alphabet soup!" others grouse. Our world is awash in them, so it seems.



Acronyms are meant to be helpful shorthand. Marketing loves them and is quickly followed by the urge to shorten overly descriptive titles.

OEIA. That's the acronym I invented to shorten the name of my office—Office of Ecumenism and Interreligious Affairs. It's much easier to type those four letters than the 40-plus letters and spaces required.

CCT. I just recently had an opportunity to personally and professionally encounter this one—Christian Churches Together. Its focus is intriguing.

CCT is a relatively young ecumenical gathering of churches. According to the United States Conference of Catholic Bishops (USCCB) website (cutt.ly/USCCBCCT), the idea surfaced in conversations in September 2001 when "church leaders in the United States began to focus on the need for a 'broader table'" or "forum that would bring together all the major denominations in the country, including evangelicals and Catholics."

In March 2006, CCT was founded. The USCCB was one of the founding members. The website states that CCT "was envisioned as a place where Christian churches could form new relationships among themselves in order that 'all who believe will be one with God and one another, so that the world may believe in Him as Lord and Savior.'"

Members are loosely organized in five "family groups": Roman Catholic, Orthodox, Evangelical, Pentecostal, Historic Black and mainline Protestant communions and organizations. (For a complete listing, go to www.christianchurchestogether.org).

So many Christian denominations at one table—large and small—wanting to sit in dialogue around real-life issues.

One of the main goals of CCT is to increase the "religious literacy" of Christians in the U.S. The group holds to the concept of receptive ecumenism. Through it, they learn from each other about a variety of theologies, histories and organizations.

At each annual forum, experts gather with representatives from the family groups, and they bring a host of approaches to the topic or issue being discussed. These invited experts help with Bible study, theology and dialogue.

All participants are urged to live three charisms: loving relationships, learning theologically and leading actions. (The last is by choice, not consensus, for not all may be ready or comfortable with a proposed action.)

The most recent forum was in Indianapolis on Oct. 4-7. Participants focused on the question, "Who does Jesus call our Christian Churches to be in a polarized society?" Representatives from the five "families" of churches engaged in theological learning and spiritual reflection.

There was shared worship in local churches, including at SS. Peter and Paul Cathedral in Indianapolis with Archbishop Charles C. Thompson and at the Greater Gethsemane Baptist Church.

A prayer pilgrimage moved from Monument Circle in downtown Indianapolis to the historic Interchurch Center at Michigan Road and 42nd Street. Described as an "epicenter for ecumenical relations for the past century," the Interchurch Center hosted representatives of the five "families," who met with local denominational leaders for a brief meal, fellowship and welcome.

Punctuating the forum were keynote addresses from experts in the field of religion. Representatives from each of the communions addressed the question from their respective traditions and perspectives. Ecumenical dialogue in large and small group settings followed. It was a packed four days.

I know of no other ecumenical organization in the United States that is as broad-based as CCT. As its website states, they are "witnessing together to the reconciling power of Jesus."

May such reconciliation be a watchword and focus of action in our polarized world.

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

For the Journey/Effie Caldarola

The Letter: A Message For Our Earth inspires faithful to action

When you think about the Vatican, great filmmaking isn't the first thing that comes to mind.



But a documentary released by the Vatican on the feast of St. Francis of Assisi on Oct. 4 is a must-see for all of us. It should be advertised in every parish bulletin, mentioned from every pulpit, shown to every youth group and be part of Catholic school curricula.

The Letter: A Message For Our Earth is directed by award-winning filmmaker Nicolas Brown and was filmed around the

world.

It's about climate change and the challenges facing our Earth, but it's interwoven with the personal stories of five main characters, mostly young activists who have traveled to Rome to share their stories with Pope Francis and engage in dialogue with him.

And their stories will touch you. You are shown the dry, cracked earth of drought-stricken Senegal and meet Arouna Kandé, a young man from Senegal who has become a climate refugee and is now studying sustainable development. The film reminds us that more than 1 billion people are estimated to become climate refugees by 2050.

There is a lovely young woman from

India and a tribesman from the Brazilian Amazon. Their personal stories are matched with scenes of climate disruption around the globe.

In 2015, Pope Francis issued the encyclical "*Laudato Si'*," on Care for Our Common Home." It was a wake-up call and garnered attention. Yet, honestly, how many Catholics actually read an entire encyclical?

