



The

Criterion

Serving the Church in Central and Southern Indiana Since 1960



Journey of the Heart

Like tap dancing, get in joyful rhythm with God in your life of faith, page 12.

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A gardener's gift reflects God's ever-growing goodness and beauty in the world

By John Shaughnessy

A wondrous gift comes from working in a garden—an act of creation that adds a touch of beauty through the flowers and plants that grow there.

In a small yet special way, a gardener mirrors God's gift of creating so much natural beauty and wonder in the world—a gift he wants people to embrace, treat with care and share its bounty.

So, a friend brings a bouquet of flowers from her garden. A neighbor shares tomatoes and zucchini he has grown. And then there's the approach of Bill Scott, a member of St. Thomas Aquinas Parish in Indianapolis, who represents the life-giving spirit of many gardeners and farmers across the archdiocese.

At 78, Scott has created an overflowing crop of beans, peppers, collards, onions, carrots, eggplants,

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A member of St. Thomas Aquinas Parish in Indianapolis, Bill Scott has turned his north side Indianapolis backyard into a bountiful garden, sharing its harvest of vegetables with people in need at the nearby Boulevard Place Food Pantry. (Photo by John Shaughnessy)



Pope thrives, hits main themes of his pontificate during 12-day Asia-Pacific trip

ABOARD THE PAPAL FLIGHT FROM SINGAPORE (CNS)—At 87, Pope Francis not only survived the longest trip of his pontificate, but he drew energy from the crowds who came to see him, and he seemed to enjoy his 12-day visit to Asia and the Pacific.



Pope Francis

Unity, respect for one's culture, interreligious dialogue, care for the poor and for the environment were the main themes of his

talks in Indonesia, Papua New Guinea, Timor-Leste and Singapore on Sept. 2-13.

Except for in Jakarta, Indonesia, his last event in each country was a meeting with young people. And despite his age, all the meetings he already had sat through, and changing time zones with each country, Pope Francis seemed to draw the most energy from the young.

He did not follow a single prepared text for his gatherings with teens and young adults, and none of the meetings finished on time. Instead, picking up on a phrase or two of what he heard from his young hosts, he'd launch a dialogue, revving up the crowd with "I can't hear you" when they didn't respond loudly enough.

The 45th trip of his pontificate took him from predominantly Muslim Indonesia to predominantly Christian Papua New Guinea and from poverty-stricken Timor-Leste to super-affluent Singapore.

While poverty, development and the consolidation of democratic institutions are still challenges for Timor-Leste, which won its independence in 2002, Pope Francis said he was impressed by how young the population was, by the people's enthusiasm and by their faith.

In fact, an estimated 600,000 people showed up for Mass with the pope on Sept. 10 in a park in Tasitolu; the country itself has a population of only 1.3 million

See **POPE**, page 15

'Take a cue' from the Holy Family, archbishop says at annual Wedding Anniversary Mass

By Natalie Hoefler

Marking a couple's wedding anniversary makes for a happy occasion.

Multiply the figure by about 150 couples—plus children, grandchildren, great-grandchildren and friends—and you get a beautiful celebration full of smiles, laughter and joy.

Such was the case on Aug. 25 during the archdiocese's

See **ANNIVERSARY**, page 9

Maria and Anthony Neri, members of St. John the Evangelist Parish in Indianapolis, look lovingly at their son Salvatore during the archdiocese's 40th annual Wedding Anniversary Mass in SS. Peter and Paul Cathedral in Indianapolis on Aug. 25. (Photo by Natalie Hoefler)





Participants in the LifeChain event in Lawrenceburg pose in front of St. Lawrence Church on Respect Life Sunday, celebrated on Oct. 1, 2023. Respect Life Sunday this year is on Oct. 6. (Submitted photo)

Annual Respect Life Sunday Mass and Life Chain events are set for Oct. 6 across archdiocese

Criterion staff report

Archbishop Charles C. Thompson will be the principal celebrant at the archdiocesan annual Respect Life Sunday Mass at SS. Peter and Paul Cathedral, 1347 N. Meridian St., in Indianapolis, at 10 a.m. on Oct. 6.



Archbishop Charles C. Thompson

During the Mass, the archdiocesan Office of Human Life and Dignity will present its annual pro-life awards. This year's recipients are Emily Mingus of St. Joan of Arc Parish in Indianapolis for the Archbishop O'Meara Respect Life Award, and Julie Langdon of St. Lawrence Parish in Lawrenceburg for the Our Lady of Guadalupe Pro-Life Youth Award.

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

The Our Lady of Guadalupe Pro-Life Youth Award honors a high school student who demonstrates leadership in promoting the dignity and sanctity of human life in the parish community, school community and in the archdiocese.

Life Chain events will also take place throughout central and southern Indiana on Oct. 6. They are peaceful and prayerful public witnesses of individuals standing for 60-90 minutes praying for our nation and for an end to abortion. It is a visual statement of solidarity by the Christian community that human life is sacred from the moment of conception until natural death.

The following Life Chain events

in central and southern Indiana were reported to *The Criterion*:

—Bloomington: 2-3:30 p.m., E. Third Street between College Mall Road and Walnut Street. Park at St. Charles Borromeo Church, 2222 E. Third St., in Bloomington. Pick up signs from individuals at street corners along E. Third Street. Information: Clinton Mahoney, 812-391-8914.

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

—Columbus: 2-3 p.m., Second Street in front of City Hall. Information: Bartholomew County Right to Life: 812-350-2731.

—Connerville: 2-3 p.m., meet at 2235 Park Road in front of Showtime Cinema, pick up signs between 1-2 p.m. Information: Judy Sweney, 765-309-1218.

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

—Indianapolis: 2:30-3:30 p.m., N. Meridian Street between 12th and 16th streets; eight tables with signs available along the four-blocks, go to centralindianalifechain.org for church assignments for each table location; parking available at Archbishop Edward T. O'Meara Catholic Center, 1400 N. Meridian St.; T-shirts available for purchase at corner of 14th and N. Meridian streets. Information: Larry Holbrook, 317-919-1653.

—Lawrenceburg: 1-2:30 p.m., U.S. 50 between Walnut and Front streets.

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

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



Public Schedule of Archbishop Charles C. Thompson

September 21–29, 2024

<p>September 21 – 10:30 a.m. Declaration of Candidacy for permanent deacon candidates at SS. Peter and Paul Cathedral, Indianapolis</p> <p>September 22 – 11 a.m. Confirmation Mass for Korean Catholic community at Korean Catholic Church, Indianapolis</p> <p>September 22 – 5 p.m. Confirmation Mass for the youths of St. Ambrose Parish, Seymour, at St. Ambrose Church</p> <p>September 24 – 1 p.m. Council of Priests meeting at Archbishop Edward T. O'Meara Catholic Center, Indianapolis</p> <p>September 24 – 5:30 p.m. Green Mass at St. Bartholomew Catholic Church, Columbus</p> <p>September 25 – noon Legacy Gala sponsor lunch, Indianapolis</p> <p>September 25 – 7 p.m. Confirmation Mass for the youths of St. Rita and Holy Angels parishes,</p>	<p>Indianapolis, and St. Rose of Lima Parish, Franklin, at SS. Peter and Paul Cathedral, Indianapolis</p> <p>September 26 – 10 a.m. Leadership Team meeting at Archbishop Edward T. O'Meara Catholic Center</p> <p>September 26 – 3:30 p.m. Catholic Community Foundation Advisory Board meeting at Archbishop Edward T. O'Meara Catholic Center</p> <p>September 26 – 6 p.m. United Catholic Appeal Advance Mass at SS. Peter and Paul Cathedral, Indianapolis, followed by dinner at Archbishop Edward T. O'Meara Catholic Center</p> <p>September 28 – 5:30 p.m. Confirmation Mass for youths of St. Joan of Arc Parish, Indianapolis, at St. Joan of Arc Church</p> <p>September 29 – 12:30 p.m. White Mass at SS. Peter and Paul Cathedral, Indianapolis, followed by reception at Archbishop Edward T. O'Meara Catholic Center</p>
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40 Days for Life fall campaign is on Sept. 25-Nov. 3 in Indy, North Vernon

Criterion staff report

While Indiana's new law protecting most unborn life is now in place, there is still a great need for prayer to end all abortion and to change the hearts of those associated with the industry.

40 Days for Life is a campaign of prayer, fasting and peaceful activism held in the spring and fall with the purpose of turning hearts and minds from a culture of death to a culture of life and bringing an end to abortion.

The fall campaign runs from Sept. 25-Nov. 3 Two locations in the archdiocese are participating: Indianapolis and North Vernon.

Following is information on the North Vernon and Indianapolis campaigns.

North Vernon: The campaign will take place near the CVS and Walgreen's stores at 14 N. State St. Both pharmacies provide and sell the drugs used in chemical abortions, which is now the most common form of abortion.

"Our goal is to create public awareness that these corporations sell these dangerous and deadly drugs. The goal is to advocate for CVS and Walgreens to drop these products immediately," explained Tim O'Donnell, who is overseeing the North Vernon campaign. "We will be participating at 40 Days for Life in that location to prayerfully and peacefully draw attention to the issue and get the community involved.

"We have information to hand out on

the risks of these abortion drugs, how to contact CVS and Walgreens corporate headquarters to voice our concerns," he continued, "and [share] information about pregnancy resources in our area."

To sign up for one or more hours, go to www.40daysforlife.com/en/northvernon.

For more information, contact O'Donnell at 317-372-0040 or didipsumsapere@att.net.

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

The Indianapolis campaign will have an opening event in front of the facility in Indianapolis at 4 p.m. on Sept. 27, with guest speaker Benjamin Ice, regional director of Students for Life of America.

The Indiana Knights of Columbus will hold a 12-hour overnight vigil in front of the Planned Parenthood facility starting at 6 p.m. on Oct. 4. All are welcome to join for a few minutes, an hour or more.

To sign up for one or more hours during the Indianapolis campaign, go to www.40daysforlife.com/en/indianapolis.

For additional information, contact Robert Burton at 40daysforlife.indy@gmail.com.

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



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E-mail us:
criterion@archindy.org

Staff:
Editor: Mike Krokos
Assistant Editor: John Shaughnessy
Reporter: Sean Gallagher
Reporter: Natalie Hoefler
Graphic Designer / Online Editor: Brandon A. Evans
Executive Assistant: Ann Lewis



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Notre Dame's new president strives to be a bridge-builder

NOTRE DAME, Ind. (OSV News)—When Holy Cross Father Theodore Hesburgh became president of the University of Notre Dame in 1952, there was no search committee or formal inauguration ceremony.

He received his “obedience” from the provincial superior. On the way out of church, his predecessor, Holy Cross Father John Cavanaugh, reached in his lapel pocket, handed Father “Ted,” as he was best known, the keys to the president’s office and told him to get to work.

The investiture of the 18th president of Notre Dame, Holy Cross Father Robert Dowd was a bit more involved, and it extended over Sept. 12 and 13, just before two feasts with particular significance for the Congregation of Holy Cross: the Exaltation of the Holy Cross (on Sept. 14) and Our Lady of Sorrows (on Sept. 15).

It was under the leadership of Father Hesburgh that responsibility for the university passed from the Holy Cross order to a largely lay board of trustees. Since they were responsible for choosing the successor to Holy Cross Father John Jenkins, Notre Dame’s president from 2005 until the end of the 2023-24 academic year, it was John B. Veihmeyer, board chairman, who hung the Presidential Medal around Father Dowd’s neck and presented him with the University Mace that symbolizes his authority.

The inauguration Notre Dame Forum events on Sept. 12 included four “fireside chats” with distinguished leaders in global development, technology, philanthropy and foreign affairs. The new president chose the theme for this year’s forum: “What do we owe each other?”

Since its establishment in 2005, the annual Notre Dame Forum invites campus-wide dialogue about an issue of importance to the university, the nation and the world.

After experiencing mild cold symptoms, Father Dowd tested positive for COVID on Sept. 10, so he was masked during the morning Mass on Sept. 13 at the Basilica of the Sacred Heart and for most of the afternoon investiture ceremony. Since his voice was a bit “raspy,” Bishop Patrick M. Neary, who heads the Diocese of St. Cloud, Minn., and was previously a Holy Cross priest, gave the homily and was the principal celebrant of the Mass. Five other bishops and many priests were concelebrants.

The Mass featured readings chosen for the occasion: Wisdom’s invitation from the Book of Proverbs; a reflection on wisdom from James, read in Spanish; and Mary’s visitation to Elizabeth, including the *Magnificat*.

Bishop Neary began his homily by jokingly paraphrasing the Gospel question, “Can any good thing come out of Michigan City?”—the hometown of his friend “Bobby Dowd.” He then proclaimed that divine providence has chosen the new president and will guide him, having already prepared him through his family of origin, his time in East Africa and his varied responsibilities at the university in campus ministry, political science, interdisciplinary and international relationships.

He called the two previous presidents—Father Jenkins and his predecessor, Holy Cross Father Edward “Monk” Malloy (1987-2005)—“wisdom figures” on whom Father Dowd can rely.

“Like a sea captain setting out on a voyage, you’re bound to feel excitement and trepidation,” Bishop Neary said, “but don’t be intimidated by your own weakness. Rely on Jesus Christ, who loves you and has called you to this mission.” He pointed out that Notre Dame’s fundamental mission is eucharistic, and recommended turning often to the intercession of the Lady lifted high on the golden dome.

Individual prayers of the faithful were read in English, Bengali, Portuguese, Vietnamese, French, Gaelic and Kiswahili. Gifts were brought forward by Father Dowd’s sister Mary Wiegand and other members of the Wiegand family; the new president had celebrated the funeral of his mother, Norma, in August.

Before the afternoon convocation, trumpeters beside the steps to the university’s Main Building heralded a reading by Holy Cross Father Greg Haake—first in French, then in English—of letters from Father Edward Sorin, founder of Notre Dame, to his Holy Cross superior, Blessed Father Basil Moreau, about the “excellent piece of property” surrounding a snow-covered lake on which he envisioned a college that would become a powerful means for good for the entire country.

A long line of academics, visiting dignitaries and selected students processed from the Main Building to Purcell Pavilion for the investiture, with provost John McGreevy serving as emcee. Music was provided by almost 400 student members of the concert band and combined choirs.

Attendees heard from representatives of many different constituencies, including student body president Dawson Kiser, who had earlier presented Father Dowd with the vestments he wore at Mass, white and gold befitting the celebration, with a trace of Notre Dame blue and gold. He exhorted the new president to “be you—and be more than you, be Notre Dame.”

