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Red Mass

Late Deacon Marc Kellams, Judge James Sweeney honored, page 9.

CriterionOnline.com

October 14, 2022

Vol. LXIII, No. 2 75¢



As the director of the Emmaus Ministry at St. John the Evangelist Parish in downtown Indianapolis that serves the homeless, Danielle Heitkamp stands in front of the parish's new, deluxe food trailer that is key to that effort. (Photo by John Shaughnessy)

Etienne: Putin's threats to use nuclear weapons 'of grave concern'

SEATTLE (CNS)—Seattle Archbishop Paul D. Etienne said on Oct. 7 he is "increasingly troubled" by Russia's war against Ukraine and said Russian President Vladimir Putin's



Archbishop Paul D. Etienne

"irresponsible threats" to use nuclear weapons "are of grave concern."

"Nearly every day, there is another development that increases international tensions," he said in a post on his "Truth in Love" blog. "To reinforce what could happen, this October

marks the 60th anniversary of the Cuban Missile Crisis when the world teetered on the brink of nuclear war."

For the past several months, he said, he has prayed over the rising nuclear tensions, the risk to the people of western Washington and the region because of the country's major nuclear arsenal located there, and the "significant damage done to humans and God's creation" by the making of nuclear arms.

Archbishop Etienne, previously a priest of the Archdiocese of Indianapolis, urged the Catholic faithful to join him in taking action in three ways.

"First, let us intensify our prayer for peace. Pray for an immediate cease-fire in Ukraine and the renewal of progress toward the elimination of nuclear weapons," he said.

"Second, let us keep educating ourselves on both the international situation and what the Church and other religious leaders are saying about the nuclear peril," he continued. "Third, join me in appealing for peace and nuclear disarmament with your family, friends, neighbors and elected officials."

"We need to take immediate action to avert nuclear disaster. Each day runs a risk that nuclear weapons will be used, either by intent, miscalculation or accident," the archbishop said.

The Puget Sound in the Pacific Northwest, the territory covered by the

See NUCLEAR, page 8

Parish's new food trailer feeds homeless and nourishes the souls of its volunteers

By John Shaughnessy

The quote that's emblazoned on the new, deluxe food trailer that's in the parking lot of St. John the Evangelist Church in downtown Indianapolis serves as a constant reminder to Danielle Heitkamp of the best way to feed people who are homeless.

She also views the quote as the best way to feed her own soul.

The quote declares, "Blessed are you when you walk with Jesus."

"It's a way for me and our volunteers to know we're not just here to feed them, but to form relationships with

them, to get to know them," says Heitkamp, who uses the words "our neighbors" when talking about the nearly 1,800 people who are homeless in Indianapolis. "Just as Jesus was walking along with the two men to Emmaus, we are very blessed to get to walk with our neighbors and Jesus ourselves."

At 26, Heitkamp is the director of the parish's Emmaus Ministry, its outreach effort to help people in need. While the food trailer, which opened in early September, expands the parish's capability to help people who are homeless, Heitkamp prefers to focus on the spiritual nourishment that she sees

See FOOD TRAILER, page 8

Pro-life advocates rejoice in victories at annual Celebrate Life Dinner

By Sean Gallagher

Right to Life of Indianapolis (RTL) has hosted its annual Celebrate Life Dinner for 40 years, beginning less than 10 years after abortion was legalized across the country by the U.S. Supreme Court in its 1973 *Roe v. Wade* ruling.

But it's likely that few of those dinners were marked more by celebration than the one on Oct. 4 in Indianapolis.

That's because it came in the wake of the Supreme Court overturning *Roe* in its

See LIFE, page 16



Indiana State Rep. Peggy Mayfield (R-Martinsville) speaks on Oct. 4 at the Celebrate Life Dinner in Indianapolis, sponsored by Right to Life of Indianapolis. (Photo by Sean Gallagher)

Immigration advocates say DACA ruling should push Congress to act

WASHINGTON (CNS)—Catholic immigration advocates are emphasizing that the Oct. 5 ruling by a federal appeals court—finding the Deferred Action for Childhood Arrivals (DACA) program is unlawful—sends another signal that permanent legislation is needed to protect young immigrants from deportation and put them on a path to U.S. citizenship.

A three-judge panel of the 5th U.S. Circuit Court of Appeals in New Orleans affirmed a lower court's ruling last year that said the Obama administration did not have the legal authority in 2012 to create DACA in the first place.

This appeals court decision, similar to the ruling last summer from a federal judge in Texas, prevents the Biden administration from enrolling new participants in the program.

The new court decision continues to leave DACA in limbo. It did not say the program had to completely shut down or stop processing renewal applications, but it leaves in place last year's order from U.S. District Judge Andrew Hanen that said DACA could continue only for current recipients with no new participants.

The 5th Circuit also returned the case to the lower court asking the judge to review new DACA regulations the Biden administration announced in August and set to go into effect on Oct. 31.

"DACA, like asylum, the border—immigration policy writ large—doesn't belong in the courts," Dylan Corbett, executive director of Hope Border Institute, tweeted after the ruling was announced. "Congress and the White House need to pass legislation that honors our values, the rights and dignity of those who migrate, and the contributions of those who make America home."