But this film puts a human face on a problem that belongs to all of us and will be watched by millions. On the day it was released, it was also put on YouTube for free viewing worldwide.

Did you know that in 2019-20, an area roughly the size of England burned in Australia?

Thirtieth Sunday in Ordinary Time/Msgr. Owen F. Campion

The Sunday Readings

Sunday, October 23, 2022

- Sirach 35:12-14, 16-18
- 2 Timothy 4:6-8, 16-18
- Luke 18:9-14

The Book of Sirach, one of those books classified by scholars collectively as the wisdom literature of the Old



Testament, provides the first reading for Mass this weekend.

The wisdom literature began when devout Jews and conscientious Jewish parents realized that, amid the pagan societies to which they had emigrated, they needed to

convince their children of the worth of the ancient Hebrew religion.

The paganism amid which they lived had Greek origins. It elevated human reasoning almost to the status of the divine. So, the authors of this literature sought to persuade their audiences that the Hebrew religion in itself was the summit of human logic.

Even with this overall pattern, each of the wisdom books was composed in its own time and in the face of its own circumstances. Thus, it is important always to know the context in which a book was written, even though a similar purpose was the driving force and paganism was the common concern.

The Book of Sirach was composed when, in the best and brightest minds of most people who lived around the Jews, Greek mythology was the accepted way of thought. This mythology presented gods and goddesses who were often selfish, petty and outright cruel—powerful certainly—but hardly endearing.

By contrast, Sirach offers a picture of the God of Hebrew revelation as far above the tawdry shortcomings and schemes of humans and the less-than-inspiring Greek gods and goddesses.

God does not bargain. He is supremely just. God could be nothing else.

St. Paul's Second Epistle to Timothy provides the second reading. Timothy was one of Paul's disciples, learning from him the deep meaning of the Gospel and the process of spiritual development. Paul

also ordained him a bishop.

In this reading, Paul encourages Timothy to be true to the Lord. The great Apostle offers himself as an example. He has been imprisoned and mistreated for Christ. His way has been rocky and uphill, but he always has remained loyal.

St. Luke's Gospel supplies the final reading. Jesus presents the smug and boastful as being foolish. By contrast, a humble and unassuming man is the model of wisdom.

The reading makes two points. First, it teaches that those who have a heartfelt love for God will endure. Gaudy, outward appearances mean nothing. Good works are to be praised, but good works must rise from sincere faith and love.

Second, the reading echoes what already has been said in the first reading: God is perfectly just.

Human nature blurs our vision. We may see in our good words more than they truly are. To be truly good, they must spring from a humble faith, prompted by the knowledge that we are good only because God guides us and strengthens us.

Anyone who seeks an end other than God, as the Pharisee sought other ends in the story told by Luke, chases after phantoms. The humble man in the Gospel story was truly wise. His wisdom caused him to be humble. He received the reward. He succeeded. He achieved.

Reflection

The Book of Sirach suggests an age and a condition very long ago, but quite like circumstances met in life today or in any day. Humans always exaggerate their ability. It is a byproduct of original sin.

Despite contradictions and missteps among humans, the fact remains that God alone is almighty and truly wise. God alone is the model of perfection. God alone provides the only reward. God is everything.

Humility is an essential Christian virtue. It is not a denial of who and what we are. Rather, it expresses the deepest insight of who and what we are. It sees us as we are, but its very frankness unsettles us so often. †

Daily Readings

Monday, October 24

St. Anthony Mary Claret, bishop
Ephesians 4:32-5:8
Psalm 1:1-4, 6
Luke 13:10-17

Tuesday, October 25

Ephesians 5:21-33
Psalm 128:1-5
Luke 13:18-21

Wednesday, October 26

Ephesians 6:1-9
Psalm 145:10-14
Luke 13:22-30

Thursday, October 27

Ephesians 6:10-20
Psalm 144:1b, 2, 9-10
Luke 13:31-35

Friday, October 28

St. Simon, Apostle
St. Jude, Apostle
Ephesians 2:19-22
Psalm 19:2-5
Luke 6:12-16

Saturday, October 29

Philippians 1:18b-26
Psalm 42:2-3, 5cdef
Luke 14:1, 7-11

Sunday, October 30

Thirty-first Sunday in Ordinary Time
Wisdom 11:22-12:2
Psalm 145:1-2, 8-11, 13-14
2 Thessalonians 1:11-2:2
Luke 19:1-10

Question Corner/Fr. Kenneth Doyle

Catholics can revere and seek the intercession of Old Testament figures

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



Q Figures from the Old Testament are never referred to as saints. Were there no saints in those days? (New York)

A Your question is an excellent one, and the answer is a bit complex. It

is true that, in the Catholic Church, Old Testament figures have not been formally canonized and given the title of "saint." I suspect that this has to do with the historical process by which that title came to be assigned.