In his remarks after his inauguration as Notre Dame’s new president, Father Dowd quoted Father Hesburgh, who asked, “If we’re afraid to be different from the world, how can we make a difference in the world?”

Father Hesburgh had said the Catholic university must bridge the chasms that separate modern people from each other. The problem is obvious: The chasms are widening. But this is also our opportunity. “Notre Dame must be the bridge,” declared Father Dowd, “and all of us must be bridge-builders,” rejecting an either/or mentality in favor of both/and.

He pointed out that the University of Notre Dame has many strengths. Forbes recently named it a top employer among educational institutions, and its world-class faculty explain it being the only faith-based university named to the American Institute of Universities. “We strive for excellence,” said Father Dowd, but he underlined that excellence must be holistic and bridges built on a firm moral foundation lest they buckle.

His threefold presidential program includes more pathways to Notre Dame for students of varying means and backgrounds, more collaboration as a community of learners, and expanded engagement with the world,



Holy Cross Father Robert Dowd acknowledges applause from concelebrants after the Mass celebrating his inauguration as the University of Notre Dame’s 18th president on Sept. 13.

(OSV News photo/Matt Cashore, University of Notre Dame)

including the city of South Bend.

For students, including international students, those pathways will include being loan-free and need-blind, so that no student admitted to the university has to worry about incurring debt.

The new president said that he plans to remain a resident of Cavanaugh Hall, which identifies itself as the Chaos. After all, learning to live together is an important lesson of dorm life, bringing out the best in others, with humility and humanity, Father Dowd noted.

He ended his remarks by reminiscing about coming to a Notre Dame football game as a child and asking his dad, a 1956 graduate, about the lady on top of the dome. In an age of anti-Catholic bigotry, Father Sorin erecting Our Lady up there was an act of faith rather than defiance.

Noting that Our Lady has her hands extended to all, Father Dowd concluded, “Join me and the Blessed Mother. We are Notre Dame. Let us be the Notre Dame the world needs now.”

The ceremony concluded with the presentation of the key to the president’s office. Then Father Dowd knelt with Father Jenkins and Father Malloy on either side of him to offer their blessing.

Bishop Kevin C. Rhoades of Fort Wayne-South Bend, offered a final Benediction, with “Notre Dame Our Mother” concluding the convocation. †

Second synod session prepares to open with penitential liturgy

VATICAN CITY (CNS)—The second session of the Synod of Bishops on synodality, set to bring 368 bishops, priests, religious and laypeople to the Vatican, will begin by asking forgiveness for various sins on behalf of all the baptized.

As synod members did before last year’s session, they will spend two days on retreat before beginning work; that period of reflection will conclude on Oct. 1 with a penitential liturgy presided over by Pope Francis in St. Peter’s Basilica, the Vatican announced.

The liturgy will include time to listen to the testimonies of three people: one who suffered from the sin of abuse, one from the sin of war and a third from the sin of indifference to the plight of migrants, according to a Vatican statement announcing the liturgy.

Afterward, “the confession of a number of sins will take place,” said the statement, released on Sept. 16. “The aim is not to denounce the sin of others, but to acknowledge oneself as a member of those who, by omission or action, become the cause of suffering and responsible for the evil inflicted on the innocent and defenseless.”

According to the Vatican, the sins confessed will include: sins against peace; sins against creation, sins against Indigenous populations and migrants; the

sin of abuse; sins against women, family and youths; the sin of “using doctrine as stones to be hurled”; sins against poverty; and sins against synodality or the lack of listening and communion.

The liturgy is open to all, but is specifically geared toward young people, as it “directs the Church’s inner gaze to the faces of new generations,” the Vatican said.

“Indeed, it will be the young people present in the Basilica who will receive the sign that the future of the Church is theirs, and that the request for forgiveness is the first step of a faith-filled and missionary credibility that must be reestablished,” it said.

Cardinal Mario Grech, secretary-general of the synod, said that in addressing young people, the Church wants “to communicate to them and to the world that the Church is in a dynamic of conversion.

“After all, this is the path to holiness, not that there is no sin but that we recognize our limits, our weakness, that we are open to conversion, to learning, always with the help of the Lord,” he said.

Presenting details for the upcoming synod session at a news conference on Sept. 16, Cardinal Jean-Claude Hollerich, relator general of the synod, said most of the participants would be the same as those who participated in the first assembly, which was held in October 2023, though 25 changes were made for different reasons, such as health problems.

Cardinal Timothy M. Dolan of New York, who participated last year as an alternate delegate of the U.S. bishops’ conference, will not be at the assembly; Archbishop William E. Lori of Baltimore, who was elected but could not attend in 2023, will take his place as part of the U.S. delegation.

Cardinal Hollerich said that of the 368 voting members, 96—or just over a quarter—are not bishops. Additionally, he said the number of representatives from other Christian communities participating in the synod without voting privileges increased from 12 to 16 “given the great interest that the sister churches have shown in this synodal journey.”

Jesuit Father Giacomo Costa, special secretary of the synod, said at the news conference that unlike the first session of the synod on synodality’s assembly, which focused on “an awareness and identification of some priorities,” the second session is about “going in-depth” into some of the key points raised during the listening sessions around the world and during the first assembly.

But Cardinal Grech confirmed that some of the more controversial points raised, including about ordaining women to the diaconate, would not be a topic of discussion at the assembly. In March, the Vatican announced that Pope Francis had established study groups to examine those issues and report back to him in 2025. But the groups will share a progress report with the synod members at the beginning of the October assembly.

Whereas the synod assembly produced a synthesis report at the end of its first session in 2023, the 2024 session will produce a final document to be given to the pope.

“To date, there has always been a communication to the people of God on the part of the Holy Father,” Cardinal Grech said in response to a question on whether the pope will issue a post-synodal exhortation after the synod. †





The Criterion

Archbishop Charles C. Thompson, *Publisher*Mike Krokos, *Editor*

Editorial



Participants watch Pope Francis on a video screen as they work on their tablets with synod documents during the first session of the assembly of the Synod of Bishops on synodality in the Paul VI Audience Hall at the Vatican on Oct. 4, 2023. (CNS photo/Lola Gomez)

Following in the footsteps of Jesus on a journey of joy

The second session of the 16th Ordinary General Assembly of Bishops, which will be held in Rome next month, effectively concludes the three-year “synod on synodality” which began in 2021.

According to the *instrumentum laboris* (working document) that was issued to help participants prepare for this gathering, “At the heart of Synod 2021-2024, *For a Synodal Church: Communion, Participation, Mission* is a call to joy and to the renewal of the people of God in following the Lord and in their commitment to serving God’s mission.”

Much has been written about the uncertainty caused by the term “synodality,” but there is no question that synods have been an integral part of the way our Church operates since the days of the Apostles. We understand ourselves to be a pilgrim people traveling together toward a common destination. While the road is not always clearly marked, we are called to follow in the footsteps of Jesus. It is he who leads us. Our task as pilgrims is to discern the right ways to go and then to help each other on the journey.

When it comes to discerning the right paths to follow, we Catholics are blessed with the clear teaching of sacred Scripture and the magisterium. We have had great teachers, many of them saints, who have shown us by their words and example the paths we should follow. As individuals, and as a community, our primary task is to open our hearts and minds, to listen attentively, to what God’s “still, small voice” is saying to us in the word of God and through the teaching of our Church.

Pope Francis has repeatedly said that the purpose of the synod is not to change Church teaching. Rather, the Holy Father insists, it’s about the way we live, learn and work together as missionary disciples called to proclaim the joy of the Gospel to the ends of the Earth. In a recent address to lay leaders, Pope Francis said:

This has been a long journey. Think about the fact that the first person who saw the need for synodality in the Latin Church was St. Paul VI when, following the Second Vatican Council, he established the Secretariat for the Synod of Bishops. The Eastern Churches had preserved synodality, yet the Latin Church had lost it. St. Paul VI opened this path. Today, almost sixty years

later, we can say that synodality has entered into the Church’s way of acting. The most important element of the Synod on synodality is not so much the treatment of this or that problem. The most important element is the parochial, diocesan and universal journey we make together in synodality.

Synodality is about the journey. More specifically, it is about the way we treat one another along the way. Are most of us blind followers, or are we co-responsible leaders? Do we look down on those fellow travelers who are not as strong or as smart as we think we are? Do we listen to those we disagree with, or do we simply shout out the truth as we understand it? Do we care for one another—especially the most vulnerable among us—or do we adopt the position that the only ones who will reach the final destination are those who take care of themselves first and foremost?

How we travel together on this synodal journey is the question that the participants in next month’s gathering must address. Pope Francis has made it clear where he stands:

My hope is that following this Synod, synodality may endure as a permanent mode of working within the Church, at all levels, permeating the hearts of all, pastors and faithful alike, until it becomes a shared “ecclesial style.” However, achieving this demands that a change must occur within each of us, a true “conversion.”

As always, the conversion that must take place requires a dramatic change of perspective from the closed-minded insistence that we already know the way and, therefore, do not need to listen to the word of God or to one another. It also requires a commitment to open our hearts and work together to discern the right roads.

Synodality does not call for new teachings. It simply asks us to let the Holy Spirit guide us as, together, we let God’s word instruct us and show us the way.

Let’s pray for the success of this three-year process of attentive listening and prayerful discernment. May the Synod participants, and all of us, hear the voice of God and respond generously to the call to travel together on this “parochial, diocesan and universal journey.”

—Daniel Conway

Be Our Guest! Sr. Sheila Marie Fitzpatrick, O.S.B.

Working together toward hope during this Season of Creation

“Creation awaits with eager expectation the revelation of the



children of God; for creation was made subject to futility, not of its own accord but because of the one who subjected it, in hope that creation itself would be set free from slavery to corruption and share in the glorious freedom of the children of God” (Rom 8:19-21).

The theme for this year’s Season of Creation, “Hope and Act with Creation,” draws from the above Scripture passage. The Season of Creation begins on the World Day of Prayer for Creation on Sept. 1 and ends on the feast of St. Francis of Assisi on Oct 4.

Pope Francis shared an eloquent message on this theme, stressing that hope is the possibility of remaining steadfast amid adversity, of not losing heart. He states further that “hope is an alternative reading of history; it is not illusory, but realistic, with the realism of a faith that sees what is unseen.” The protection of creation is “not only an ethical issue, but one that is eminently theological, where the fundamental relationships with God, with ourselves, with one another and with creation must be restored ... for even if one is lacking, everything else fails.”

This theme and message urge us to act with hope, to believe that our actions and intentions matter to not only those around us, but to all of creation and to our relationship with God as followers of Christ. We

know this begins with prayer and moves toward ongoing conversion through changes in our daily habits and reflection on how we each can be in service to God, our neighbor and also of creation.

However, you need not do this alone. You are invited to join fellow members of the archdiocese during this season. The archdiocesan Creation Care Commission, which is dedicated to the promotion of the protection of creation within and throughout the Archdiocese of Indianapolis, offers multiple opportunities for involvement. The commission has given presentations to archdiocesan staff and to educators in archdiocesan schools.

They also continue to collaborate with the Indiana Catholic Conference in promoting creation care in our state government. One ongoing effort is to educate legislators on the value of community solar, which can help individuals, parishes and schools to lower energy costs and their carbon footprint and build resilience in the energy grid. To learn more about the work of the commission, go to ourcommonhome.org.

There are also opportunities during this season to participate in parish events. On Sept. 24 at 5:30 p.m. at St. Bartholomew Church, 1306 27th St., in Columbus, the commission is hosting the annual Season of Creation Mass with Archbishop Charles C. Thompson. St. Thomas Aquinas Parish, 4625 N. Kenwood Ave., in Indianapolis, is also planning a talk on environmental justice by Paula Brooks from the Hoosier Environmental Council on Oct. 3 at 7 p.m. Mass at 6 p.m. will precede the talk.

During this time of trials, tribulations and crises, let us remain steadfast in the hope that Christ brings, to each of us and to all of creation.

(Benedictine Sister Sheila Marie Fitzpatrick is a member of Our Lady of Grace Monastery in Beech Grove and a member

of the archdiocese’s Creation Care Commission.) †

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Letters Policy

Letters from readers are published in *The Criterion* as part of the newspaper’s commitment to “the responsible exchange of freely-held and expressed opinion among the People of God” (*Communio et Progressio*, 116).

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

The editors reserve the right to select the letters that will be published and to edit

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

Letters must be signed, but, for serious reasons, names may be withheld.

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. †

ARCHBISHOP/ARZOBISPO CHARLES C. THOMPSON



Christ the Cornerstone

Jesus invites us to follow him and learn our life's purpose

“Go and make disciples of all nations, baptizing them ... and teaching them to observe all that I have commanded you,” says the Lord. (Mt 28:19-20)

Saturday, Sept. 21, is the feast of St. Matthew the Apostle. Matthew, also called Levi, was a tax collector. That made him an outcast, a social pariah. Using Pope Francis's term, he was “on the periphery” of Jewish society.

And yet, Jesus reached out to Matthew/Levi with the simple words: “Follow me” (Mt 9:9). In response to this invitation, the tax collector dropped what he was doing, got up and followed him.

It is impossible to understand this story except as a miracle, an instance of divine intervention in human affairs. Something deep inside Matthew responded to the holiness of Jesus. Some profound inner longing, that he may not even have been aware of, cried out silently: “Yes, Lord. I will follow you.” By the prompting of the Holy Spirit, the soon-to-be-former tax collector acted on this spiritual influence and never looked back.

Of course, the Pharisees, who saw themselves as righteous followers of

the law, objected. They said to Jesus' disciples, “Why does your teacher eat with tax collectors and sinners?” (Mt 9:11) Why, indeed? From their perspective, tax collectors represented the very worst element of Judaism.

They were agents of the Roman Empire, collaborators with the forces of occupation.

Jesus' response could not be clearer: “Those who are well do not need a physician, but the sick do” (Mt 9:12). Jesus, the incarnate Word of God, is the face of mercy. In him, we see God's infinite, unconditional love. He does not want to punish or condemn sinners. He wants to redeem them, to set them free from slavery to sin and death.

And so, Jesus invites sinners—all of us—to follow him. He gently, but firmly, commands us to walk in his footsteps and learn from him the meaning and purpose of our lives. “Go and learn the meaning of the words, I desire mercy, not sacrifice,” he tells us. “I did not come to call the righteous but sinners” (Mt 9:13).

St. Matthew is identified in our Catholic tradition as the author of the first Gospel. His personal journey took

him from being a social outcast to being an ardent evangelist, whose heart was on fire with a desire to proclaim the good news of our Savior Jesus Christ. His ability to evangelize came not because of his personal gifts and talent, but because he was a sinner who had a personal encounter with Jesus that changed everything in his life.