Similarly, Catholic Legal Immigration Network Inc., or CLINIC, tweeted on Oct. 5 that the court's decision "only exacerbates the uncertainty felt by current and future #DACA recipients. We must enact permanent legislative solutions

so #DACA recipients can live and work in the U.S.—free from fear or threat of deportation!"

In a statement the next day, CLINIC executive director Anna Gallagher said the court's decision was wrong and "only exacerbates the uncertainty felt by current and potential DACA recipients.

"DACA recipients are our neighbors, friends, family members and co-workers. They are vital members of our communities," she said.

"Most importantly, as Catholics, we know they are our brothers and sisters. It is imperative that Congress enacts permanent legislative solutions" to enable them to continue to live and work in the United States, she added.



Bishop Mario E. Dorsonville


Catholic immigration advocates expressed similar frustration with last year's decision by the lower court where the judge ruled in favor of Texas and eight other states that filed suit in 2018 against DACA.

The states argued that President Barack Obama—who created the program by executive order—did not have the authority to do so because he bypassed Congress.

The states that joined Texas in the lawsuit—Alabama, Arkansas, Kansas, Louisiana, Mississippi, Nebraska, South Carolina and West Virginia—also said the program has been a financial strain.

DACA has enabled about 700,000 qualifying young people, described as Dreamers, to work, go to college, get health insurance, a driver's license and not face deportation. These young adults were brought to the U.S. as children by their parents without legal documentation.

Last summer, Washington Auxiliary Bishop Mario E. Dorsonville, chairman of the Committee on Migration of the U.S. Conference of Catholic Bishops (USCCB), said the bishops were disappointed with judge's ruling, but they also have known DACA "was never meant to be a permanent solution for Dreamers." He also said at the time that this issue



Public Schedule of Archbishop Charles C. Thompson

October 15–24, 2022

<p>October 15 – 3:30 p.m. National Black Catholic Men's Conference and Mass at St. Rita Parish, Indianapolis</p> <p>October 18 – 10 a.m. Fall Clergy and Parish Life Coordinator Business meeting at St. Joseph Parish, North Vernon</p> <p>October 18 – 2 p.m. Council of Priests meeting at St. Joseph Parish, North Vernon</p> <p>October 18 – 6 p.m. Catholic Radio Indy Annual Dinner at 502 East Event Center, Carmel, Ind.</p> <p>October 19 – 10 a.m. Department Heads meeting at Archbishop Edward T. O'Meara Catholic Center, Indianapolis</p> <p>October 19 – 7 p.m. Confirmation Mass for youths of St. Monica Parish, Indianapolis at SS. Peter and Paul Cathedral, Indianapolis</p> <p>October 20 – 7 p.m. Confirmation Mass for youths of St. Gabriel the Archangel Parish, Indianapolis, at SS. Peter and Paul Cathedral</p>	<p>October 21 – 2 p.m. Virtual National Eucharistic Revival Bishops' Advisory Group meeting</p> <p>October 22 – 2 p.m. Confirmation Mass for youths of St. Michael Parish, Charlestown; St. Francis Xavier Parish, Henryville; St. Mary Parish, New Albany, at Most Sacred Heart of Jesus Church, Jeffersonville</p> <p>October 23 – 1:30 p.m. Confirmation Mass for youths of St. John Paul II Parish, Sellersburg; Holy Family Parish, New Albany; St. Michael Parish, Bradford; St. Bernard Parish, Frenchtown; St. John the Baptist Parish, Starlight; St. Mary Parish, Navilleton, at St. John Paul II Church</p> <p>October 23 – 5 p.m. Confirmation Mass for youths of St. Mary-of-the-Knobs Parish, Floyd County; St. Anthony of Padua Parish, Clarksville; Our Lady of Perpetual Help Parish, New Albany; St. Joseph Parish, Corydon; and St. Mary Parish, Lanesville, at St. Mary-of-the-Knobs Church</p> <p>October 24 – 6 p.m. Our Lady of Fatima Retreat House Annual Fundraiser at The Willows Event Center, Indianapolis</p>
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calls for Congress to do something.

In an Oct. 6 statement, Bishop Dorsonville had a similar reaction to the appeals court ruling, saying: "We implore Congress, Republicans and Democrats alike, to provide a permanent solution for all Dreamers out of respect for their God-given dignity."

Dreamers are "integral members of our communities," he continued. "For many, the United States is the only home they know. But despite their daily contributions

to the welfare of our nation, Dreamers are not afforded the same liberties as their native-born neighbors. This is a grave injustice unbefitting a moral society, and it must be remedied without further delay."

Bishop Dorsonville noted that multiple bills are currently pending before the U.S. Congress that would provide permanent relief to Dreamers, including the American Dream and Promise Act and the Dream Act, both of which have been endorsed by the USCCB. †

ICC creates website with information about upcoming elections on Nov. 8

Criterion staff report

The Indiana Catholic Conference (ICC), the public policy voice for the Church in Indiana, has created a page on its website about the upcoming elections on Nov. 8.