In the earliest centuries of the Church, only those who had been martyred for their faith were commemorated liturgically on the anniversary of their death.

St. Martin of Tours, who died in 397, was probably the first non-martyr assigned a feast day. Since then, sainthood has generally been ascribed to people who provided outstanding

examples of lives modeled after the teachings of Jesus, which would exclude those who lived before Christ.

Does that mean that we cannot seek the intercession of Old Testament figures? By no means. The word "saint" is commonly taken to mean someone who followed the will of God and is now in heaven. Surely, Moses and Elijah are safely there since they appeared with Jesus on Mount Tabor at the Transfiguration.

Eastern Catholic Churches do, in fact, celebrate specific feast days for Old Testament figures: Joshua and Moses, Daniel, the seven Maccabee brothers, etc.

The Roman Martyrology, a

compilation of those honored as saints, includes such notable Old Testament figures as Isaiah, Abraham and King David. The *Catechism of the Catholic Church* also has this to say: "The patriarchs, prophets and certain other Old Testament figures have been and always will be honored as saints in all the Church's liturgical traditions" (#61)

So, the great figures of the Old Testament, though never formally canonized by the Latin Church, are worthy of our devotion and our imitation.

Q With all due respect to my Catholic faith, there is one thing that I question. Many, many devout Catholics have contributed over the years to special collections for the benefit of retired priests. After all these collections and all the beautiful retirement homes for priests that now exist, shouldn't we be doing more instead for the poor?

The very ones who have contributed to build these homes cannot afford the comfort and the luxury that priests now enjoy. (Louisiana)

A As a diocesan priest for 49 years who will soon face retirement, I took a particular interest in your question—and I almost wish that things were as you describe them. In fact, most dioceses do not have retirement homes for their priests, and following retirement (in our diocese, it has been optional at 70, mandatory at 75) a priest is on his own financially.

Some priests may have inherited a family home, but that is by far the exception. Most retirees wind up renting an apartment. (Retired priests generally decline to remain in the rectory where they served as pastor even if it's offered; they do not want to compromise the work of a new pastor by dividing the loyalties of parishioners.)

The monthly retirement stipend from our diocese (for those retiring at 75) is \$1,900. If a priest has contributed to Social Security over the years (some opted not to), he is eligible for a second monthly check—but since his lifetime earnings were minimal, that check is generally not substantial. Retirees, if their health is good, might also help with Masses at a parish, for which they would receive a nominal stipend. From this income, a retired priest is responsible for his expenses—rent, food, transportation, extraordinary health costs, etc.

These figures would tend to show that most retired diocesan priests, while not living in poverty, don't live in luxury either. And yes, I would agree with you that our primary fundraising efforts should be on behalf of the truly poor, who may not have enough to live anywhere at all. †