In the first reading for the feast of St. Matthew (Eph 4:1-7, 11-13), St. Paul describes the new way of living that followers of Jesus are called to adopt:

“Brothers and sisters: I, a prisoner for the Lord, urge you to live in a manner worthy of the call you have received, with all humility and gentleness, with patience, bearing with one another through love, striving to preserve the unity of the Spirit through the bond of peace: one body and one Spirit, as you were also called to the one hope of your call; one Lord, one faith, one baptism; one God and Father of all, who is over all and through all and in all” (Eph 4:1-6).

The Divine Physician has reached out to every one of us and called us to follow him. He knows that we are sinners, but he knows even more deeply that we have the potential to be saints.

He commands us to “Go and make disciples of all nations” (Mt 28:19), but because we are, at best, reluctant evangelists who are too weak and awkward to proclaim him boldly, he gives us two powerful gifts that make all the difference.

First, he gives us his own body and blood in the Eucharist to nourish and sustain us in carrying out his mission. Secondly, he sends the Holy Spirit to guide us and encourage us with the power of God's love.

For Matthew/Levi, a personal encounter with Jesus was the answer to his deepest longing. His example shows us that no matter how far we may have strayed from the path of right living, there is hope for the future. That hope is Jesus himself. If we find him, he will surely call us to follow him.

There are many ways to find and encounter Jesus, but as our experience during the National Eucharistic Congress demonstrated so powerfully, the Lord of Life walks with us in the holy Eucharist. He gives himself to us—body and blood, soul and divinity—so that we can “Go forth” to the ends of the Earth and share him with others. †



Cristo, la piedra angular

Jesús nos invita a seguirlo y a conocer nuestro propósito de vida

“Vayan y hagan discípulos de todas las naciones, bautizándolos en el nombre del Padre, del Hijo y del Espíritu Santo, y enseñándoles que guarden todas las cosas que les he mandado” (Mt 28:19-20).

El sábado 21 de septiembre es la fiesta de san Mateo Apóstol. Mateo, también llamado Leví, era recaudador de impuestos, ocupación que lo convertía en un marginado, un paria social. Para utilizar el término del Papa Francisco, se encontraba “en la periferia” de la sociedad judía.

Sin embargo, Jesús le tendió la mano a Mateo/Leví con unas sencillas palabras: “¡Sígueme!” (Mt 9:9). En respuesta a esta invitación, el recaudador de impuestos dejó lo que estaba haciendo, se levantó y lo siguió.

Es imposible entender esta historia fuera del contexto de un milagro, un caso de intervención divina en cuestiones humanas. Algo muy dentro de Mateo reaccionó a la santidad de Jesús; algún profundo anhelo interior, del que tal vez ni siquiera era consciente, clamaba en silencio: “Sí, Señor. Te seguiré.” Impulsado por el Espíritu Santo, el que pronto dejaría de ser recaudador de impuestos, actuó según esta influencia espiritual y nunca miró atrás.

Por supuesto, los fariseos, que

se veían a sí mismos como justos seguidores de la ley, se opusieron y les dijeron a los discípulos de Jesús: “¿Por qué come su maestro con recaudadores de impuestos y con pecadores?” (Mt 9:11) ¿Por qué, en efecto? Desde su perspectiva, los recaudadores de impuestos representaban el peor elemento del judaísmo.

Eran agentes del Imperio Romano, colaboradores de las fuerzas de ocupación.

La respuesta de Jesús no pudo ser más clara: “Los sanos no tienen necesidad de médico, sino los que están enfermos” (Mt 9:12). Jesús, el Verbo de Dios encarnado, es el rostro de la misericordia en el cual vemos reflejado el amor infinito e incondicional de Dios. No quiere castigar ni condenar a los pecadores sino redimirlos, liberarlos de la esclavitud del pecado y de la muerte.

Y así, Jesús invita a los pecadores—a todos nosotros—a seguirlo. Con suavidad, pero con firmeza, nos ordena que sigamos sus pasos y aprendamos de él el sentido y el propósito de nuestras vidas. “Vayan, pues, y aprendan qué significa: Misericordia quiero y no sacrificio» nos dice. Porque yo no he venido para llamar a justos, sino a pecadores” (Mt 9:13).

Nuestra tradición católica identifica a san Mateo como el autor del primer

Evangelio. Su trayectoria personal le llevó de ser un marginado social a un ferviente evangelista, cuyo corazón ardía en deseos de proclamar la Buena Nueva de nuestro Salvador Jesucristo. Su capacidad para evangelizar no se debió a sus dones y talentos personales, sino a que era un pecador que tuvo un encuentro personal con Jesús que lo cambió todo en su vida.

En la primera lectura de la festividad de san Mateo (Ef 4:1-7, 11-13), san Pablo describe la nueva forma de vida que los seguidores de Jesús están llamados a adoptar:

“Hermanos y hermanas: Por eso yo, prisionero en el Señor, les exhorto a que anden como es digno del llamamiento con que fueron llamados: con toda humildad y mansedumbre, con paciencia, soportándose los unos a los otros en amor, procurando con diligencia guardar la unidad del Espíritu en el vínculo de la paz. Hay un solo cuerpo y un solo Espíritu, así como han sido llamados a una sola esperanza de su llamamiento. Hay un solo Señor, una sola fe, un solo bautismo, un solo Dios y Padre de todos quien es sobre todos, a través de todos y en todos” (Ef 4:1-6).

El Médico Divino nos ha tendido la mano a cada uno de nosotros y nos ha llamado a seguirlo. Sabe que somos pecadores, pero sabe aún

más profundamente que tenemos el potencial de ser santos. Nos ordena “vayan y hagan discípulos de todas las naciones” (Mt 28:19), pero como somos evangelistas reacios—en el mejor de los casos—demasiado débiles y torpes para proclamarlo con valentía, nos concede dos poderosos dones que marcan la diferencia.

En primer lugar, nos da su propio cuerpo y sangre en la Eucaristía para alimentarnos y sostenernos en el cumplimiento de su misión. En segundo lugar, envía al Espíritu Santo para guiarnos y animarnos con el poder del amor de Dios.

Para Mateo/Leví, un encuentro personal con Jesús fue la respuesta a su anhelo más profundo. Su ejemplo nos muestra que por mucho que nos hayamos desviado del camino de la vida correcta, hay esperanza para el futuro y esa esperanza es Jesús mismo. Si lo encontramos, seguramente nos llamará a seguirlo.

Hay muchas maneras de encontrar y encontrarse con Jesús, pero como demostró tan poderosamente nuestra experiencia durante el Congreso Eucarístico Nacional, el Señor de la Vida camina con nosotros en la sagrada Eucaristía. Él se entrega a nosotros en cuerpo y sangre, alma y divinidad para que podamos “salir” hasta los confines de la Tierra y compartirlo con los demás. †

Events Calendar

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

September 24

St. Mary Parish, 212 Washington St., North Vernon. **Jesus and the End Times Video Series Week 1: "The Destruction of the Temple and The End of the World,"** week one of four-week video Bible study by theologian Dr. Brant Pitre, Sept. 22, 4-5:30 p.m. or Sept. 24, 6:30-8 p.m., attend any or all weeks, free. Information: 812-346-3604, parish@stmarysnv.com.

St. Bartholomew Church, 1306 27th St., Columbus. **Mass for the Season of Creation,** 5 p.m. music, 5:30 p.m. Mass with Archbishop Charles C. Thompson, free. Information: 812-379-9353, ext. 1, dschafer@stbparish.net.

September 25

Persimmon Festival, corner of 7th and Main streets, Mitchell. **St. Mary Parish Italian Dinner Food Tent,** 4:30-7 p.m., Italian dinner, meal cost TBD. Information: 812-849-3570, stmarysmitchell294@gmail.com.

September 26-28

SS. Francis and Clare of Assisi Parish, 5901 Olive Branch Road, Greenwood. **Fall Festival,** Thurs. 4-8 p.m., rides only; Fri. 4-5 p.m. rides only, 5-10 p.m. full festival, fish fry, 6:30-9:30 p.m. live music by Tastes Like Chicken; Sat. noon-10 p.m. full festival, Art in the Park arts and crafts fair, 6:30-9:30 p.m. live music by Big Rosco and The Hammers;

full festival includes: rides, food, silent auction, quilt and \$10,000 raffles, kids' tent, cake wheel, free admission. Information: 317-859-4673, festival@ss-fc.org, ss-fc.org/news/parish-fall-festival.

Our Lady of Lourdes Parish, 5333 E. Washington St., Indianapolis. **Fall Festival,** Thurs. 5-10 p.m., Fri. 5 p.m.-Sat. 1 a.m., Sat. 2 p.m.-midnight, live music, amusements, food, beverages, gaming, free admission. Information: 317-356-7291, ollfallfest@gmail.com.

September 27-28

St. Malachy Parish, 9833 E. County Rd. 750 N., Brownsburg. **Country Fair and Hog Roast,** Fri. 4-11 p.m., Sat. 3-11 p.m., food, drinks, casino, midway, beer tent, silent auction, kids' games, live music, free admission. Information: 317-852-3195, countryfair@stmalachy.org.

Holy Name of Jesus Parish, 89 N. 17th Ave., Beech Grove. **Oktoberfest,** 5-11 p.m., live music, food, raffles, kids' games, free admission. Information: 317-784-5454 or parishadmin@holyname.cc.

September 28

St. Augustine Parish, 315 E. Chestnut St., Jeffersonville. **Oktoberfest,** 3-10 p.m., German food in dining room 3-7 p.m., food trucks 4-10 p.m., outside concessions 6-9 p.m., live music by The Monarchs 7-10 p.m., capital prize,

booths, cake wheel, children's activities, beer tent, quilt raffle, free admission. Information: 812-282-2677, communications@jeffersonvillecatholic.org.

Primo Banquet Hall, 2615 National Ave., Indianapolis. **Angels of Grace Awards Luncheon,** 10:30 a.m.-2 p.m., honoring Gabriel Project and Pro Vida nurse volunteer Donna Keller, The Chris Center founder Nancy Elbert and Whalen's Heroes founder Dawn Whalen; \$45 individual, \$360 table of eight, \$20 raffle tickets for Lake Michigan vacation, fashion show and pop-up boutique, sponsored by Sisters of St. Benedict in Beech Grove. Information, registration: benedictine.com, 317-787-3287, ext. 3033.

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

All Saints Parish, St. John the Baptist Campus, 25743 S.R. 1, Guilford. **Can Your Marriage Save the World?,** 5-8 p.m., Mass, dinner, authors Peter and Theresa Martin presenting, free, register by Sept. 26. Information, registration: 812-576-4302, clairekeck.asp@gmail.com, bit.ly/martin24.

September 28-29

St. Gabriel Parish, 232 W. 9th St., Connersville. **Fall**

Festival, Sat. 4-11 p.m., Sun. 11 a.m.-3 p.m., Sat.: blessing of beer 4 p.m., German food, wine, bingo, Mass at 5:30 p.m., music, Sun.: Mass at 10:30 a.m. followed by chicken dinner, activities, live music noon-2 p.m., free admission. Information: 765-825-8578.

September 29

St. Mark Parish, 5377 Acorn Road, Tell City. **Shooting Match and Festival,** 10 a.m.-4 p.m. CT, shoot to win beef, ham or cash, country store with homegrown produce, raffles, handmade quilts, cake wheel, bingo, dice games, splatter boards, half-pot, chili, hamburger, hot dogs, sandwiches, brats, homemade pies, free admission. Information: 812-836-2481, stmark@psci.net.

September 29 or Oct. 1

St. Mary Parish, 212 Washington St., North Vernon. **Jesus and the End Times Video Series Week 2: "Who**

is the Whore of Babylon? How to Read the Book of Revelation," week two of four-week video Bible study by theologian Dr. Brant Pitre, Sept. 29, 4-5:30 p.m. or Oct. 1, 6:30-8 p.m. Oct. 1, attend any or all weeks, free. Information: 812-346-3604, parish@stmarysnv.com.

October 1-Nov. 5

St. Jude Parish, 5353 McFarland Rd., Indianapolis. **Project Hope: Faith-based Mental Health Support Group,** 7-8:30 p.m., six Tuesday sessions, limit of 10 participants, mental health professional present, free. Information, registration: lnkiy.in/archindymentalhope, bvarick@archindy.org, 317-236-1543.

October 3

St. Thomas Aquinas Church, 4625 N. Kenwood Ave., Indianapolis. **Season of Creation Celebration,**

6-9 p.m., Mass followed by presentation and discussion with Hoosier Environmental Council environmental justice director Paula Brooks on "Advancing Environmental Justice in Indiana," free. Information: 317-253-1461, churchinfo@staindy.org.

Church of the Immaculate Conception, 1 Sisters of Providence, Saint Mary-of-the-Woods, St. Mary-of-the-Woods. **Mass for the Feast Day of St. Mother Theodore Guerin,** 11 a.m. Information: 812-535-2952, pvctr@spsmw.org.

St. Brigid Church, 1520 Hepburn Ave., Louisville, Ky. **Transitus of St. Francis of Assisi,** 6:30-8 p.m., liturgy reflecting on 800th anniversary of St. Francis's reception of the stigmata, reception to follow, free. Information: 502-584-5565, mtribbey@sbsjlou.org.

Archabbey to offer Sunday rosary procession pilgrimages in October at Our Lady of Monte Cassino Shrine

Saint Meinrad Archabbey is offering several pilgrimage opportunities in the form of rosary processions at its Our Lady of Monte Cassino Shrine each Sunday in October at 2 p.m. Central Time. Monte Cassino Shrine is located at 13312 Monte Cassino Shrine Road in St. Meinrad, one mile east of the Archabbey off State Highway 62.

Considered "pilgrimages" in the sense of traveling to a sacred place out of devotion and a desire to grow in holiness, each event will begin with an opening hymn and a short sermon, followed by a rosary procession.

The services end with the Litany of the Blessed Virgin and a hymn. Homily presenters and topics for the pilgrimages are:

— Oct. 6: Benedictine Brother Jude Angel Romero Olivias, "Mark 10: 2-16."
— Oct. 13: Benedictine Father Joseph Cox, "The Blessed Virgin Mary—Our Queen."

— Oct. 20: Benedictine Archabbot Kurt Stasiak, "Mary the Teacher: Lessons from a Mother."

— Oct. 27: Benedictine Brother Jean Fish, "Mary the Comforter: in anticipation of All Souls' Day."

Dedicated in 1870 and completed in 1873, the shrine's design is based on a picture of an early shrine of Our Lady of Einsiedeln Abbey in Einsiedeln, Switzerland, the motherhouse of Saint Meinrad Archabbey. It was named Monte Cassino after the abbey in Italy where St. Benedict lived in the sixth century.