"To help combat some of the anxiety of this [election] season, we've put together a page on our website that links to information about voting, candidates and resources for reflection," the ICC stated in an e-mail announcing the addition to their website.

"The Church encourages us to answer our call to political responsibility and form our consciences well. This call flows naturally from our baptism and is rooted

in our Christian identity.

"As we approach this election season, let us seek to be people that emulate the saints in our communities. Let us vote with expectant hope and trust that Christ will be with us in our discernment."

The announcement included a quote from Pope Francis in 2013: "We need to participate for the common good. Sometimes we hear a good Catholic is not interested in politics. This is not true. Good Catholics immerse themselves in politics by offering the best of themselves so that the leader can govern."

The link to the site is www.indianacc.org/voting. For more information on the ICC, go to www.indianacc.org. †

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

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

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

life whom you are grateful for—and why.

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

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



Phone Numbers:
Main office: 317-236-1570
Advertising: 317-236-1585
Toll free: 1-800-382-9836, ext. 1570
Circulation / Subscriptions: 317-236-1425
Toll free: 1-800-382-9836, ext. 1570

Price: \$22.00 per year, 75 cents per copy

Postmaster:
Send address changes to *The Criterion*, 1400 N. Meridian St., Indianapolis, IN 46202-2367

Web site: www.CriterionOnline.com

E-mail: criterion@archindy.org


Published weekly except the last week of December and the first week of January.
Mailing address: 1400 N. Meridian St., Indianapolis, IN 46202-2367. Periodical postage paid at Indianapolis, IN. Copyright © 2022 Criterion Press Inc. ISSN 0574-4350.

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The Criterion (ISSN 0574-4350) is published weekly except the last week of December and the first week of January.

1400 N. Meridian St.
Indianapolis, IN 46202-2367
317-236-1570
800-382-9836 ext. 1570
criterion@archindy.org

Periodical postage paid at Indianapolis, IN.
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In Ukraine, Archbishop Lori sees resilience, helps distribute aid

BALTIMORE (CNS)—Archbishop William E. Lori of Baltimore joined a small group of leaders from the Knights of Columbus on a four-day trip to Poland and Ukraine to help distribute aid from the fraternal organization to orphanages and other service centers assisting refugees from the war in Ukraine.



Archbishop William E. Lori

Supreme Knight Patrick Kelly established the Ukraine Solidarity Fund in February

to assist with food, shelter, clothing and other supplies.

During this trip, the Knights brought care packages for internally displaced persons and also provided monetary support for the Ukrainian Greek Catholic Church, the Latin-rite Church in Ukraine and for the orphanage run by the Archdiocese of Czestochowa, Poland.

In a video interview on Oct. 2 from Lviv, Ukraine, where he had completed a day of gatherings with Archbishop Mieczyslaw Mokrzycki, the city's Latin-rite bishop and president of the country's Latin-rite bishops' conference, among others, Archbishop Lori said he sees a lot of resilience in the Ukrainian people.

"The Ukrainians are a very sturdy people, a courageous people. What I'm seeing is beautiful hope," he told the *Catholic Review*, magazine of the Archdiocese of Baltimore.

As an illustration, he noted that the choir at Sunday Mass at St. John Paul II Parish in Lviv was made up of children who are refugees, "and they sang like angels." Among them were one who

played piano and two who played violin.

"These are all children whose homes, as far as I know, are gone. But they were there, and they were joyful. They were singing," said Archbishop Lori, supreme chaplain of the Knights of Columbus.

The choir director also was communicating hope and joy to the young people in the choir, who were reflecting it back to her, the archbishop said. He added he also saw resilience in the workers taking care of the displaced persons.

He walked around the main square with Archbishop Mokrzycki.

"You see it [resilience] in the people, in the general populace. ... And there are people—war or no war—they're out there, their families are out there, lots of young people are out there and they are doing their very best to carry on as if there is no war. I think there's great resiliency here in Ukraine," Archbishop Lori said.

On the second day of the trip, the group stopped at an orphanage near Czestochowa near the famed shrine that houses an icon of Mary holding the child Jesus.

At the parish of St. Wojciech there, the archbishop helped distribute warm coats as part of the Knights' Coats for Kids campaign. He also gave out little treats during lunch time.

"What's interesting is that a lot of these children were from families that already were in difficult situations," Archbishop Lori said. "Some of them were families that were broken up, some of them did not have any kind of stability before the war.

"But once the war broke out, their situation just got worse," he said. "Many of them have no one in the world to look after them; their families have been

dispersed or whatever. And so, Caritas [the Catholic charity] of Krakow has taken them in.

"I've been uniformly impressed by what I've seen the Knights doing here, both in Poland and in Ukraine," Archbishop Lori added.

Knights councils were first established in Poland in 2006 and Ukraine in 2012. There are now more than 7,000 Knights in 164 councils in Poland, and nearly 2,000 Knights in 44 councils in Ukraine.

Archbishop Lori said the spirit of generosity is the same in both places.

"In fact, there's a remarkable bond of cooperation between the Knights in Poland and the Knights in Ukraine," he said, noting that it is good to see this close communication and them working together, as they respond to needs and help each other grow in their respective countries.