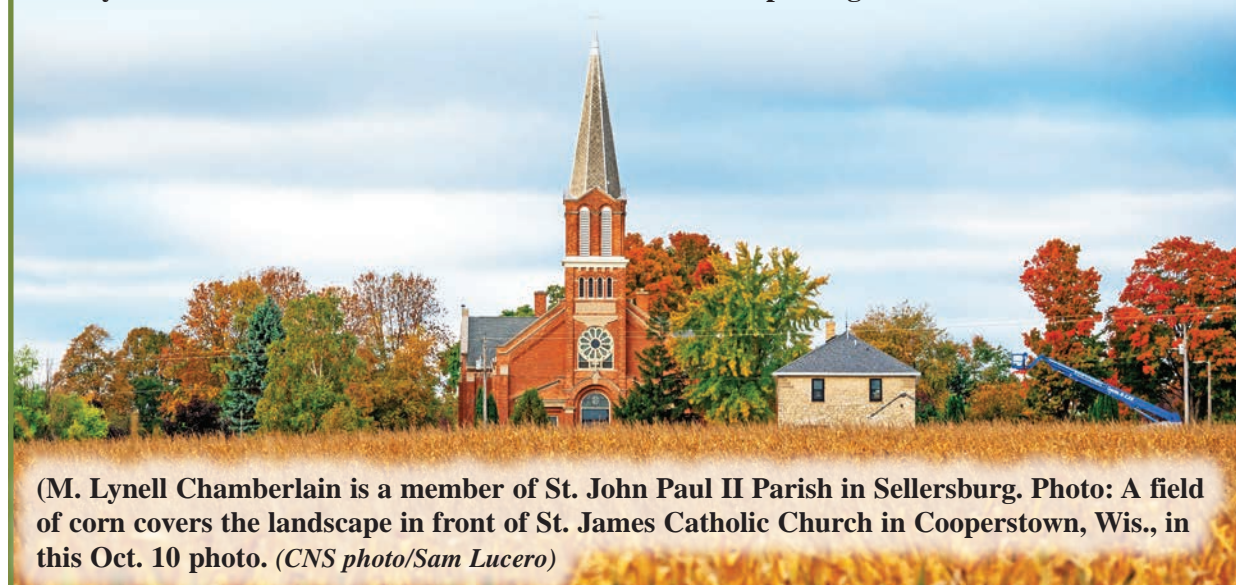
My Journey to God

AUTUMN

By M. Lynell Chamberlain

Sodden leaves pave my path
This early autumn morn,
As I silently wind my way
Through fields of browning corn.
Rain taps a rhythmic song
On the leaves of nearby trees,
And wispy curls of mist float up
To say hello to me.

Flocks of geese trumpet by,
Departing from the lake,
Echoing through the valley
As dawn begins to break.
God lives in the valley,
As surely as I do,
For who but he could make this beauty
That I'm privileged to view!



(M. Lynell Chamberlain is a member of St. John Paul II Parish in Sellersburg. Photo: A field of corn covers the landscape in front of St. James Catholic Church in Cooperstown, Wis., in this Oct. 10 photo. (CNS photo/Sam Lucero)

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.

BARRETT, Marilyn, 84, St. Mary, Lanesville, Oct. 2. Mother of Angela Frohlich and Rusty Barrett. Grandmother of six. Great-grandmother of five.

CAITO, Kathleen J. (Kelly), 75, St. Simon the Apostle, Indianapolis, Sept. 30. Wife of Joseph Caito. Mother of Laura Caito, Emily Caito-Yeadon, Carrie Frizzell and Kelly Kirch. Sister of Janet DuBois, Mary Francis Kelly-Miller, Patricia Murray, Irene, Michael and Timothy Kelly. Grandmother of 12.

CARSON, Dorothy, 88, St. Christopher, Indianapolis, Sept. 17. Mother of Ann Hartman, Patti Lamb, Jeannie Legge, Ceil Roebuck, Mary Shaughnessy, Katie, Ed, Phil and Tom Carson. Grandmother of 25. Great-grandmother of 24.

CLARK, John, 92, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Oct. 4. Father of Andrea Arvin, Brian, Chuck and Duane Clark. Grandfather of eight. Great-grandfather of 12.

CUNNINGHAM, Sr., Michael E., 81, Christ the King, Indianapolis, Oct. 1. Husband of Bernadette Cunningham. Father of Mary Kay Hudson, Karen Cunningham Smith and Michael Cunningham, Jr. Brother of Patty Parker. Grandfather of two.

DAVIS, Victoria (Rathz), 73, St. Jude, Indianapolis, Sept. 22. Wife of Steven Whitesell. Mother of Annetta Beauregard, Laura Irmer, Rose Maloney and Andrew Davis. Sister of Thomas Rathz. Grandmother of eight.

EMLET, Karen A., 70, St. Jude, Indianapolis, Oct. 1. Mother of Melissa Smith. Sister of Barbara Griffin and Nancy Young. Grandmother of two.

HESS, Frances, 96, St. Mary, Lanesville, Oct. 9. Mother of Ronald Hess. Sister of Roberta Garrett, John and Jude Walter. Grandmother of three. Great-grandmother of two.

HUBERT, Jr., Cletus, 59, St. Augustine, Leopold, Sept. 29. Brother of Mary Tanner, John and Paul Hubert. Uncle of several.

MONROE, Elma Mae, 92, Prince of Peace, Madison, July 14. Sister of Robert Ake. Aunt, great-aunt and great-great-aunt of several.