Rosary pilgrimages are offered at Monte Cassino Shrine in May and October, months dedicated to the Blessed Mother.

For more information on the rosary pilgrimages, contact Krista Hall, Saint Meinrad director of communications, at 812-357-6480 or via e-mail at khall@saintmeinrad.edu.

Father Jerry Byrd's vocations story to be featured on EWTN's 'The Journey Home'

Father Jerry Byrd, pastor of St. Mary Parish in North Vernon and St. Ann and St. Joseph parishes, both in Jennings County, will appear on EWTN's "The Journey Home" with Marcus Grodi at 8 p.m. EST on Oct. 7.

A convert to the faith, Father Byrd was ordained a priest in 2012. When he attended his first Mass as a Protestant, he knew he wanted to receive the Eucharist. "I knew that was Jesus," he said.

However, he didn't fully understand this and went to a parish priest, who told him he couldn't receive Communion until he became Catholic.

This encounter with Christ in the Eucharist led Father Byrd into the Church. He thought his journey would end there, and he would marry his then-girlfriend. But God had other plans.

Father Byrd discusses all this on "The Journey Home." †

Wedding Anniversaries

FRANK AND MARY JEAN (EDER) TAYLOR, members of St. Mary Parish in North Vernon, celebrated their 65th wedding anniversary on Aug. 22.

The couple was married in St. Mary Church in North Vernon on Aug. 22, 1959.

They have five children: Paula Gatewood, Barbara Hill, Ellen Mull, Ann Musto and Frank Taylor.

The couple also has 11 grandchildren and 14 great-grandchildren.



JOHN AND JUNE (TAYLOR) TUMILTY, members of St. Mary Parish in Greensburg, celebrated their 65th wedding anniversary on Aug. 22.

The couple was married in St. Mary Church in Greensburg on Aug. 22, 1959.

They have three children: Teresa Hahn, Monica Overlock and Angla Tumilty.

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



BRUCE AND NANCY (WEST) POETZ, members of St. Pius X Parish in Indianapolis, celebrated their 60th wedding anniversary on Aug. 22.

The couple was married in St. Andrew the Apostle Church in Clifton, N.J., on Aug. 22, 1964.

They have two children: Kelly Huguenard and Gregg Poetz.

The couple also has nine grandchildren and one great-grandchild. †



TIM AND RUTHANN (MURPHY) LORD, members of Holy Spirit Parish in Indianapolis, will celebrate their 50th wedding anniversary on Sept. 21.

The couple was married in Our Lady of Lourdes Church in Indianapolis on Sept. 21, 1974.

They have three children: Erin Murray, Courtney Pavletic and Matt Lord.

The couple also has eight grandchildren.



SYLVESTER AND KATHY (BROWN) PORRAS, members of St. Malachy Parish in Brownsburg, celebrated their 50th wedding anniversary on Sept. 15.

The couple was married in All Saints Church in Hammond, Ind. (Diocese of Gary) on Sept. 15, 1974.

They have three children: Valerie Spangler, Gabriel and Omar Porras.

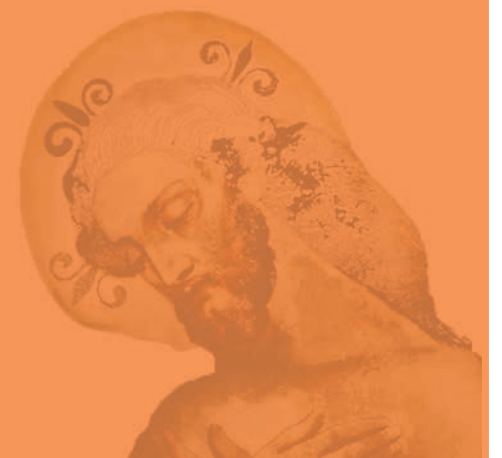


Announcements for couples celebrating 50, 55, 60, 65, 70 or more years of marriage are accepted. Go to cutt.ly/anniversaries or call 317-236-1585.



The Face of Mercy

By Daniel Conway



Papal messages remind us humanity must strive for peace

“There is no need for a long talk to proclaim the main purpose of your Institution. It is enough to recall that the blood of millions, countless unheard-of sufferings, useless massacres and frightening ruins have sanctioned the agreement that unites you with an oath that ought to change the future history of the world: never again war, never again war! It is peace, peace, that has to guide the destiny of the nations of all mankind!” (Pope St. Paul VI, message to the United Nations, October 4, 1965).

In his June 2024 message for the 80th anniversary of the Normandy landings on D-Day during the Second World War in Europe, Pope Francis echoed the words of his predecessor St. Paul VI in his 1965 address to the United Nations: “Never again war!”

These words often seem like naïve wishful thinking. War continues unabated in many parts of the world, and the best efforts of world leaders appear to be incapable of bringing about peaceful solutions to the problems that confront us.

As Pope Francis observes, the Normandy landings represent, “the disaster represented by that atrocious world conflict in which so many men, women

and children suffered, so many families were torn apart, and so much destruction was wrought. It would be pointless and hypocritical to commemorate it without condemning and rejecting it definitively.”

We cannot honor the victims of senseless wars unless we speak out unequivocally against the horrors that war visits upon individuals, families, communities and nations. And, as Pope Paul VI also said, if we truly want peace, we must work for justice.

Pope Francis acknowledges that 80 years without a violent global conflict followed the Normandy invasion, but he expresses grave concern about the present and future. He says:

Although, for several decades, the memory of the errors of the past supported the steadfast determination to do everything possible to avoid a new open global conflict, I note with sadness that this is no longer the case today and that mankind has a short memory. May this commemoration help us to recover it!

We sinful human beings have short memories. Avarice and the quest for power remain destructive forces in the human breast. Nations bristle at restraints that would keep them from disregarding

the sovereign rights of their neighbors and, inevitably, stronger nations seek to dominate and control weaker nations. The rich and powerful nations abuse their power over the people and resources of poorer countries, and international efforts seem powerless to prevent them.

“It is worrying,” Pope Francis says, “that the possibility of widespread conflict is sometimes once again being seriously considered, that people are gradually becoming accustomed to this unacceptable possibility. People want peace! They want conditions of stability, security and prosperity in which everyone can fulfill their duties and destinies in peace.”

Why is it that the universal desire for peace is so easily set aside? How can war be considered as an acceptable state of human affairs?

The Holy Father makes it very clear that “destroying this noble order of things for ideological, nationalistic or economic ambitions is a serious fault before mankind and before history, a sin before God.” And yet, it is a sin that has been committed unceasingly throughout human history up to and including the present day.

Pope Francis concludes his message with a heartfelt call to prayer:

Let us pray for the men who want wars, those who start them, stir them up senselessly, maintain and prolong them uselessly, or cynically profit from them. May God enlighten their hearts, may he set before their eyes the trail of misfortune they cause!

Let us pray for peacemakers. To want peace is not cowardly. On the contrary, it requires great courage, the courage to know how to give up something. Even if mankind’s judgment is sometimes harsh and unjust toward them, “the peacemakers ... shall be called sons of God” [Mt 5:9]. May they oppose the implacable and obstinate logic of confrontation and be able to open up peaceful paths of encounter and dialogue. May they persevere tirelessly in their endeavors, and may their efforts be crowned with success.

Finally, the Holy Father invokes Mary, Queen of Peace, and St. Michael the Archangel, patron saint of Normandy, to intercede for all victims of war and to help us prevent the insanity of war from happening again in Europe and in every other region of the world.

(Daniel Conway is a member of The Criterion’s editorial committee.) †

“Jesus of Nazareth, by his words, his actions, and his entire person reveals the mercy of God.”

—Pope Francis, “*Misericordiae Vultus*” (“The Face of Mercy”)

“Jesús de Nazaret con su palabra, con sus gestos y con toda su persona revela la misericordia de Dios.”

—Papa Francisco, “*Misericordiae Vultus*” (“El rostro de la misericordia”)

El rostro de la misericordia/Daniel Conway

Los mensajes papales nos recuerdan que la humanidad debe luchar por la paz

“No se necesitan largos discursos para proclamar la finalidad suprema de vuestra organización. Basta recordar que la sangre de millones de hombres, que sufrimientos inauditos e innumerables, que masacres inútiles y ruinas espantosas sancionan el pacto que os une en un juramento que debe cambiar la historia futura del mundo. ¡Nunca jamás guerra! ¡Nunca jamás guerra! Es la paz, la paz, la que debe guiar el destino de los pueblos y de toda la humanidad” (Papa San Pablo VI, discurso ante las Naciones Unidas, 4 de octubre de 1965).

En su discurso de junio de 2024 en ocasión del 80.º aniversario del desembarco de Normandía que marcó el fin de la Segunda Guerra Mundial en Europa, el Papa Francisco se hizo eco de las palabras de su predecesor san Pablo VI en su discurso de 1965 ante las Naciones Unidas: “¡Nunca jamás guerra!”

Estas palabras parecen a menudo un deseo ingenuo, ya que la guerra continúa sin tregua en muchas partes del mundo, y los mejores esfuerzos de los líderes mundiales parecen ser incapaces de aportar soluciones pacíficas a los problemas a los que nos enfrentamos.

Como observa el Papa Francisco, el desembarco de Normandía representa «el desastre representado por ese terrible

conflicto mundial en el que tantos hombres, mujeres y niños han sufrido, tantas familias han sido desgarradas, tantas ruinas han sido provocadas. Sería inútil e hipócrita recordarlo sin condenarlo y rechazarlo definitivamente».

No podemos honrar a las víctimas de guerras sin sentido a menos que nos pronunciemos inequívocamente contra los horrores que la guerra inflige a individuos, familias, comunidades y naciones. Y, como también señaló el Papa Pablo VI, si de verdad queremos la paz, debemos trabajar por la justicia.

El Papa Francisco reconoce que tras la invasión de Normandía transcurrieron 80 años sin un conflicto mundial violento, pero expresa su grave preocupación por el presente y el futuro. Y en este sentido, expresa:

Si, durante varias décadas, el recuerdo de los errores del pasado ha sostenido la firme voluntad de hacer todo lo posible para evitar que estallara un nuevo conflicto mundial abierto, constato con tristeza que hoy ya no es así y que los hombres tienen la memoria corta. ¡Que esta conmemoración nos ayude a encontrarla!

Nosotros, seres humanos pecadores, tenemos memoria cortoplacista. La avaricia y la búsqueda de poder siguen siendo fuerzas destructivas que habitan en el ser humano. Las naciones se

erizan ante las restricciones que les impedirían hacer caso omiso de los derechos soberanos de sus vecinos e, inevitablemente, las más fuertes tratan de dominar y controlar a las más débiles. Las naciones ricas y poderosas abusan de su poder sobre la población y los recursos de los países más pobres, y los esfuerzos internacionales parecen impotentes para impedirlo.

“Es preocupante que la hipótesis de un conflicto generalizado a veces se tome en serio de nuevo, que los pueblos se vayan acostumbrando poco a poco a esta inaceptable eventualidad. ¡Los pueblos quieren la paz! Quieren condiciones de estabilidad, seguridad y prosperidad, en las que cada uno pueda cumplir serenamente su deber y su destino” asevera el Sumo Pontífice.

¿Por qué se deja de lado tan fácilmente el deseo universal de paz? ¿Cómo puede considerarse la guerra como un estado de vida aceptable para la humanidad?

El Santo Padre deja muy claro que “arruinar este noble orden de las cosas por ambiciones ideológicas, nacionalistas, económicas es una falta grave ante los hombres y ante la historia, un pecado ante Dios.” Y sin embargo, es un pecado que se ha cometido incesantemente a lo largo de la historia de la humanidad hasta nuestros días inclusive.

El papa Francisco concluye su mensaje con una oración muy poderosa.

Oremos por los hombres que quieren las guerras, por los que las desencadenan, las alimentan de manera insensata, las mantienen y las prolongan inútilmente, o sacan cínicamente provecho de ellas. ¡Que Dios ilumine sus corazones, que ponga ante sus ojos el cortejo de desgracias que provocan!

Oremos por los pacificadores. Querer la paz no es cobardía, al contrario, requiere mucho coraje, el coraje de saber renunciar a algo. Aunque el juicio de los hombres es a veces severo e injusto hacia ellos, “los pacificadores ... serán llamados hijos de Dios” [Mt 5:9]. Que, oponiéndose a las lógicas implacables y obstinadas del enfrentamiento, sepan abrir caminos pacíficos de encuentro y diálogo. Que perseveren incansablemente en sus propósitos y que sus esfuerzos se vean coronados por el éxito.

Por último, el Santo Padre invoca a la Santísima Virgen María, Reina de la Paz, y a San Miguel Arcángel, patrón de Normandía, para que intercedan por todas las víctimas de la guerra y nos ayuden a evitar que la locura de la guerra vuelva a repetirse en Europa y en cualquier otra región del mundo.

(Daniel Conway es integrante del comité editorial de The Criterion.) †

GARDEN

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garlic, lettuce, tomatoes, potatoes and turnip greens in the backyard of his north side Indianapolis home—a buffet of bounty that produced 363 pounds of free produce last year for the nearby Boulevard Place Food Pantry of the Society of St. Vincent de Paul.

At the same time, he's one of the four leaders of a nearby community garden known as SHarP (Shared Harvest Project), which contributed about 500 pounds of produce in 2023 to help Boulevard Place provide fresh vegetables to people in need.

Still, Scott's story goes far beyond the harvest numbers which are on pace again this year.

He's a research professor at Indiana University in Indianapolis, whose own college experience led him to fall away from his Catholic faith before he came to an understanding and an appreciation that science and faith complement each other.

He's also the son of a woman whose love of gardening led to his own embrace of how God's abundance has blessed the world—and makes him strive to do the same.

And even as Scott is often content working alone in his garden, he's equally focused on his need for the gift of community, including the people he meets at the food pantry *and* the drivers and the passengers he interacts with on the bus he rides to and from work.

Like the morning glory flowers waiting to open in the early hours of a new day, those details of Scott's story will unfold soon enough, but right now it's important to focus on the difference that the efforts of Scott and so many others make in the lives of people in need.

'What better mission is there?'

As the director of Boulevard Place Food Pantry, Matt Hayes sees the efforts of Scott and others as important on two levels—health-wise and faith-filled.

"When a person comes into the food pantry, it's really important that they feel like they're in a small grocery store—and fresh produce is the essence of that," Hayes says. "When people don't have funds to buy groceries, it's really awesome for them to get fresh, nourishing produce.