"The big difference, of course, is that in Ukraine you're in the country where the war is taking place," he said.

"I would say the other difference is that the people I met this morning were, in a very direct way, victims of the war," he continued, "because they lived in cities that have been heavily damaged by the hostilities, by the shelling, and many of them have come here to Lviv really without any other place to go."

Just days after Archbishop Lori returned to Baltimore, Russian bombs struck Lviv on Oct. 10, damaging energy sources and causing power outages, according to a [BBC.com](https://www.bbc.com) report.

"There was shelling going on earlier in the war" in Lviv, he said, adding that the Russian soldiers who invaded Ukraine in February "will not stop at military targets. They're perfectly willing to do civilian targets as well."

He noted tighter border security between Poland and Ukraine, checkpoints and fortifications for buildings that house precious artifacts.

Archbishop Lori said the Ukraine Solidarity Fund and the efforts in Poland and Ukraine to assist those affected by the war represent "an unbroken chain of charity."

Knights, especially in the United States and Canada, raised a significant amount of money. Knights in Poland and Ukraine have added to the funds and also are the points of distribution for the financial assistance.

As of Oct. 3, the Ukraine Solidarity Fund had raised more than \$19 million from more than 56,000 donors, including a \$1.5 million pledge from the Knights' Supreme Council.

According to Steven Curtis, vice president of corporate communications for the Knights, 100% of donations are used to assist those directly affected by the conflict in Ukraine.

Szymon Czyszek, director of International Growth in Europe for the Knights of Columbus, said more than 40,000 care packages and more than 1.2 million pounds of supplies including food, medicine and clothing have been distributed so far as a result of the Ukraine Solidarity Fund. †

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Editorial



St. Gianna Beretta Molla is seen with her children in this 1959 photo. The Italian doctor and mother, who sacrificed her own life for the life of her child, was canonized by Pope John Paul II in 2004. (CNS photo/courtesy Diocese of Springfield)

Like saints, we are called to live Gospel to the fullest, show we are loved by God

We are all called to be saints.

And in today's world, we know achieving that goal is easier said than done.

Yet a review of those canonized shows us many roads to sainthood, and those individuals come from all walks of life.

St. Augustine was anything but holy early in his adult life. He loved to party, had a child out of wedlock and had worldly ambitions. Making faith a part of life was nowhere near the top of his agenda.

His faith-filled mother St. Monica, however, prayed fervently for her child, and those prayers for his conversion were eventually answered. St. Augustine's story reveals to us that nobody is beyond the reach of God's healing and grace.

More recently, we have the life of St. Gianna Beretta Molla, who was a pediatrician in Italy. Happily married, she and her husband had three children. In 1961, her pregnancy with their fourth child led to complications. Doctors found she had developed a fibroma in her uterus, meaning she was carrying both a baby and a tumor.

The doctors gave St. Gianna three choices—have an abortion; let them perform a hysterectomy, which would preserve her life but take the unborn child's life; or remove only the tumor, with the potential of further complications for her, but which could save the life of her baby.

With clear determination, St. Gianna chose the last option. A daughter, Gianna Emanuela Molla, was delivered by Caesarean section on April 21, 1962.

But complications led to St. Gianna contracting septic peritonitis. She died a week later. Her witness of faith offers a powerful example of a parent's never-ending love for their child.

During her canonization ceremony in 2004—which her husband and daughter Gianna Emanuela attended—then-Pope John Paul II described St. Gianna as, “a simple, but more than ever, significant messenger of divine love.”

In a recent talk, Pope Francis mentioned that the holiness of saints is reflected not only in how they overcame struggles but by their ability to transmit the joy that comes from being loved by God.

Sharing God's love and mercy “enables us to experience an immense joy that is not a fleeting emotion or mere human optimism, but the certainty

that we can face every challenge with the grace and the assurance that come from God,” Pope Francis told participants at an Oct. 6 Vatican conference on holiness. The gathering, “Holiness Today,” was sponsored by the Dicastery for the Causes of Saints and held on Oct. 3-6.

“Without this joy, faith shrinks into an oppressive and dreary thing; the saints are not ‘sourpusses’ but men and women with joyful hearts, open to hope,” the Holy Father added.

Cardinal Marcello Semeraro, prefect of the dicastery, announced during the conference the creation of a commission that will recognize Christians who, although not canonized and perhaps not Catholic, were exemplary and even heroic witnesses to the Christian faith. The cardinal explained that a “Commission for the Witnesses of the Faith” was set up on a temporary basis by St. John Paul II for the Jubilee Year 2000 and recognized Christians martyred for the faith in the 20th century, mainly under the Nazi or communist regimes.

He said Pope Francis asked the dicastery to re-establish the commission not just for the upcoming Holy Year 2025, but on a permanent basis.

“St. John Paul II wanted to highlight these examples of men and women who, although not canonized, strongly manifested their faith,” Cardinal Semeraro explained.

Like St. John Paul II, Pope Francis sees the need to appreciate the everyday holiness of God's people.

“The witness of a virtuous Christian life given daily by so many of the Lord's disciples represents for all of us an encouragement to respond personally to our own call to be saints,” the pope told conference participants.