NIEHAUS, Joe, 81, Prince of Peace, Madison, Oct. 6. Husband of Rhea Niehaus. Father of Michelle, Mindy, Missy and Jeff. Brother of Nancy Manetavat. Grandfather of four. Great-grandfather of three.

PAGE, Marcia J. (Jahnke), 90, Our Lady of the Greenwood, Greenwood, Oct. 10. Mother of Deborah Rademacher, Brian, Jeffrey, Michael and Scott Page. Grandmother of 13. Great-grandmother of 19.

PFAFF, James R., 70, SS. Francis and Clare of Assisi, Greenwood, Sept. 27. Brother of Mary Jane Strange, Marilyn Wright, Jerald, Joseph and Thomas Pfaff. Uncle of several.

PURICHIA, Sr., Michael A., 90, St. Michael the Archangel, Indianapolis, Oct. 1. Husband of Doris Purichia. Father of Rebecca Gilbert, Nula Kelly, Michael, Jr., and Vincent Purichia. Brother of Carol and Steve Purichia. Grandfather of 22. Great-grandfather of 24.

RAMP, Jeremy M., 81, St. Pius X, Indianapolis, Oct. 4. Husband of Diane Ramp. Father of Stefanie Wael and Jeremy Ramp. Brother of Fredrick Ramp. Grandfather of three.

ROBERTS, James E., 97, St. Roch, Indianapolis, Oct. 9. Father of Becky Adolay, Joni Carroll, Rosemarie Stahley, Nancy Roberts. Grandfather of 17. Great-grandfather of 55.

SCHMIDT, Anna, 95, Holy Family, New Albany, Oct. 4. Mother of Susie, Daniel and Greg Schmidt. Sister of Bob Sturgeon. Grandmother of three.

Bistate eucharistic procession



Bishop Thomas R. Zinkula of Davenport, Iowa, and Bishop Louis Tylka of Peoria, Ill., participate in a bistate eucharistic procession on Oct. 8 following Mass at Sacred Heart Cathedral in Davenport. Such regional eucharistic events are encouraged to take place during the three-year National Eucharistic Revival that was launched in June. (CNS photo/Barb Arland-Fye, *The Catholic Messenger*)

SCHNEIDER-FECHER, Alberta F., 92, St. Anthony of Padua, Morris, Sept. 19. Mother of Karen Kneeven, Tammy Mullalley, James and John Fecher, Daniel, Michael and Peter Schneider. Sister of Wilma Ripperger and Kenneth Flaspohler. Grandmother, great-grandmother and great-great-grandmother of several.

SGROI, Ruth C., 98, St. Simon the Apostle, Indianapolis, Sept. 22. Wife of Salvatore Sgroi. Mother of Julie Christiansen, Mary Kay Morgan, Frances Sebring, Carol and Bill Allen. Grandmother of seven. Great-grandmother of 16.

SIMON, Eric, 43, Most Sorrowful Mother of God, Vevay, Oct. 7. Son of Dale Simon. Step-son of Bonnie Simon. Brother of Elizabeth Newman and Gina Orlando. Step-brother of Angie Haskell. Uncle of several. †

Benedictine Sister Alice Marie Gronotte served as a missionary, in schools and parishes

Benedictine Sister Alice Marie Gronotte, a founding member of Our Lady of Grace Monastery in Beech Grove, died on Sept. 25 at the St. Paul Hermitage in Beech Grove. She was 84.

The Mass of Christian Burial was celebrated on Oct. 3 at the Monastery Chapel at Our Lady of Grace. Burial followed at the sisters' cemetery.

Sister Alice Marie was born on June 29, 1938, in Evansville, Ind. She entered Monastery Immaculate Conception in Ferdinand, Ind., in 1956 and professed first vows on June 13, 1958, while still a member of Monastery Immaculate Conception. She professed perpetual vows on July 24, 1983, as a member of Our Lady of Grace Monastery.

Sister Alice Marie earned a bachelor's degree in education at the former St. Benedict College in Ferdinand, and a master's degree in education at Indiana University Southeast in New Albany and Indiana University Purdue University Indianapolis.

During her 64 years of vowed religious

life, Sister Alice Marie ministered in Catholic education for 11 years. In the archdiocese, she served at the former St. Paul School in Tell City from 1960-65 and 1972-73, at the former St. Michael School in Bradford from 1965-68 and at St. Anthony of Padua School in Clarksville in 1971.