"Honestly, the pantry only works because of what individuals give. The variety that is there is because of the donations from individuals. In the growing season, Bill is in almost every day, bringing something. His commitment and generosity are without question. For years, the work of the SHarP Garden and Bill has just been really wonderful."

That gift also reflects the essence of the Catholic faith, according to Hayes.

"As a Catholic community that's been trying to revive an awareness and a devotion to the Eucharist, I think the Eucharist is about sharing bread

figuratively and literally," Hayes says.

"That's the heart of who we are as a Catholic community—we come together, and we break and share bread in the name of Jesus. And that's what happens at a place like the food pantry."

Hayes points out that a picture of The Last Supper graces one wall of the food pantry. On another wall is a picture depicting Christ's miracle of the loaves and the fish. He believes both scenes form the foundation of the current third year of the National Eucharistic Revival.

"The third year is all about mission," Hayes says. "What better mission is there than to take some food that you have available to you that you don't need and give it to somebody who needs it?"

That's what Scott has been doing for the past 20 years, embracing that foundation of the Catholic faith, the faith that he left in college.

'A great appreciation for God's presence in creation'

"As a Catholic, I kind of wandered away from the Church when I was in college," Scott says as he sits in the front porch of his home. "I was a scientist, and I was thinking very much along the rational line of how things were put together—to the extreme point that it's very deterministic. Which was very depressing actually."

That viewpoint changed when he read the works of Thomas Merton, a Trappist monk, and Pierre Teilhard de Chardin, a French geologist, paleontologist, philosopher and Jesuit priest who wrote the book, *The Phenomenon of Man*.

"Teilhard de Chardin helped give me a model of somebody who could be both a scientist and a faith-filled person," Scott says. "He helped me understand that there's a much bigger reality and that God could be part of that. He and Thomas Merton had a great appreciation for God's presence in creation and as a visible exemplification of God's action in our everyday lives.

"That's very powerful to me. And it led to my understanding and appreciation of the connection between the things I grow and how the whole process works—and how God is present in those things."

That awareness has tied into another powerful influence in Scott's life—an influence from his childhood in the Philadelphia area where he grew up with his three siblings in a "loving, very supportive family" led by his two parents.

"We were financially never stressed," he recalls. "I had unearned abundance. As long as I can remember, I've felt both a responsibility and a pleasure in giving back. That's true in gardening, and it's true financially, and it's true in my talents. I feel I've got this precious gift that was unearned, and I have a responsibility to give back. It's not a burden."

Instead, he asserts, it's always been a blessing, especially in the varied ways it has connected him to the gift of community.



Bill Scott, from left, Candase Cornett, Mary Ellen Gadski, and Brooke Southerland form the leadership of a north side Indianapolis community garden known as SHarP (Shared Harvest Project), which provides hundreds of pounds of fresh vegetables for people in need at a nearby St. Vincent de Paul Society food pantry. (Photo by John Shaughnessy)

The 'Tony Soprano' tomato and other stories

"I love talking to the people who come to the food pantry. I love their smiles," Scott says, flashing his own smile. "I love their stories of what they're doing with the produce, and their appreciation. That's a reinforcement."

He has his own bounty of stories, including a potentially awkward situation involving a neighbor he once saw at the food pantry.

"He was there getting food. I know him quite well," Scott recalls. "It could have been an embarrassing situation, but it wasn't. So now I just go visit him and bring him some collards."

His stories soon turn to the people he has met on the bus through the years, in his path to and from work on IndyGo's 28 route.

"When I ride the bus, it's one of my ways of getting out into the world, getting comfortable with being around people, learning a little about people," he says. "If you're a frequent rider on the bus, you get to know your fellow passengers and the bus drivers. I've had wonderful interactions.

"One day, I got on the bus and one of the passengers beckoned me over and said, 'I've got some seeds for you.' The bus goes by the SHarP Garden, and she's seen me there. She had a special tomato variety she called 'Tony Soprano.' I took those seeds and planted them in the SHarP Garden and my garden and renamed them 'IndyGo Number 28' because that was the bus route.

"Another time, a bus driver had seen me gardening. He gave me seeds that he had gotten from a relative. He didn't know what they were and asked me if I could grow some for him. I grew a number of plants for him, and I brought them to him as I got on the bus. His smile was great. I love that. It makes me

feel very secure and that I'm not alone. Just very reinforcing."

'A wonderful community of people'

Scott is the first to acknowledge that he's not alone in the overall effort of the Boulevard Place Food Pantry to help people.

He praises the dedication of the three other leaders of the SHarP Garden—Mary Ellen Gadski, Candase Cornett and Brooke Southerland—and he notes how the garden gets help from members of the Common Ground Christian Church, right across the street from St. Thomas Aquinas Church.

He sees the impact of donations, fresh produce and non-perishable items from people in five Indianapolis North Deanery parishes—Christ the King, Immaculate Heart of Mary, St. Joan of Arc, St. Luke the Evangelist and St. Thomas Aquinas.

Scott also knows the list of contributors goes on and on, including some of the vendors at the weekly Broad Ripple Farmer's Market who donate their unsold produce to the pantry.

And as he strolls through his backyard of plots filled with vegetables, he proudly points out the flower beds that his wife Helene tends, noting how her flowers often grace the area in front of the altar of St. Thomas Aquinas Church.

They're all parts of what Scott describes as "a wonderful community of people."

He views their part and his part as humbly trying to fulfill Christ's call for people to care for each other, to care for the world God created.

"In the literal sense, it's feeding the hungry," Scott says. "It's also witnessing and teaching about God's abundance and his presence in creation—and how wonderful and beautiful and sustainable it is.

"And it's about building bridges between people." †

Catholics can 'shine their light' amid world's problems, says Bishop Cozzens

(OSV News)—While the serious problems the world is facing are mostly beyond the control of the Church, Catholics can "shine their light" and draw people to a path of peace and solidarity, said Bishop Andrew H. Cozzens of Crookston, Minn., the chairman of the board of the National Eucharistic Congress, Inc.

After leading the successful National Eucharistic Congress in Indianapolis on July 17-21, Bishop Cozzens took part in the International Eucharistic Congress in Quito, Ecuador, which started on Sept. 8 and ended with a final Mass on Sept. 15.

"The Congress in the U.S. surpassed our expectations in every way. That was a beautiful moment for the whole country," Bishop Cozzens told OSV News. "To experience the Church alive in Latin America is also a great gift."

Both the events emphasized the theme of healing brought by the Eucharist. In Indianapolis, the third day of the congress especially focused on opportunities for physical, psychological and spiritual healing. In Quito, the "wounds of the world"—the many challenges currently faced by societies, including the immigration crisis, political polarization, and the deep divides caused by it in many nations—were debated in different presentations throughout the week.

Such problems are a reality both in the U.S. and in Latin America, Bishop Cozzens said.

"The divisions in society are so deep that only God can overcome them. The Eucharist, as has been said beautifully in this International Congress, invites us to live a kind of fraternity," he said, adding that "we are sons and daughters of our God the Creator, so every human being in that sense is a brother and sister."

While we cannot change darkness, Bishop Cozzens argued, we can shine our light to attract people to the good.

"The power that heals the world is the power of God. We're called to demonstrate by the way that we live and by the way that we forgive that we're able to love the way Christ loves," he said.

Both in the U.S. and in Latin America, the Church has historically been supportive of immigrants, working for their rights and for policies that can improve their conditions. But with U.S. elections around the corner, it's not an easy time to defend the Catholic views on that matter, Bishop Cozzens pointed out.

"Of course, as bishops we are constantly speaking for the dignity of every human life, especially of those who are vulnerable like the immigrants. But it doesn't appear

to be a time when our voice is being listened to," he said.

With many charitable initiatives focusing on immigrants, however, Catholics provide concrete actions that show what their beliefs are, Bishop Cozzens emphasized.

"We are on the ground caring for immigrants and trying to treat them as our brothers and sisters. We want them to experience dignity, and we want them to experience a home, especially in the Church," he said.

Despite all hardships and social challenges, Catholics are called to keep an eucharistic life, something that was expressed through several testimonies—many given by lay people—during the international congress. Bishop Cozzens told OSV News that those narratives especially made an impact on him.

The involvement of the laity also was fundamental in the organization of the congress in the U.S., Bishop Cozzens said.

"Most of the speakers were lay people. And we had a whole committee of people who planned the Congress that was mostly formed by lay people. I think it's a beautiful thing that the Eucharist is a gift for the Church and the Church today works in collaboration this way," he said. †

ANNIVERSARY

continued from page 1

40th annual Wedding Anniversary Mass at SS. Peter and Paul Cathedral in Indianapolis, followed by a reception across the street at the Archbishop Edward T. O'Meara Catholic Center.

The cathedral was filled for the celebration. Couples celebrating from one to 70 years of marriage hailed from Brookville to Terre Haute, Brownsburg to Jeffersonville and 18 other cities and towns throughout central and southern Indiana.

In his homily, Archbishop Charles C. Thompson spoke of "authentic married love" and the ability of marriage to create "missionary disciples for Jesus Christ."

'Witnesses to transform the world'

The archbishop noted that, "While human beings can be rather emotional creatures swayed by our feelings at times, authentic married love is grounded in something far more than emotions and feelings, but in the conviction of the heart of one's very being.

"As such, it is capable of withstanding great hardships, struggles, disappointments and even failure at times."

Persevering in love through those ups and downs, couples serve as witnesses to the beauty of sacramental love, he said.

"You have taken [that beauty] not only to your children, to your families and to your friends, but have taken it out to the world as witnesses to transform the world in the way of Jesus Christ," Archbishop Thompson said.

Jesus himself was raised in a family, he added, saying, "Any marriage striving to establish a holy family must take a cue from Mary and Joseph in keeping Jesus Christ at the center of the home."

As with all vocations, the archbishop continued, the vocation of marriage and family is "rooted in our baptismal call to holiness and mission. ...

"Stay close to [Christ]. Never take for granted each other or the power of the Eucharist for marriage and family. If you remain Christ-centered, despite hardships and trials, you will not be disappointed."

At the end of the Mass, Gabriela Ross, archdiocesan director of the Office of Marriage and Family Life, shared that the anniversary couples present represented more than 4,600 years of marriage, 377 children, 220 grandchildren and 48 great-grandchildren.

Among those present were Fred and Sandra Schmits of Aurora, Primo and Sylvia Andres of Terre Haute, and Jose and Maria Castro of Indianapolis.

The *Criterion* spoke with each of these couples about their love story, the role of faith in their marriage and their advice for other couples.

'Now that's a beautiful person'

After their first date 64 years ago, Fred Schmits knew he wanted to spend the rest of his life with Sandra.

"Neither of us had any money, so we actually went dancing at the dining hall" of the small residential area where they lived on the campus of Indiana University in Bloomington, Sandra recalled.

While he was "watching her walk away going back to her dormitory," said Fred, he decided, "Now that's a beautiful person that I want to be with."

They dated for three-and-a-half years. Toward the end of that time, Fred was teaching in Brownsburg

while Sandra completed her degree in physical therapy.

The couple married in 1964. They have two children and three grandchildren.

"I can't believe it's been 60 years," said Sandra. "And we weren't young when we married."

They attribute their long marriage to patience, perseverance and faith.

The couple was "very involved" at St. Mary of the Immaculate Conception Parish in Aurora, where they've been members for decades. Fred served many years as a lector and extraordinary minister of holy Communion, while Sandra served in music ministry for about 40 years.

"Our faith has been so important to our marriage," she added. "We really believe faith is the center of marriage."

'My father gave her away to me'

Primo Andres came 10 days close to missing out on 50 years of marriage with his bride, Sylvia.

The two met at a hospital in the Philippines, where he was a medical intern and she was a nurse in the intensive care unit.

"She was beautiful, but she always snubbed me," he recalled with a laugh. "I was a very shy person, so my friends went to her for me."

By the time of their first date, Sylvia was leaving in 10 days to work in the United States.

"He was very much a gentleman, very nice," Sylvia recalled. "In the 10 days I got to know him, I already knew he was the guy."

A year and a half later, Primo joined Sylvia in Albany, N.Y. They married there three months later in July 1974.

"We had not planned on getting married right away," said Primo. "But it just so happened that my father was visiting in the United States, and we knew we may not have another opportunity to have family at the wedding. So, my father gave her away to me."

The couple, members of St. Margaret Mary Parish in Terre Haute, moved to that city in 1980. They have one son and two granddaughters, and the couple still works in the medical field—Primo as a physician and Sylvia as a nurse.

The couple's Catholic faith has always been primary in their marriage.

"It's a borrowed life," said Primo. "So, we have to go by his rules—and they are very good rules."

Sylvia agreed.

"God is the center of our lives," she said. "And we don't do that just by words only, but with action as much as we can," she added. The Andres are involved in and supportive of their parish and the local Church. They also participate in medical missions in the Philippines.

Fifty years of a happy marriage have left Primo and Sylvia with some words of wisdom for other couples.



Sandra and Fred Schmits, members of St. Mary of the Immaculate Conception Parish in Aurora, hold hands during a blessing of couples in SS. Peter and Paul Cathedral in Indianapolis on Aug. 25 during the archdiocese's 40th annual Wedding Anniversary Mass. (Photo by Natalie Hoefler)



Sylvia, middle, and Primo Andres, members of St. Margaret Mary Parish in Terre Haute, pose with Archbishop Charles C. Thompson during a reception in the Archbishop Edward T. O'Meara Catholic Center in Indianapolis after the archdiocese's 40th annual Wedding Anniversary Mass on Aug. 25. (Submitted photo)

Castro met at a soccer game in El Salvador, neither was looking for love.

"I was dating someone else at the time, and [Jose] was really good friends with him," said Maria, with the couple's son Jose translating.

The couple laughed when the senior Jose admitted he found her dark tan attractive. But there was more.

"I can't explain," he said. "I had never felt that way about anyone before, but I knew, 'This is the right person.'"

The two did not date, but they did get to know each other through friendship.

Before long, Jose moved with his family to California. It was during a return visit home that he and Maria reconnected.

Maria was not dating anyone at that time. So, when she saw Jose, she said, she decided, "I'm not going to let this chance slip away," and she asked him on a date.

Three years later, Jose asked for Maria's hand in marriage. The Castros, who wed in February 1994, have five children and are active members of St. Mary Parish in Indianapolis.

Maria credits the couple's initial friendship as a foundation for their happy marriage.

"Always start as friends," she advised other couples. "Have those tough conversations."

"And then you have to love yourself before loving someone else. That way, when you love yourself, you know that you're capable of loving that other person as well."