Those who have been beatified or canonized remind us, he added, that “it is possible, and indeed rewarding, to live the Gospel to the fullest.”

Living the Gospel to the fullest is countercultural in today's ever-increasing secular world, but we are called to do just that as Christian witnesses.

Despite the challenges and roadblocks thrown our way, may we be able to transmit a joy that shows we are loved by God. And let us pray we can share that truth with others.

—Mike Krokos

Be Our Guest/Mary Marrocco

Christ's way will bring us to truth

In the animated movie *Up*, a shy lonely man knows joy, married to the love of his life and delighting in their little home, even with its sorrows. After Ellie dies, Carl becomes increasingly sealed in by grief and pain, his frown deepening into fixed furrows, the beautiful nest becoming an airless bubble.



Soon, booming industry and development surround and dwarf the little house, until Carl becomes a bewildered, angry prisoner within the world and within himself.

I wonder if the man in the parable, who hid the gold coin instead of investing it (Lk 19, Mt 25), was like that? Was he, too, locked up in grief and anger, narrow and fearful without knowing he'd become that way? There's nothing wrong with being fearful, ashamed or angry, but when we get stuck there, we can get as mixed up as the gold-coin burier.

Jesus seems eager to roust us out of such inner prisons. For him, it's urgent. He shows us we're like lamps, meant to be lighted, to be seen, and to help others see the light.

Jesus exhorted his listeners not as individuals, but as members of a faith, a community. As a Church, too, we can get locked in and unaware we are nursing fears and angers. Then, not only we ourselves but the world around us loses out.

Like depressed people, we might believe the lie that we're worthless and the world is better off without us; we are as surrounded by that false assessment of the Church as Carl is by cranes and tall buildings.

And the more we believe it, the more it seems to come true. Like Carl, Church people can get crabby and belligerent. The bushel basket we cover the lamp with is dingy and unattractive, but we imagine it's the lamp that's the problem.

What to do when built-up shame, fear and anger become the burying places, the bushel baskets, where we Christians hide the word of God we carry? These emotions, given to help us, can become tortuous when they're misplaced or misused.

Fortunately, God enters our prisons with us, and his glory is never imprisoned. “It will flame out, like shining from shook foil,” wrote poet priest Gerard Manley Hopkins. Try it sometime: Get out your aluminum foil in a dark room, light a lamp, shake the foil and see what happens.

Three recent examples, for me, flamed out from the “shook foil” that could have become crusted-over fear, shame and anger.

At a summer fair, fairgoers of all ages and backgrounds were carrying walking sticks. Inquiries led to a booth where an evangelical organization was giving out the sticks to those who listened to their preaching.

Whatever one might think about the contents of the preaching, or the requirement to listen before receiving the gift, the small team's creativity and courage meant those walking sticks spread themselves around the whole fair ground. What creative ways we could find of carrying the word to others, instead of staying home afraid of being seen and heard.

A lay community called Sant'Egidio, recently visiting, told how community members once found themselves in the surprising position of mediating a peace agreement in Mozambique. The community members were neither experts, politicians nor bureaucrats, but through their relationships with people in that country, they had won trust.

They could listen and understand the needs of both sides enough to assist in

The listener's heart could not but burn within, as the frail priest showed how the Scriptures show the way. Not the way to become activists, fix the world or tell others what to do—but the way of Christ, which brings us all to the truth.

creating a long-lasting peace agreement where hopeless war had held sway. The community is centered on prayer, the poor and peace. It's important to talk with one's enemies, they say. Shame can keep us at home, talking only with those who like us. Compassion can bring us out where we are exposed and vulnerable.

At Mass one day, a retired priest was presiding so the pastor could take a vacation. A feeble, elderly man, the visiting priest had trouble finding the right book and microphone to read from, needed help to climb the sanctuary's two steps and took long pauses during prayers at the altar.

But at the sermon, he became a flame of fire. His suddenly powerful voice seemed angry in a way, but with an anger that pierced through things to the center, rather than destroying things. Not only did he know the Bible through and through, he lived and breathed it. He was preaching on the text, “I have come to set the Earth on fire” (Lk 12:49), not the fire of destruction, but the fire that purifies, cleanses and renews our own hearts.

The listener's heart could not but burn within, as the frail priest showed how the Scriptures show the way. Not the way to become activists, fix the world or tell others what to do—but the way of Christ, which brings us all to the truth.

How else could we break through the destructive fear, shame and anger that keep us hiding, and show forth the light we carry? “To flame out, like shining from shook foil.”

(Mary Marrocco is a columnist for Catholic News Service. She can be reached at mary.marrocco@outlook.com.) †

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.

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Christ the Cornerstone

How to pray always without becoming weary

“Prayer is an exercise of love.” (St. Teresa of Ávila, *The Book of Her Life*, 7:12)

In the Gospel reading for this weekend (Lk 18:1-8), the 29th Sunday in Ordinary Time, Jesus tells his disciples (and all of us) a parable about the necessity “to pray always without becoming weary” (Lk 18:1).

According to this parable, a dishonest judge is persuaded to do the right thing because the petitioner refuses to give up, pestering him until he eventually decides in her favor.