From 1968-70, 1973-86 and 1987-90, Sister Alice Marie served as a missionary in parishes in Colombia.

In 1990, she returned to the U.S. and served Hispanic migrant workers for a year at St. John the Baptist Parish in Starlight. From 1991-2013, Sister Alice Marie ministered as a pastoral associate at Prince of Peace Parish in Madison before retiring from ministry and residing at the monastery.

She is survived by a sister, Benedictine Sister Phyllis Gronotte, a member of Our Lady of Grace Monastery.

Memorial gifts may be sent to the Retired Sisters' Fund, in care of Our Lady of Grace Monastery, 1402 Southern Ave., Beech Grove, IN 46107 or online at www.benedictine.com. †

Online Lay Ministry Formation

The Archdiocese of Indianapolis has partnered with the University of Notre Dame and Catholic Distance University (CDU) to offer not-for-credit online theology classes:

- Earn certificate in Lay Ministry
- Complete 12 courses online with ND STEP program
- CDU offers classes on Catechism of the Catholic Church
- 20% discount for all employees, volunteers, and parishioners

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



REPORT SEXUAL MISCONDUCT NOW

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

- 1 Ethics Point Confidential, Online Reporting**
www.archdioceseofindianapolis.ethicspoint.com or 888-393-6810
- 2 Victim Assistance Coordinator, Archdiocese of Indianapolis**
P.O. Box 1410, Indianapolis, IN 46206-1410
317-236-1548 or 800-382-9836, ext. 1548
victimassistance@archindy.org

PRATT

continued from page 12

and were sent forth, witnessing to the good news.

The fellowship forged from crisis has been a blessing for centuries since.

Honest tears for what has happened, praise for light after the storm and gratitude for fellowship that helps us grow—these gifts from Scripture are support for today and in the days to come.

(Maureen Pratt writes for *Catholic News Service*. Her e-mail is maureen@maureenpratt.com.) †

CALDAROLA

continued from page 12

Do you know the extent of the crisis in the Amazonian rainforest, what scientists have called the “lungs of the Earth,” where greed and mismanagement threaten destruction?

Did you know that corals are called “the rainforest of the sea” and that 25% of all marine life depends on coral reefs at some point in their life cycle? And yet hotter waters are threatening corals' existence.

At this point, it's tempting to feel overwhelmed by the issue. We're tempted to turn away.

But the humanity of this film and the people in it make you want to look. The soft voice of Pope Francis chatting with the young people, the conversations of the visitors themselves, bathed in the light of a campfire as they share their stories while on a visit to Assisi—this gives you a sense of hope, a desire to do something.

“Once you know, you cannot look away,” says Lorna Gold, a scientist in the film who works with the worldwide *Laudato Si'* Movement and who has an irrepressible smile and a soft Scottish accent.

Pope Francis wrapped this documentary around his favorite themes—the poor and marginalized, Indigenous people, youths and nature itself. He wants us to question what we think of as “progress,” and how we place economic growth before the good of all.

This film is a call to action, and once you watch it, you can't help but ask, how can I help? What attitudes toward consumption, food waste, plastic use, can I change? There are so many ways one person or one family can make a difference.

Jesuit Father Daniel Berrigan once wrote, “One cannot level one's moral lance at every evil in the universe. ... But you can do something, and the difference between doing something and doing nothing is everything.”

(Effie Caldarola writes for *Catholic News Service*.) †

Beautiful addition

Hector Salcedo, music director at St. Malachy Parish in Brownsburg, admires the recently installed, massive pipe organ in the parish's church that was blessed during a Mass on Oct. 8. After St. Malachy purchased the organ from Northminster Presbyterian Church in Indianapolis in 2019, it contracted with Peragallo Pipe Organ Company in New Jersey to modify and upgrade it. Father Sean Danda, the parish's pastor, noted that the pipe organ spans most of one of the walls of the church, adding, "To say the least, we are quite proud of this project. It has been completely funded by donations from generous parishioners and friends of St. Malachy Parish." Salcedo offered an organ concert on Oct. 15. A Mass for the Dead featuring 20th-century French composer Maurice Durufle's *Requiem* will be celebrated at 7 p.m. on Nov. 18 at St. Malachy Church. *Vox Sacra*, the archdiocese's *schola cantorum*, led by Andrew Motyka, director of archdiocesan and Cathedral liturgical music, will sing at the Mass. (Submitted photo)



Rally participants gather near U.S. Capitol to pray rosary for the nation

WASHINGTON (CNS)—Praying the rosary for the conversion of sinners is “an act of compassion and love,” speaker David Carollo told the crowd gathered for the National Rosary Rally in Washington on Oct. 9.