Leaning on faith is imperative, too, Maria added. "Faith has been a really big part of our relationship," she said. "We've had a lot of different challenges throughout our life, and faith is something we've always had. It's always been there for us—the harder the challenge, the stronger our faith and our marriage became." †



Tecna Castro watches as her sister Angelli takes a photo of their parents, Jose and Maria, and their two other siblings, Jose and Jennifer, in SS. Peter and Paul Cathedral in Indianapolis on Aug. 25 after the archdiocese's 40th annual Wedding Anniversary Mass. The Castros are members of St. Mary Parish in Indianapolis. (Photo by Natalie Hoefler)

'Always start as friends'

When Maria and Jose



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SIMPLY CATHOLIC

Instead of being in conflict, faith and science complement each other

By Br. Guy Consolmagno, S.J.

(OSV News)—“What do I do if science tells me one thing but religion tells me another thing? Which do I believe?”

There’s a false assumption at the center of that question, because neither science nor religion are about believing in “things.”

Our religious belief is not in a “thing,” but in a person—indeed, three persons. Our faith is in the Father, Son and Holy Spirit as described and identified in the creed, and in the Church that leads us to those persons.

The words of the creed are important precisely because they identify one very specific God: the Father outside of time and space (already present in the beginning) who deliberately chose to create time and space, and who loves this universe; Jesus who was incarnate in this universe by the Holy Spirit, born of Mary, who lived at a particular time, died in a particular way, was resurrected at a particular moment; and that same Holy Spirit now sent to us as our advocate, present in this universe in the Church.

When the creed was written, there were plenty of other gods that some people wanted to believe in. But we Christians specifically reject the pagan nature gods. We no more believe in them than we would worship some other guy named Jesus who lived at a different time and place and had a different history than the Jesus we call Lord.

It’s tempting to turn our worship of the Creator into worshipping a nature god, one who fiddles with how things work in the natural world, like a force alongside electricity and gravity. It’s the same temptation as worshipping a version of “Jesus” who was just a nice guy that came to an unfortunate end, or a version of “Jesus” who was merely a deity dressed up in a man-suit.

Both the nature god and the simplified “Jesus” are easy to grasp and understand; but they are false. They’re not what Christians believe.

Just as it’s a mystery to understand Jesus as both true God and true man, understanding how the Creator relates to creation is a profound task. That’s where science comes in.

Science is our best way of describing how the universe behaves. You might say, where faith tells us that God created the universe, science tells us the nature of this universe that is the work of his hands.

Science is important precisely because “science can purify religion from error and superstition,” to quote Pope St. John Paul II. But science is never finished; it’s never perfect. It’s a human understanding of truth. Science’s description of truth is humanly understandable, but it is always an incomplete description. Science is understanding, seeking truth—constantly approaching the truth without ever fully grasping it.

That’s where religion comes in. To quote St. John Paul II



A man uses a telescope to observe a full moon, known as the “Super Flower Moon,” as it rises on May 26, 2021, over Arguineguín, Spain. Not needing to be in conflict, faith and science can actually complement each other. (OSV News photo/Borja Suarez, Reuters)

again, “religion can purify science from idolatry and false absolutes.” Religion gives us truths and absolutes that science has no power to contradict. But while religion begins with truths, we must recognize that they are always only imperfectly understood.

As we experience God in prayer, life, and theology, we constantly come to moments where we can say, “Aha! Now I see a little better what that means.” Religion is truth seeking understanding.

So, we shouldn’t be afraid if science and religion sometimes give us different pictures of God’s universe. That’s to be expected; both are still works in progress. Science can never disprove (or prove) a point of religion any more than our current understanding of our faith can deny (or confirm) some scientific theory. Ultimately, “truth does not contradict truth,” to quote John Paul II one more time.

Furthermore, religion is where our understanding of the physical world is situated into the broader universe that includes not only atoms and forces, but also the human desires that make us want to understand atoms and forces, to come closer to the Creator by experiencing and appreciating his creation.

The fact is, science has its fundamental *credo*, too. A

scientist must believe that the physical universe is real, not an illusion; that it operates by laws greater than the universe itself, not by the whims of nature gods; and that understanding those laws is something good in and of itself, not just as a way of controlling nature but as a way of being in a relationship with nature, a way of enjoying and appreciating and loving creation.

Notice how this creed is in complete accord with the Christian creed, and indeed grows out of it.

Of course, if you choose to be a materialist and an atheist, God won’t stop you. If you want to assume that the physical universe is nothing but atoms and forces, then you can succeed at looking at the whole universe and seeing nothing but atoms and forces. You can even do something that looks like science with that assumption.

But by assuming that only atoms and forces exist, you’ll miss out on things like beauty, truth and love. You’ll miss out on the very things that make you want to do science in the first place.

(Jesuit Brother Guy Consolmagno is an astronomer at the Vatican Observatory and president of the Vatican Observatory Foundation.) †

Genesis reveals the religious meaning of God’s creation of the universe

By Msgr. Owen F. Campion

(OSV News)—Few sections of Scripture have been debated, discussed and disputed as often and as intensely as the first chapters of the Book of Genesis, which scholars call the “creation narratives,” the story of how humanity, the Earth and all things came into being.

Once, many states enforced laws obligating public school teachers to teach that creation was accomplished in six

days of 24 hours each and that then God rested.

Worldwide attention, in 1925, was drawn to Dayton, Tenn., about an hour’s drive north of Chattanooga, where a biology teacher in Dayton’s high school, John Scopes, was tried in court for telling his students about Charles Darwin’s theory of evolution.

It was dramatic, but the trial brought Genesis to every mind in America, regardless of personal religious attachment.

(Scopes was convicted and fined. The Tennessee Supreme Court overturned the verdict on a technicality. Scopes, later a convert to Catholicism, died in 1970. The U.S. Supreme Court in 1968 ruled that laws requiring public school teachers to follow a certain religious opinion about the origins of the world are unconstitutional.)

Years afterward, a play, based on the trial, appeared on Broadway, *Inherit the Wind*. A movie followed. Both were popular.

Battles continue, in personal conversations,

pulpits and still in schools.

It is too bad. Arguments distract from the great lessons contained in Genesis. First and foremost, we learn that God exists. God is a person. God is active in earthly life. We can speak to God. He hears us. God is in our lives. God is supremely wise.

God has given us the world to steward, to give in turn to the next generation, intact and abundant. Our task is to cultivate and enrich the created world, not exhaust its plenty in our selfishness. God created the world to support and nourish us. God guides us to wholesome and fulfilled lives.

Evil is real. Temptations come upon us and can be inviting. They toy with our instincts and appetites. Ultimately, they urge us to forget the fact that, as humans, we are limited. We do foolish things. We sin.

We bring problems upon ourselves when we ignore the way that God has shown us as the path to personal peace and order. By sinning, we dig our own graves. God warned us of the peril we create for ourselves when we sin. Why?

God loves us. God is merciful. The first humans, Adam and Eve, sinned. By their own free choice, they made a mess of things and had to live with the consequences. But God did not strike them dead. Humanity continued and was

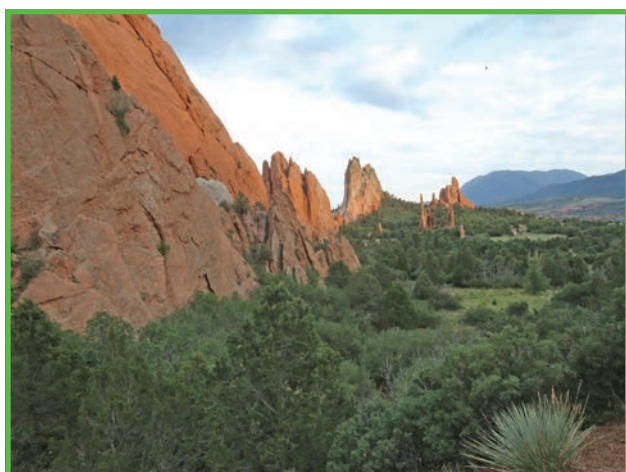
eventually reconciled with God when Christ, God’s divine Son, took on our broken nature and redeemed it in his death and resurrection.

All humans, whatever their names, whenever they live, wherever they are, sin, by their own free choice. With the help of God’s redeeming grace, they can reform.

What is the Catholic Church’s approach to the creation narratives of Genesis? Genesis was written with the best scientific knowledge of its day in mind. That knowledge was improved by continued learning. Regardless, the purpose of Genesis is to present certain religious realities.

The point is not that God hung the sun and the moon on a solid sky as if they were light fixtures attached to a ceiling, but that these heavenly bodies were among the thousands of ways in which Almighty God created everything in love to let humans know that he exists, is all powerful, unlimited in love, generosity, wisdom and mercy; to teach them that humanity is God’s most wonderful creation, with a special role in the world and in a special relationship with the Creator.

(Msgr. Owen F. Campion is OSV’s chaplain.) †



Late evening sun illuminates rock formations on July 23, 2020, at the Garden of the Gods in Colorado Springs, Colo. (OSV News photo/Bob Roller)

Evangelization Outreach/Anita Bardo

God's love allows me to 'pause' and 'reflect' on my journey of faith, love

Did you ever imagine more than 50,000 people in downtown Indianapolis coming together in prayer and leaving as sisters and brothers in faith?



As I reflected on my experience during the National Eucharistic Congress and heard others share theirs, the feeling was very powerful. The message of unity and faith resonated with me and allowed me to pause and reflect, especially on this question, "What pierced my heart?"

What came to my heart is the message of accompaniment and intentionality. These two words are

what each of us are called to do and to be. We are called to be present in the lives of those we encounter every day. Being present is not a moment of "stillness," but a moment of movement in our lives. It's being aware of our surroundings, our thoughts and our emotions that affect those around us.

The National Eucharistic Congress was a special time for me because the speakers shared their personal stories. They were open and honest, showing their vulnerability. It was a reminder that it's OK to be vulnerable and to share our struggles with others. This made me feel more connected to the speakers and to the other attendees at the congress. It was a powerful moment of acceptance and understanding.

If there was a word or phrase that stood out to me, it was "love." Love is key to friendships and relationships.

Christ's love is having that personal relationship with him. I know now that it's OK for me to share with others about how my faith has changed me through the years. There are times when it's easier to share with a stranger than it is with family, but I am a work in progress. Aren't we all?

You remember that song we grew up singing, "*Jesus loves me, this I know, for the Bible tells me so, little ones to him belong, they are weak, but he is strong. Yes, Jesus loves me! Yes, Jesus loves me, Yes Jesus loves me, for the Bible tells me so.*"

Jesus calls each of us to walk in his footsteps not only in our personal lives, but also within our families' churches and communities. These invitations to spread messages of love and faith are not about following a set script or being perfect, but rather about being genuine and building real connections based on trust and friendship. We can truly mirror the teachings of Jesus and make a positive impact on those around us.

The "Walk with One" initiative is a step to begin that open invitation. With these steps, allow your hearts to be opened and your mind to be clear.

Allow me to share a few steps with you. Take time to discern who God is calling you to accompany. Look across the pews or within your own families. Begin to pray for them, pray for their struggles or concerns

that you may not be aware of, allowing your heart to be opened and your eyes to see. Invite them in your prayer during the reception of the Eucharist, sharing that intentional moment. Finally, but not least, allow the Holy Spirit to speak to you in that moment of being uncomfortable: *pause* and *reflect* and invite them.

I have had the opportunity to "walk with one." A young man I encountered didn't see his life the way that I saw it. He struggled in his faith at an early age, but realized that he was not being filled. I was able to walk with him along his journey, where he was able to receive the sacrament of confirmation at the age of 30. One conversation led to a change for another.

"... From whom the whole body, joined and held together by every supporting ligament, with the proper functioning of each part, brings about the body's growth and builds up in love" (Eph 4:16).

If we are called to love one another, then the moment of encounter is simple: "*Jesus loves you this I know, for the Bible tells me so.*"

Through this stage in your journey, believe that you can! Believe that you can make a difference. You have the tools. Look within yourself and be *inspired*, be *encouraged* and *evangelize*.

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

Journey of the Heart/Jennifer Burger

Like tap dancing, get in joyful rhythm with God in your life of faith

Ever since I was a little girl, I've wanted to learn how to tap dance. And now—at the age of 60—I'm taking my very first tap class! I am four weeks into an eight-week class schedule, and it has been quite a journey for me: what I thought was going to be fun and easy started out frustrating and hard.



One hour a week is not nearly enough time for this "older" mind and body to grasp and execute all the new steps we learn each week, but I've been determined to give this my best effort.

So I've put in the extra time to learn through watching videos and to practice, practice, practice! This has helped me tremendously as I come to class with more confidence in my knowledge and

ability to make music with my feet.

Slowly, I'm making progress. And although I may still feel like a klutz on the dance floor at times, there have been more moments where I'm able to keep up and be in rhythm with the music and others in my class. It is an amazing feeling and one that brings me great joy!

I've been pondering my tap shoes and what I have learned to accomplish with them so far. They are the instruments through which making this kind of music is only possible.

I think of "faith" in the same way. I'm not talking about religion, but a relationship and how it shapes my life and what I am able to accomplish with it. Faith is the instrument through which God is revealed and made known to me. It is an invitation. It is the "free human act that enables us to know him and love him" (*U.S. Catholic Catechism for Adults*, chapter 4, part 1, page 66).

I want to be in rhythm with God in my life—to be in a right relationship with him and to know Christ more intimately. Without this faith that is alive and growing in me, I am simply making noise when what I truly desire is to make beautiful notes of his love in the world.

So, I pray the words of the Apostles, "Increase [my] faith" (Lk 17:5), not to be given more faith, as this is a gift freely given by God, but rather to express my desire to know more clearly how to love, serve and live for him more intentionally and authentically. I tend to pray this more often during those times when I find myself stumbling along—feeling like a klutz—and when I seem to be making noise that is not in harmony with the music of God's love.

It is precisely these times when I feel most determined to make that extra effort to not just "put on faith" as an accessory, but to respond to it—to exercise and engage my mind and heart so that I may grow in relationship, as well as grow in confidence and ability to continue to make good progress for our Lord and Savior and in the kingdom of God.

My tap shoes and this tap journey may not lead me to a stage on Broadway, but I pray my journey of faith (my walk with Christ) will lead me to the stage in heaven, where my feet—and my heart and soul—will be one with the Father, making music for all eternity. This would be my ultimate joy!

May this be the prayer of all the faithful: Increase our faith, O Lord!