After telling the parable, Jesus urges the disciples (and all of us): “Pay attention to what the dishonest judge says. Will not God then secure the rights of his chosen ones who call out to him day and night? Will he be slow to answer them? I tell you, he will see to it that justice is done for them speedily” (Lk 18:6-8).

The meaning of the parable is not complicated. If we constantly ask God our Father, who is after all an honest judge, he will hear us and respond. Not necessarily the way we think he should, and not always according to our timeline, but our faith assures us that God always hears our prayers,

and he always answers them.

What are we to make of the Gospel’s first sentence, “Jesus told his disciples a parable about the necessity for them to pray always without becoming weary”? (Lk 18:1)

Clearly, the more we pray, the more we set before God our hopes, fears, desires and requests for mercy. And the more we pray, the more opportunities we give God to hear us and respond. But “to pray always” seems excessive—impossible even. How do we ordinary human beings who are preoccupied with the demands of daily living “pray always”?

To understand what Jesus is saying here, we must first be clear about what prayer is, and what it is not.

Too often, we associate prayer with reciting words according to a prescribed formula, and, of course, our traditional prayers such as the Our Father, the Hail Mary and many more established prayers fit this description.

But authentic prayer is much more than saying words—no matter how divinely inspired these words are. Real prayer comes from the heart. It is an openness to dialogue with God, a willingness to listen attentively to

(and to really hear) what God wishes to communicate to us. Sometimes prayer is silent. Other times, it is integrated into the noise and the busyness of our lives.

To pray always without becoming weary requires a peaceful surrender to the Holy Spirit and the willingness to “let go, let God.” If we try to do all the talking, and if we become obsessed by all the things we want to say, we truly do become weary.

God already knows everything we want to tell him, so why not relax and simply allow Jesus to walk with us (as he did with the disciples on the road to Emmaus) and to guide us as we journey together as pilgrims on the road to life?

St. Teresa of Ávila, whose memorial we will celebrate tomorrow (Oct. 15), was an “expert” on prayer. She would deny that, of course, insisting that when it comes to prayer we are all beginners.

Still, St. Teresa earned the title doctor of the Church because of her writings on prayer. She freely admitted that her first attempts “to pray always” were not successful. She struggled with distractions and excuses to the point where her efforts made her physically ill. It wasn’t until she let go of her

struggles and allowed the Holy Spirit to pray with her and for her, that she came to understand “how to pray always without becoming weary.”

As St. Teresa expressed this: *Mental prayer in my opinion is nothing else than an intimate sharing between friends; it means taking time frequently to be alone with him who we know loves us. The important thing is not to think much but to love much and so do that which best stirs you to love. Love is not great delight but desire to please God in everything.* (The Book of Her Life, 8:5)

The important thing is not to talk much but to love much. If our hearts are filled to overflowing with love, we will pray always. If we long for God and strive always to know him, love him and serve him, our entire lives will be prayers of adoration, petition and thanksgiving. This does not mean that we should stop saying the Our Father, Hail Mary or other traditional prayers.

On the contrary, we should frequently pray these beautiful words with hearts that are full of love, and we should constantly ask our Just Judge to hear and answer all our prayers—spoken and unspoken. †



Cristo, la piedra angular

Cómo orar en cualquier circunstancia, sin desanimarnos

“La oración es un ejercicio de amor.” (Santa Teresa de Ávila, *El libro de su vida*, 7:12)

En la lectura del Evangelio de este fin de semana (Lc 18:1-8), el 29.º domingo del tiempo ordinario, Jesús les cuenta a sus discípulos (y a todos nosotros) una parábola sobre la necesidad de “orar en cualquier circunstancia, sin jamás desanimarse” (Lc 18:1).

Según esta parábola, una mujer que se niega a rendirse persuade a un juez malo para que haga lo correcto y lo importuna hasta que finalmente falla a su favor.

Después de contar la parábola, Jesús insta a los discípulos (y a todos nosotros): “Ya han oído ustedes lo que dijo aquel mal juez. Pues bien, ¿no hará Dios justicia a sus elegidos, que claman a él día y noche? ¿Creen que los hará esperar? Les digo que les hará justicia en seguida” (Lc 18:6-8).

El significado de la parábola no es complicado. Si pedimos con perseverancia a Dios, nuestro Padre, que al fin y al cabo es un juez honesto, nos escuchará y nos responderá. No necesariamente de la forma en que creemos que debería hacerlo, y no siempre según nuestro calendario, pero nuestra fe nos asegura que Dios siempre escucha nuestras oraciones y las responde.

¿Qué debemos hacer con la primera frase del Evangelio, “Jesús les contó una parábola para enseñarles que debían orar en cualquier circunstancia, sin jamás desanimarse”? (Lc 18:1).

Evidentemente, cuanto más rezamos, más ponemos ante Dios nuestras esperanzas, temores, deseos y peticiones de misericordia. Y cuanto más recemos, más oportunidades daremos a Dios para que nos escuche y nos responda. Pero “orar en cualquier circunstancia” parece excesivo, incluso imposible. ¿Cómo podemos hacer esto nosotros como seres humanos comunes y corrientes, preocupados por las exigencias de la vida cotidiana?