“Praying for conversion is the duty of every believer,” he said. “We must always testify to the truth no matter the cost. To do anything less will make us unworthy of our calling as Catholics, as Christians.

“Never be afraid to tell the truth, to help admonish sinners not out of judgment but out of love,” he added.

Carollo is executive director of the New Jersey-based World Apostolate of Fatima USA, which was founded in 1946 as the Blue Army of Our Lady of Fatima.

He was one of several people who led prayers and spoke at the rally. Others included Auxiliary Bishop Joseph L. Coffey of the U.S. Archdiocese for the Military Services; Sister Deirdre Byrne, superior for her community, the Sisters of the Little Workers of the Sacred Heart in Washington; and Msgr. Charles Pope, pastor of Holy Comforter-St. Cyprian Parish in Washington.

Rally participants gathered at St. Peter’s Church on Capitol Hill for the exposition of the Blessed Sacrament, followed by a eucharistic procession to the rally site at the eastern edge of the National Mall facing the U.S. Capitol. As they walked, they prayed the joyful and sorrowful mysteries of the rosary.

At the rally site, Father Stephen Imbarrato, as the emcee, introduced the

afternoon’s speakers after saying a prayer for the nation.

Father Imbarrato, a nationally known pro-life activist, is a retired priest of the Archdiocese of Santa Fe, N.M., who now lives in Florida.

Before his remarks, Carollo led the crowd in a prayer to St. Joseph “as father, protector and consoler.”

“As head of Holy Family, bless the world and all its inhabitants,” he prayed. “Help us in restoring marriage and family to the right order of God. With your spiritual carpenter skills, rebuild our Church, guide those who have strayed back to the eucharistic Lord [and] strengthen the Church.

“The power of this rosary coast to coast is really impossible to fully know,” Carollo told the crowd, referring to the wider part of the event involving people across the country.

In Washington and around the U.S., rosaries were being prayed for the respect for life at all stages of development, especially the unborn; the sanctity of marriage and families “based upon God’s creation of man and woman”; upholding constitutionally protected religious freedom; “the return of our nation to God and holiness”; and other intentions.

At 4 p.m. East Coast time, with Bishop Coffey leading them, all participants prayed the glorious mysteries of the rosary.

Carollo recalled the beginnings of Our Lady’s Blue Army, saying that “our founders got together and brought an

army [of people] to its knees in front of the Blessed Mother to promote Our Lady of Fatima.”

They were charged with spreading her message that the faithful pray the rosary daily to bring peace to the world, pray for the conversion of Russia, do penance and have a devotion to her Immaculate Heart.

“[This] army has as its main weapon the rosary, contrary to all these crazy assertions that the rosary is part of the right-wing thug culture and part of a hateful attack on people who do not agree,” Carollo said, noting that such assertions were put forward by a secular publication recently.

“What a sad thing,” he commented.

He was referring to an Aug. 14 article in *The Atlantic* magazine by Daniel Panneton that ran under the headline: “How the Rosary Became an Extremist Symbol.”

“The AR-15 is a sacred object among Christian nationalists. Now ‘radical-traditional’ Catholics are bringing a

sacrament of their own to the movement,” the article began.

After an outcry by critics over the description of the rosary as “an extremist symbol,” the magazine’s editors changed the headline to: “How Extremist Gun Culture Is Trying to Co-Opt the Rosary.”

“Why are sacramental beads suddenly showing up next to AR-15s online?” said the new lead of the article.

“Calling out sin and praying for the conversion of people is not an act of hatred toward sinners, but it is an act of compassion and love,” Carollo said. “That’s why we do it. It is an act of love—praying for conversion is the duty of every believer.”

The National Rosary Rally was sponsored by the Holy League, a Catholic men’s movement, and concluded the organization’s 54-day “Novena for Our Nation.” It also came on the last day of the 30th International Week of Prayer and Fasting. †

Employment

Archdiocesan Special Events Coordinator

The Archdiocese of Indianapolis is seeking a full time Special Events Coordinator at our downtown Indianapolis office. This is an onsite role, Monday – Thursday (Fridays off).