*I want to be
in rhythm
with God in
my life—to
be in a right
relationship
with him
and to know
Christ more
intimately.*

(Jennifer Burger is program manager at Our Lady of Fatima Retreat House in Indianapolis and a member of St. Simon the Apostle Parish in Indianapolis. She is also a spiritual director.) †

No Greater Joy/Gretchen R. Crowe

With each child, parents need to 'lean in' and find a special place together

I am currently reading *The Yellow Feather Mystery* with my 7-year-old son. Maybe you've heard of it. It's Volume 33 in the Hardy Boys mystery series—and we are in possession of an original hardback copy published in 1954 thanks to my mother's "waste not, want not" baseline standard of living. From the same basement, we also scored the 1935 *The Hidden Harbor Mystery*, which has my grandmother's maiden name inscribed on the inside cover page.



Frank and Joe Hardy, those perpetually 18- and 17-year-old amateur sleuths, so far have gotten stranded while skiing in a blizzard, have gone boating in perilous ice-filled waters and have driven through country roads in their convertible chasing suspicious characters—all in pursuit of that mystery man, the Yellow Feather! Who is he? What is he after? And, most importantly, will the boys make it home in time for dinner? These are all burning questions as we flip the pages.

I joke, but I am loving this time with him. I have always enjoyed a good mystery and, despite some non-PC language (poor chubby Chet Morton), the Hardy Boys are good, clean fun with just the right amount of peril for an adventure-loving second-grader. Frank and Joe, it also must be said, are respectful to their mother, obedient to

their father and keep their tempers even when standing up to bullies. Be like Frank and Joe, kids.

Each night I read a chapter (or two, if one cliffhanger is particularly nerve-racking) as my lanky 60-pounder cuddles up to me like he is 3. It's the absolute best.

Once a week, I take my 5-year-old daughter to dance class. She gets dressed in her pink or purple leotard and tan tights. We do her hair, and sometimes she gets a smidge of lipgloss. I watch as my shy-to-strangers girl slowly gathers the courage to speak out loud to her teacher. On the way home, she tells me about her favorite part of class—this week, they learned a new step, something to do with digging a toe. I am not a dancer.

We stop for coffee and scones. She tells me what my order should be before I am even in line, and she never forgets to advocate for her brothers' pastry needs. She prefers her scone to be fully covered with icing, with no gaps in any parts. She gets first dibs. I am loving this time with my diva girl who is growing so quickly.

My 2-year-old knows just about every word to Dr. Seuss' *Green Eggs and Ham*, and bedtime isn't bedtime right now without it. His favorite pages are when Sam-I-Am and his green eggs and ham-hating friend go into a tunnel. For a couple of verses, he fills in the word "dark" with a sweet sing-song whisper of "darrt," and then insists on reprising his moment of glory as many times as I will allow it. He prefers for us to read literally while we are fully covered by a blanket. I explain to him that Mama needs to breathe and

so does John. He asks me to sing Immaculate Mary, and he softly sings along with me. I allow a final short cuddle under the blanket.

On a recent episode of Julia Louis Dreyfus' podcast "Wiser Than Me," in which the Seinfeld star gleans wisdom from older women, she asked actress Sally Field what it's like being a grandmother. Field responded that developing relationships with each of her grandchildren takes intentionality, saying, "you have to find a place that you land together ... someplace that belongs just to the two of you. ... Otherwise, you're just a glorified babysitter."

There's an uncomfortable truth there for parenting, too, especially as kids get older and start to become more independent. I think this is especially true when parents work and when older-kid activities start to eclipse family time. The questions need to be asked and re-asked: What are we intentionally doing to find and grow our places, and our relationships, together as family? How are we doing this with the guidance of the Holy Spirit? And how do we lean into the special moments of today?

For us, right now, it's part Hardy Boys, dance classes and scones, and snuggling "nunder" blankets. What will it be next year, next month, next week? I can't say. But I know I can't stop seeking them out.

(Gretchen R. Crowe is the editor-in-chief of OSV News.) †

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

The Sunday Readings

Sunday, September 22, 2024

- Wisdom 2:12, 17-20
- James 3:16-4:3
- Mark 9:30-37

Protestants who are accustomed to reading the King James or Authorized Version of the Bible often ask why



Catholic versions of the Scriptures include the Book of Wisdom.

The King James version omits it, because Wisdom was one of several Old Testament books discounted by the biblical scholars who prepared the

version commissioned by King James I of England and presented in 1611.

The Catholic Church long before 1611 taught that Wisdom indeed is divinely inspired. This book provides this weekend's first reading.

Wisdom was written amid cultural warfare in which the Jews fought for their identity. Many had left the Holy Land to find better conditions elsewhere. Living elsewhere meant that they were amid pagans.

These pagans had all the advantages and were firmly in control. Ignoring all these advantages was not easy. Jewish parents especially had to inspire their children, understandably impressed by the dazzle of the pagan world, to hold fast to the seemingly rigid demands of the religion of their forebears. The wisdom literature of the Old Testament, including the Book of Wisdom, developed as part of this effort to defend, explain and perpetuate the ancient beliefs of the chosen people.

More directly about this first reading for Mass this weekend, Wisdom clearly illustrates the struggle between God and human evil which Jews living in a pagan cultural context would have experienced on a daily basis. Seen from a Christian perspective, this passage can also be understood as prophetic of the opposition that Christ would experience during his public ministry.

The Epistle of St. James offers us the second reading. This clear and frank message speaks of those human activities that are evil at root and in expression. The passage includes a warning that hardness of heart and wicked intentions

lead humans to unholy and destructive behavior.

St. Mark's Gospel supplies the last reading. Jesus foretells his crucifixion, forecasting being seized and delivered to evil people. He also declares that he will rise from the dead three days after his crucifixion. He will prevail!

It is important to note that in this reading, as so often in all the four Gospels, Jesus gathers the Apostles as special students, especially called and personally commissioned to build the Church.

They still are humans, however, vulnerable to human pettiness and sin. Reminding them to be servants to all, Jesus calls them to humility and to live in the model that he has set.

In this model will be their security.

Reflection

The Church has called us to discipleship in the biblical readings at Mass these weeks. It has not led us down a primrose path. Last weekend, it called us to ponder, celebrate and connect with the cross, bluntly saying that to follow Christ truly, we must walk the path through a hostile world to our own Calvary.

In this weekend's first reading from Wisdom, the Church again says that discipleship is not easy. The world stands utterly opposite Jesus. We cannot stand midway between Christ and evil. We must choose one or the other.

If we choose evil, as the epistle recalls, we invite our destruction.

Jesus never forsakes us. He is with us in the teachings of the Apostles, whom the Lord commissioned to continue the work of salvation. In their teachings, applied even now in the Church, we hear Jesus. He is with us in the sacraments, also conveyed to us through the Apostles.

Jesus does not thunder into our hearts and homes. We must welcome the merciful, life-giving, crucified Savior. The first step in this process is to acquire the humility to know who we are and what we need. We are humans, with all the dignity and the limitations involved. We need God, always. We cannot save ourselves alone. †

Daily Readings

Monday, September 23

St. Pius of Pietrelcina, priest
Proverbs 3:27-34
Psalm 15:2-5
Luke 8:16-18

Tuesday, September 24

Proverbs 21:1-6, 10-13
Psalm 119:1, 27, 30, 34-35, 44
Luke 8:19-21

Wednesday, September 25

Proverbs 30:5-9
Psalm 119:29, 72, 89, 101, 104, 163
Luke 9:1-6

Thursday, September 26

St. Cosmas, martyr
St. Damian, martyr
Ecclesiastes 1:2-11
Psalm 90:3-6, 12-14, 17
Luke 9:7-9

Friday, September 27

St. Vincent de Paul, priest
Ecclesiastes 3:1-11
Psalm 144:1b, 2abc, 3-4
Luke 9:18-22

Saturday, September 28

St. Wenceslaus, martyr
St. Lawrence Ruiz and companions, martyrs
Ecclesiastes 11:9-12:8
Psalm 90:3-6, 12-14, 17
Luke 9:43b-45

Sunday, September 29

Twenty-sixth Sunday in Ordinary Time
Numbers 11:25-29
Psalm 19:8, 10, 12-14
James 5:1-6
Mark 9:38-43, 45, 47-48

Question Corner/Jenna Marie Cooper

Seminarians start to wear clerical attire as they progress in priestly formation

Q What is the criteria determining who can wear a "clerical collar"? I'm not sure if it varies from one



seminary or diocese to another, but I'm curious why seminary students would wear a collar since they are not a member of the clergy just yet? It's caused a bit of confusion for adults and children alike when they refer to

a young man as "Father" because of his collar when the man has more years left for discernment.

A As far as I can tell, the timing of when a seminarian begins wearing distinctive clerical clothes depends largely on local custom and the practice of individual seminaries.

Some important background information to keep in mind is that discerning a priestly vocation is not meant by the Church to be an "all or nothing" or "all at once" process. That is, the Church has traditionally envisioned the journey to priesthood as involving several well-defined steps and states.

Although seminarians are not clergy until they are ordained transitional deacons in their final year of formation, one of the purposes of seminary formation is to allow seminarians to take on the various elements and obligations of priestly life in a gradual way.

Often, seminarians begin dressing like priests when they begin their four years of dedicated theological studies, which occurs after three to four years of initial formation based around spirituality and the study of academic philosophy. Most often, the wearing of clerical clothes begins at the time a seminarian makes a declaration called "candidacy," when they have completed most of their initial discernment and publicly state their intention to present themselves for ordination.

A few seminaries have the custom of only allowing students to wear clerical clothes once they are ordained transitional

deacons.

In any case, the positive side to the confusion you have experienced is the blessing of having new vocations in your midst!

Q I know it is a sin to torture animals, but is that sin mortal or venial? What about rats, mice, etc.? Wasps, ants, etc.? Is there a way to kill without torture? (Arkansas)

A In and of itself, killing animals is not intrinsically evil. That is, there can be times and occasions where it is perfectly fine to take an animal's life. The *Catechism of the Catholic Church* notes that it is morally legitimate to kill animals to meet basic human needs such as food and clothing, and that it can also be acceptable to use animals for scientific research if such research is meant to contribute toward the "caring for or saving human lives" (#2417).

At the same time, the catechism also tells us that "animals are God's creatures. ... Thus men owe them kindness" (#2416). It adds that "it is contrary to human dignity to cause animals to suffer or die needlessly" (#2418).

So, I think it's clear that "torturing" animals—causing them to suffer needlessly—is certainly a sin. The Church does not tell us whether this would be mortal or venial. But my own opinion is that, like so many sinful acts, a lot would depend on the exact circumstances, motivations and people involved. For instance, a school-aged child who pulls apart an insect out of curiosity would clearly not be committing as grave a sin as an adult who enjoyed watching the pain of a higher-level mammal.

The catechism does not mention pest control specifically, but I think we can come to the conclusion that reasonable pest control is legitimate, as many nuisance animals can negatively impact human health and well-being. Yet it is possible to kill pests in ways that would not be considered "torture," and I think we are obliged to choose humane methods of pest control whenever possible.

For example, there are some modes of extermination which kill the animal instantly or quickly, and these are preferable to methods which involve a more drawn-out death. Or, in some cases, it may even be possible to deter pests from coming into one's home in the first place.

(Jenna Marie Cooper, who holds a licentiate in canon law, is a consecrated virgin and a canonist whose column appears weekly at OSV News. Send your questions to CatholicQA@osv.com.) †

New Knights of Columbus hall



Father Douglas Hunter, pastor of St. Roch Parish in Indianapolis, preaches during an Aug. 18 Mass celebrated at the new hall of the Knights of Columbus Msgr. M. Downey Council 3660, located at 4071 S. Keystone Avenue in Indianapolis. The council has been a mainstay on the south side of Indianapolis for more than 75 years. (Submitted photo)

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.

ALTHOFF, Bernard J., 88, St. Malachy, Brownsburg, Aug. 8. Husband of Sandra Althoff. Father of Patricia Costello, Lisa Richards, Jeff and Richard Althoff. Grandfather of six.

BAUMER, Thomas E., 82, Holy Family, Oldenburg, Aug. 10. Husband of Becky Baumer. Father of Connie Chaffee, Kim Manlick, Dan and Mike Baumer. Brother of John Baumer. Grandfather of nine.

BOHMAN, James E., 85, St. Catherine of Siena, Decatur County, Aug. 12. Father of Michelle Hays and John Bohman. Brother of Joan Hazelwood, Susie Kirschner, Cheryl Parmer, Kenneth, Richard and Steve Bohman. Grandfather of two.

BRODFUEHRER, Dorothy A., 94, St. Mary, New Albany, July 31. Wife of Glen Brodfuehrer. Mother of Theresa Neal, Angela and Michael Brodfuehrer. Sister of Jean Reader, Jack and Warren Hargadon. Grandmother of six. Great-grandmother of six.

CARR, Cornelius, 86, St. Patrick, Indianapolis, Aug. 16. Husband of Kay Carr. Father of Clare, Cori, Con, Dr. Frank and Todd. Brother of Providence Sister Theresa Clare Carr, Catherine Warren, Edward and Rev. Dr. Michael Carr. Grandfather of two. Great-grandfather of two.

CHONG, Theresa Lie Hwa, 86, Christ the King, Indianapolis, July 22. Mother of Linda Chong. Sister of Helen, Lusie, Kok Cin, Kok Wie, Kok Yen, Kui Hoa, and Pin Hoa. Grandmother of two.

DANFORD, Anna M., 94, Holy Spirit, Indianapolis, July 30. Mother of Kathy

Isaac, Karen Sowl, Kelly Thomas, David and Michael Williams. Sister of William Austin. Grandmother of seven. Great-grandmother of several.

DAUGHERTY, Diana L., 76, St. Vincent de Paul, Shelby County, Aug. 11. Mother of Jennifer Wagner and Scott Gilles. Sister of Dan Compton. Grandmother of four. Great-grandmother of one.

DOYLE, Sarah A. (Hunter), 80, Holy Name of Jesus, Beech Grove, Aug. 2. Wife of Paul Doyle. Mother of Liann Fisher, Kimberly Hall and Mark Doyle. Grandmother of six. Great-grandmother of seven.

EBERT, James L., 81, St. Meinrad, St. Meinrad, Aug. 6. Father of Julie Becher, Jill Ebert-Lasher, Kim and Jeff Ebert. Brother of Diane Herbig, Elaine Keller, Betty Tretter and Fred Ebert. Grandfather of 11.

FERKINHOFF, Marvin, 77, St. Michael, Brookville, Aug. 13. Husband of Carol Ferkinhoff. Father of Carrie DeFossett, Aaron and Adam Ferkinhoff. Brother of Donna Schutte. Grandfather of six.