Para entender lo que Jesús está diciendo aquí, primero debemos tener claro lo que es la oración, y lo que no es.

Con demasiada frecuencia, asociamos la oración con la recitación de palabras según una fórmula prescrita y, por supuesto, nuestras oraciones tradicionales como el Padre Nuestro, el Ave María y muchas otras oraciones establecidas se ajustan a esta descripción.

Pero la auténtica oración es mucho más que decir palabras, por muy divinamente inspiradas que estén. La verdadera oración sale del corazón. Implica una apertura al diálogo con Dios, una disposición a escuchar con

atención (y de verdad) lo que Dios quiere comunicarnos. A veces la oración es silenciosa; otras, se integra en el ruido y el ajetreo de nuestras vidas.

Orar en cualquier circunstancia requiere una entrega pacífica al Espíritu Santo y la voluntad de soltar y dejar que Dios tome las riendas. Si tratamos de hablar todo el tiempo, y nos obsesionamos con todas las cosas que queremos decir, realmente nos cansamos.

Dios ya sabe todo lo que queremos contarle, así que ¿por qué no relajarse y sencillamente permitir que Jesús camine con nosotros (como lo hizo con los discípulos en el camino de Emaús) y nos guíe mientras viajamos juntos como peregrinos en el camino de la vida?

Santa Teresa de Ávila, cuyo memorial celebraremos mañana (15 de octubre), era una “experta” en la oración. Por supuesto, ella lo negaría e insistiría en que en lo que se refiere a la oración todos somos principiantes.

Sin embargo, Santa Teresa se ganó el título de doctora de la Iglesia por sus escritos sobre la oración. Admitió libremente que sus primeros intentos de “orar en cualquier circunstancia” no tuvieron éxito. Luchó contra las distracciones y las excusas hasta el punto de que sus esfuerzos la hicieron

enfermar físicamente. No fue hasta que dejó de lado sus luchas y permitió que el Espíritu Santo orara con ella y por ella, que llegó a comprender cómo «orar en cualquier circunstancia, sin jamás desanimarse».

Según lo expresó Santa Teresa: *En mi opinión, la oración mental no es más que un intercambio íntimo entre amigos; significa tomarse tiempo frecuentemente para estar a solas con Aquel que sabemos que nos ama. Lo importante no es pensar mucho, sino amar mucho y, por tanto, hacer lo que mejor te impulsa a amar. El amor no es un gran deleite sino el deseo de agradar a Dios en todo.* (El libro de su vida, 8:5)

Lo importante no es hablar mucho sino amar mucho. Si tenemos el corazón lleno de amor, rezaremos siempre. Si anhelamos a Dios y nos esforzamos siempre por conocerlo, amarlo y servirlo, toda nuestra vida será una oración de adoración, petición y acción de gracias. Esto no significa que debamos dejar de rezar el Padre Nuestro, el Ave María u otras oraciones tradicionales.

Por el contrario, debemos rezar con frecuencia estas hermosas palabras con corazones llenos de amor, y debemos pedir constantemente a nuestro Justo Juez que escuche y responda a todas nuestras oraciones, habladas y no habladas. †

Events Calendar

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

October 17

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

October 18, 25, November 1, 8, 15

St. Alphonsus Liguori Parish, 1870 W. Oak Street, Zionsville (Lafayette Diocese). **Grieving with Great Hope**, 6:30-8:30 p.m., video and discussion series, attending all sessions recommended, free. Registration and information: 317-873-2885, ext. 301, or zionsvillecatholic.com/grieving.

October 19

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

October 20

St. Joseph Church, 1401 S. Mickley Ave., Indianapolis. **Third Thursday Adoration**,

interceding for women experiencing crisis pregnancy, 11 a.m.-7 p.m., with Mass at 5:45 p.m. Information: 317-244-9002.

Our Lady of Peace Cemetery and Mausoleum, 9001 Haverstick Road, Indianapolis. **Monthly Mass**, 2 p.m. Information: 317-574-8898 or www.catholiccemeteries.cc.

Virtual Scriptural Rosary for Justice and Peace, 8 p.m. every third Thursday, sponsored by the archdiocesan Catholic Charities-Social Concerns Ministry, free. Information and registration: bit.ly/scripturalrosary.

October 21

Northside Events and Social Club, 2100 E. 71st St., Indianapolis. **Catholic Business Exchange**, St. Vincent de Paul Indy president Paul Ainslie speaking, rosary 6:35 a.m., Mass 7 a.m., buffet breakfast and program following, \$18 members, \$24 non-members. Register by 4 p.m. on Oct. 18. Information and registration: cutt.ly/CBE-Reg.

October 21-22

St. Agnes Parish, 1008 McLary Rd., Nashville. **Fall Festival**, Fri. 6-9 p.m.,

Sat. 11 a.m.-10 p.m.; Fri.: campfire music, hayrides, pumpkin contest, hotdogs, s'mores; Sat.: kids' games, crafts, cake walks, live music, chili supper (6 -10 p.m.), live pie/cake auction, trivia contest, free admission. Information: 812-988-2778 or StAgnesNashville@gmail.com.