The Special Events Coordinator is the primary person responsible for the planning and implementation of Catholic Center and Archdiocesan events. This position will collaborate with Catholic Center staff members to determine event needs, goals, format, implementation, communication and analysis. Required skills include: possess knowledge and experience in the details required to plan and implement special events; ability to work in a collaborative environment, be self-directed and meet deadlines.

A bachelor’s degree in events management, hospitality or related field is required. Three to five years previous experience in events management preferred. Must be a practicing Roman Catholic.

For more information or to apply, send resume, cover letter and three references in confidence to: kpohovey@archindy.org.

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Employment

Director of Marketing and Donor Relations

St. Paul Catholic Center, the Newman Center and parish at Indiana University, Bloomington, is hiring a Director of Marketing and Donor Relations. The position manages St. Paul’s communications and marketing, stewardship and donor relations, the Annual Fund, and development events. It actively cultivates, and solicits gifts from resident parishioners, alumni, parents of alumni, parents of former and current students, and current students through donor phone calls, in-person meetings, and appeals and assistance in events. The Director ensures consistent and effective branded marketing and communications on websites, in print communications, and advertising. The Director is the primary administrator of electronic giving and the parish database.

For a full position description, please contact Tom Recker, Director of Mission Advancement at 812/668-2249 or at trecker@hoosiercatholic.org.



Celebrating St. Vincent de Paul

Bishop Antonysamy Savarimuthu of the Diocese of Palayamkottai in India, center, celebrates Mass in St. Vincent de Paul Church in Bedford on Sept. 26, the eve of St. Vincent de Paul's feast day. Concelebrating with him are Father Christopher Wadelton, standing at left, and Father Jegan Peter, the parish's administrator, standing at right. Assisting at the Mass were Deacon Thomas Scarlett, kneeling at left, and Deacon David Reising, kneeling at right, as well as numerous altar servers, kneeling at front. Father Peter is a priest of the Diocese of Palayamkottai serving in the archdiocese. (Submitted photo by April Lyle)

Sharing stories of faith revives faith of others, pope tells magazine staff

VATICAN CITY (CNS)—Catholic media are called to break through ideological barriers and help believers get to know the faith and struggles of their brothers and sisters around the world, Pope Francis said.

"In a world where communications have apparently shortened distances," he said, "ideological border controls have multiplied," keeping the voices, the faith and the stories of many people out of the mainstream media.

Meeting on Oct. 13 with the staff of

"*Mondo e Missione*," the 150-year-old magazine of the Pontifical Institute for Foreign Missions, Pope Francis said the challenge is to go to communities ignored by most of the world and share with readers "the beauty and richness of differences, but also the many distortions and injustices of societies that are increasingly interconnected and at the same time marked by heavy inequalities."

"The magazine was born in response to a need of God's people: so many wanted to

read the stories of missionaries—heroic—to feel close to them and their work, to accompany them with prayer," the pope said. But they also wanted "to learn about countries and cultures in a different way from what was common then, which was steeped in a colonial mentality."

The readers 150 years ago tried to look at the world "with a Christian gaze, respectful and attentive to the 'seeds' of truth and good scattered throughout the world," he said.

In fact, the pope said, when missionaries go to those far-off lands, "it often happens that they discover that the Holy Spirit arrived before they did. The one who left home to evangelize finds himself or herself receiving the Good News."

And when one encounters the joy of the Gospel alive in a community, one should not keep it to oneself, the pope said. Sharing it with others helps revive their faith as well, which is another function of Catholic media. †

Join us for our OPEN HOUSE

THURSDAY, NOVEMBER 3 - 6PM-8PM

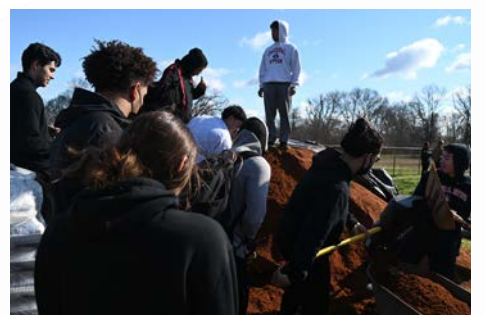
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