GRAF, Robert, 87, St. John Paul II, Sellersburg, Aug. 12. Husband of Jane Graf. Father of Barbara Anderson, Laura DeLise, Susan Lazarus, Julie Robinson, Mary Lou, Chris, Greg and Tim Graf. Brother of Alice, Benedictine Sister Dorothy, Cletus and Larry Graf. Grandfather of 15.

GRIFFIN, Thomas E., 79, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Aug. 2.

HARTMANN, Mary Alice, 91, Christ the King, Indianapolis, Aug. 4. Mother of Suzette Karim, Patrice Quinn, James and Kevin Hartmann. Grandmother of five.

HAYDEN, Margaret J., 85, Holy Angels, Indianapolis, Aug. 12. Wife of Thomas Hayden. Mother of Georgia Brooks, David and Thomas Hayden. Sister of Deborah Ross and James Beachamp. Grandmother of 14.

HEIDELBERGER, Patrick, 70, St. Therese of the Infant Jesus (Little Flower), Indianapolis, July 31. Brother of Darlene Lime, Linda Johnston, Daniel, Harry, John and Stephen Heidelberg. Uncle and great-uncle of several.

LYNN, Phyllis, 81, St. Bartholomew, Columbus, Aug. 3. Wife of Gerald Lynn. Mother of Jan Neal, Shauana Thayer and Charles Lynn.



Members of the Rockville Centre, N.Y., Fire Department present the colors on Sept. 11 during a 9/11 memorial service in Point Lookout, N.Y. (OSV News photo/Gregory A. Shemitz)

Sister of Naomi Greathouse. Grandmother of three.

MACKALL, Margaret, 89, St. Malachy, Brownsburg, Aug. 18. Wife of James Mackall. Mother of Merrill Zeirten, Carolla and Michael McCammack. Sister of Martin and Thomas Gibbs. Grandmother of four. Great-grandmother of four.

MADER, Alice D., 80, SS. Francis and Clare of Assisi, Greenwood, Aug. 10. Mother of Janet Christy, April Gillespie, Rebecca Judd, Julieann Lyman, Gregory, James and Todd Mader. Grandmother of 29. Great-grandmother of 30.

MCVEY, Mildred (Brown), 88, St. Joseph, Shelbyville, Aug. 12. Mother of Brenda Pfarr and Bruce Brown. Grandmother of four. Great-grandmother of 15.

MINA, Ada, 86, St. Jude, Indianapolis, Aug. 8. Mother of Mary Ann Phillips, Enza Sprauer, Angela, Anthony, Dominic and Gino Mina. Sister of Julia Haas and Gabby

Lambert. Grandmother of 14. Great-grandmother of 15.

NELIS, Patricia, 95, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Aug. 9. Mother of Steven Nelis. Grandmother of four.

OLIVER, Charles E., 81, St. Bartholomew, Columbus, Aug. 22. Husband of Walburga Oliver. Father of Angela Simmons and John Oliver. Grandfather of three. Great-grandfather of two.

PEAY, John E., 87, St. Mary-of-the-Knobs, Floyd County, Aug. 9. Father of Angela Brinkworth, Rebecca Millea and Mark Peay. Grandfather of five. Great-grandfather of six.

SANDAGE, Chester W., 68, St. Meinrad, St. Meinrad, Aug. 3. Brother of Ronnie Sandage. Grandfather of one.

SCHROEDER, Marcia, 72, St. Mary, New Albany, July 27. Mother of Andres, John, Quinton and Tyson Schroeder. Sister of Mary Fey, Maureen Fey-Lawson, Malia Rose, Frank, Jr.,

Joseph and Tom Fey. Grandmother of seven.

SCHULZ, Judith A., 72, Christ the King, Indianapolis, Aug. 5. Sister of Larry and Louis Schulz. Aunt of several.

SHALER, Joseph M., 60, St. Therese of the Infant Jesus (Little Flower), Indianapolis, July 31. Husband of Mary Shaler. Father of Samuel Shaler. Son of Richard Shaler. Brother of Susan Shaler.

SMITH, Marcela B., 100, Holy Spirit, Indianapolis, July 31. Mother of Judith Armentrout, Barbara Farlow, Jane Green, Kathy Kreuzman, Chris, Francis, John and Joseph Smith. Grandmother of 27. Great-grandmother of 46. Great-great-grandmother of three.

SOLIVEN, Avelina, 91, St. Michael the Archangel, Indianapolis, Aug. 13. Wife of Leo Soliven. Mother of Paul Soliven. Sister of Celia Buenafe, Mila Cajilig, Marilyn Pascual, Zaida Ysip and Rogey Catiguas. Grandmother of one.

SPAULDING, Geraldine, 92, Holy Spirit, Indianapolis, July 27. Mother of Kelly Becker, Christi Coffey, Cheri Ramsden, Kimberly, Michael and Patrick Spaulding. Grandmother of 12. Great-grandmother of 18.

VIDUYA, Andres A., 86, St. Jude, Indianapolis, Aug. 12. Father of Nanette Matney, Andres, Jesus, Raymond, Richard and Tony Viduya. Brother of Aquilina, Jr., and Sixto Viduya. Grandfather of 12. Great-grandfather of four.

WALKER, Carol J., 77, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Aug. 16. Mother of Monica Gading, Cynthia Minton and Christina Speitel. Grandmother of 10. Great-grandmother of seven.

WALSH, John, 70, St. Roch, Indianapolis, July 26. Father of Meghan Wilson and Jennifer Tygrett. Son of Rita Walsh. Brother of Karen Davis, Mary Ellen Uptain, Susie, Joe and Tom Walsh. Grandfather of seven. †

Missouri's abortion ballot measure is upheld by state's high court just hours before deadline

(OSV News)—A proposed amendment to enact abortion protections in Missouri's state constitution will be on the ballot in November, the state's Supreme Court ruled on Sept. 10.

The proposal, if approved by voters, would largely undo the state's near-total abortion ban it adopted in the wake of the U.S. Supreme Court's ruling in *Dobbs v. Jackson Women's Health Organization* in June 2022 that reversed its previous federal abortion precedent.

Missouri's high court issued its ruling just hours before the deadline later the same day for changes to be made to the November ballot, as those ballots are set to be printed.

Pro-life advocates sued to block the amendment from the ballot, arguing state law requires petition signers "to be fully informed" about such proposals, and argued that the initiative petition in effect "misled voters," because it did not list all the state laws related to abortion it would repeal. But supporters of the effort argued that the ballot was properly approved by the requisite number of Missouri residents.

The measure was previously decertified by Republican Secretary of State John R. "Jay" Ashcroft, after a lower court judge ruled on Sept. 6 the amendment should be removed over its failure to include any statute or provision—such as the state's ban on abortion except in cases of medical

emergency—that would be affected by its passage.

But the Missouri Supreme Court ordered Ashcroft to reverse that action and "take all steps necessary to ensure that it is on said ballot."

As arguments were taking place inside the court building, outside about 60 people, most wearing red, prayed on the sidewalk. Most held up red signs saying, "Follow the law. No on 3," so passersby on the street could see them. A few held the signs toward the building, so they could be read from inside.

The Missouri Catholic Conference has opposed the measure, known as Amendment 3, arguing in an August statement it would "effectively repeal long-standing health and safety standards for women." Among the laws potentially affected by Amendment 3, it said, were "basic health and safety requirements for clinics where abortions are performed, requiring that abortions be performed only by a physician, informed consent requirements, laws prohibiting public funding of abortion, and parental consent requirements before a minor's abortion."

"We urge all Missourians of good will to stand for the health and safety of women and their preborn children and oppose Amendment 3," the statement said. †

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

POPE

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people—96% of whom are Catholic. Excluding Vatican City State, it was the largest percentage of a local population ever gathered for a single Mass, Archbishop Paul R. Gallagher, the Vatican foreign minister, told reporters.

With government leaders, Pope Francis addressed some of the key challenges each country faces, and with Church workers he pleaded for ministry that was close to the people, willing to share their struggles and always conveying the joy of knowing one is loved and forgiven by God.

He did not shy away from talking about the serious divide between rich and poor in Indonesia.

“Some people want to deal with this” by resorting to “a law of death, that is, limiting births, limiting the greatest wealth a nation has—new births,” he said, referring to a long-running government program promoting the use of contraceptives.

The pope elicited smiles and laughter when he told government and civic leaders on Sept. 4 that in some countries, “families prefer to have a dog or a cat.”

Pope Francis visited Jakarta’s Istiqlal Mosque—the largest mosque in southeast Asia—on Sept. 5, and he and Nasaruddin Umar, its grand imam, signed a short document committing members of their religious communities to defending human dignity, especially when threatened with violence, and to defending the integrity of creation.

But recognizing the sensitive situation of Indonesia’s Catholic community, Pope Francis told Church workers that the Christian call to share the Gospel is not about trying to win converts at all costs, but about living in a way that exudes Christian joy and always treats others with respect.

“Proclaiming the Gospel does not mean imposing our faith or placing it in opposition to that of others, but giving and sharing the joy of encountering Christ, always with great respect and fraternal affection for everyone,” the pope told bishops, priests, religious and catechists at a meeting on Sept. 4.

He made the same point, in a slightly different and less precise way on Sept. 13, when he spoke extemporaneously to young adults engaged in interreligious dialogue in Singapore—a country where many religions coexist, but where a significant portion of the population follows no religion at all.

“If we always say, ‘My religion is more important than yours’ or ‘My religion is true and yours is not,’ where will that lead us?” he asked the young people.

“Every religion is a path toward God,” who is the creator and father of all, the pope said. And if there is only one God and father, then all people are brothers and sisters.

In Papua New Guinea, where some 98% of the population is Christian, Pope Francis asked for a greater focus on “the peripheries of this country” with “people belonging to the most deprived segments of urban populations, as well as those who live in the most remote and abandoned areas, where sometimes basic necessities are lacking.

“I think too of the marginalized and wounded, both morally and physically, by prejudice and superstition, sometimes to the point of having to risk their lives,” the



Pope Francis makes his contribution to a painting commemorating his trip to Singapore after a meeting with young people at the Catholic Junior College in Singapore on Sept. 13. (CNS photo/Vatican Media)

pope said. “The Church desires especially to be close to these brothers and sisters, because in them Jesus is present in a special way.”

A group of missionaries—priests and sisters—from Argentina were ministering in the jungle, and Pope Francis decided to pay them a visit.

The Australian Royal Air Force flew him 600 miles to Vanimo near Papua New Guinea’s border with Indonesia on Sept. 8 for a meeting in a field with about 20,000 people, and then a short drive to the missionaries’ church and school in Baro.

Father Tomás Ravaoli, one of the Argentine Incarnate Word missionaries working in Baro, told reporters, “at his age, in his condition, this is an enormous sacrifice. But it shows that what he says, what he writes, he also demonstrates” in his closeness and service to people. †

Pope: Both U.S. presidential candidates espouse anti-life views

ABOARD THE PAPAL FLIGHT FROM SINGAPORE (CNS)—Asked what a U.S. Catholic given a choice between voting for a person who supports abortion or one who supports closing borders and deporting migrants, Pope Francis said one must choose “the lesser evil.”

“Who is the ‘lesser evil,’ that woman or that man?” the pope asked, referring to Vice President Kamala Harris and former President Donald J. Trump. “I do not know. Each person must think and decide in his or her conscience.”

Pope Francis spent 45 minutes answering questions from 10 journalists on his flight on Sept. 13 from Singapore to Rome at the end of a 12-day trip. He was asked about the four countries he visited, about sexual abuse, about his future travel plans, about the war in the Holy Land and the Vatican’s relations with China.

A U.S. television reporter asked him

about the choice Catholic voters face between Harris, who supports legalized abortion, and Trump, who wants to severely restrict immigration and has said he wants to deport millions of migrants.

Both attitudes “are against life: the one who wants to throw out the migrants and the one who kills children,” the pope said. “Both are against life.”

In the Old Testament, he said, God’s people are repeatedly reminded to care for “‘widows, orphans and the stranger,’ that is, the migrant. They are the three that the people of Israel must protect. The one who does not care for migrants is lacking; it is a sin.”

And “to have an abortion is to kill a human being. Whether or not you like the word, it is killing,” the pope said. “The Catholic Church does not allow abortion because it is killing. It is

assassination. And we must be clear about that.”

Pope Francis was asked if there were situations when a Catholic could vote for a candidate who was in favor of abortion.

“In political morality, generally, they say not voting is wrong; one must vote, and one must choose the lesser evil” in accordance with one’s conscience, he said.

Abortion and care for migrants are both issues the U.S. bishops urge Catholics to consider when voting. In their document, “Forming Consciences for Faithful Citizenship,” however, they say, “The threat of abortion remains our pre-eminent priority because it directly attacks our most vulnerable and voiceless brothers and sisters and destroys more than a million lives per year in our country alone.”

At the beginning of Pope Francis’ trip, a French writer started a rumor that the

pope would travel to Paris on Dec. 8 for the reopening and consecration of the altar in Notre Dame Cathedral, rebuilt after a devastating fire in 2019.

When asked about that trip, the pope’s response was simple: “I will not go to Paris.”

As for the idea of the 87-year-old pope making a trip to Argentina, his homeland, he was not as clear.

“That is something that still hasn’t been decided,” he said. “I would like to go. They are my people. But there are various things to resolve first.”

However, if he does go, he said, he would want to stop over in the Canary Islands, a Spanish autonomous region in the Atlantic, where thousands of migrants—including many unaccompanied minors—have arrived from Senegal, Mali and other African countries. †

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The Disabilities Ministry of the archdiocesan Office of Catechesis is in urgent need of American Sign Language (ASL) interpreters for 7:30 a.m. Mass at St. Jude Parish in Indianapolis, and sacramental prep assistance for two children at St. Matthew the Apostle Parish in Indianapolis.

It is preferred that interpreters be Catholic, but those who have a strong familiarity with the Catholic Mass and other liturgical rites are encouraged to apply. It is also preferred that interpreters have an Indiana Interpreting Certificate, though allowances can be made depending on experience.

For more information, contact Jenny Bryans, Disabilities Ministry Coordinator, at jbryans@archindy.org or 317-236-1448.

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We extend our warmest thanks to all the faithful in the Archdiocese of Indianapolis who welcomed pilgrims from across the world to your state and helped make this national moment such an uplifting gift to the Church. We are grateful to Archbishop Thompson for his leadership, generosity, and hospitality throughout the National Eucharistic Congress. To the clergy and staff of the Archdiocese of Indianapolis, the countless volunteers from throughout the Archdiocese, the team and volunteers at St. John the Evangelist Parish, the many parishes who opened their doors to pilgrims, the city and state public safety officials, and all those who contributed to the beauty of this celebration: **thank you.**

With gratitude,
The National Eucharistic Congress Team