October 22

Our Lady of the Most Holy Rosary Catholic Church, 520 Stevens St., Indianapolis. **Faithful Citizens Rosary Walk**, 10:45-11:45 a.m., meet in front of church. Information: faithfulcitizens2016@gmail.com.

McGowan Hall, 1305 N. Delaware St., Indianapolis.

McGowan Knights of Columbus Hall 100th Anniversary Gala, doors open 6:30 p.m. dinner 7:30 p.m., dress in 1920s attire, cocktails, nine-piece jazz orchestra, cash bar, raffles, prizes, proceeds benefit hall restoration, \$50 until Oct. 21, \$60 at the door. Information and tickets: www.mcgowanhall.org.

St. Roch Parish, 3600 S. Pennsylvania St., Indianapolis. **Msgr. Downey Knights of Columbus Food Drive**, 11 a.m.-2 p.m., main parking lot off Sumner Ave.,

benefiting Officer David Moore Food Pantry and Hunger Inc., canned goods and other food items welcome, send monetary donations to Msgr. Downey Knights of Columbus, P.O. Box 17547, Indianapolis, IN 46217-0547. Information: 317-691-5369 or scott-lori.crossen@comcast.net.

October 22-23

St. Paul Church, 814 Jefferson St., Tell City. **Bruté Weekend**, Masses Sat. 5 p.m. CT and Sun. 10 a.m. CT celebrated by Father Andrew Syberg, Bishop Simon Bruté College Seminary vice rector, talk on how the seminary forms future priests. Information: Ellen Sanders, 317-236-1501 or esanders@archindy.org.

October 23

St. Mark Church, 5377 Acorn Rd., Tell City. **Bruté Weekend**, Mass 8 a.m. CT celebrated by Father Andrew Syberg, Bishop Simon Bruté College Seminary vice rector, talk on how the seminary forms future priests. Information: Ellen Sanders, 317-236-1501 or esanders@archindy.org.

St. Anne Parish, 102 N. 19th St., New Castle. **Mary's Treasures**, 1-3 p.m., dramatic presentation by Sandra Hartlieb, free will

offering, register by Oct. 19. Information: stannechurch@hotmail.com or 765-529-0933.

October 24

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

Planned Parenthood, 8590 Georgetown Rd., Indianapolis. **40 Days for Life Mid-point Prayer Rally**, 10 a.m., includes special rosary to end abortion. Information: info@40daysforlife.com.

October 26

Group Lectio via Zoom, 7 p.m., second and fourth Wednesdays of each month, Benedictine Sister Jill Marie Reuber, facilitator, sponsored by Sisters of St. Benedict, Ferdinand, Ind. (Diocese of Evansville). Information: vocation@thedome.org.

St. Elizabeth of Hungary Parish, 333 W. Maple St., Cambridge City. **End-of-Life Ethics**, 6:30-8:30 p.m., director of ethics integration for Ascension St. Vincent Elliott Bedford presenting, free, register by Oct. 21.

Information, registration: stelizchurchcc@hotmail.com or 765-478-3242.

October 27

Immaculate Heart of Mary Parish, 5692 Central Ave., Indianapolis. **"Fighting Poverty through Education, Connection and Empowerment,"** 7-8:30 p.m., presenters: Dr. Connie Snyder Mick, Center for Social Concerns professor and director of the Poverty Studies interdisciplinary minor at the University of Notre Dame, and Unite Indy founder Nancy Cotterill, free. Information: 317-257-2266.

October 29

St. Bartholomew Parish, 1306 27th St., Columbus. **Polidor 5K Run/Walk**, 8:30-10:30 a.m., benefitting Alfa literacy program in Northern Haiti, \$20-\$25. Registration, information: 812-378-0697 or cutt.ly/Polidor5K2022.

Providence Spirituality and Conference Center, 1 Sisters of Providence, Saint Mary-of-the-Woods, St. Mary-of-the-Woods. **Teen Volunteering Opportunity**, 9 a.m.-2 p.m., ages 12-18, assist with retired Providence Sisters. Information and registration: 812-535-2952, jluna@spsmw.org or spsmw.org/events. †

Retreats and Programs

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

October 26, Nov. 2, 9

Virtual Addressing Racism Series, 7-8:30 p.m., sponsored by Benedict Inn Retreat and Conference Center in Beech Grove, final three of six stand-alone Zoom sessions, led by Presbyterian Elder Dr. Mary Beth Riner, \$25, registration required. Information, registration: benedictinn.org/programs, 317-788-7581,

benedictinn@benedictinn.org.

October 28-30

Mount Saint Francis Center for Spirituality, 101 St. Anthony Dr., Mt. St. Francis. **Go Out into the World: Men's Discipleship Retreat**, Fri. 7 p.m.-noon Sun., Conventual Franciscan Father Vince Petersen presenting, two nights, four meals, \$225.

Information and registration: www.mountsaintfrancis.org/mens-discipleship-retreat, artist@mountsaintfrancis.org or 812-923-8817.

October 29

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Into the Heart of Julian of Norwich—Day of Reflection and Prayer**,

8:30 a.m.-2 p.m., Catholic author and speaker Carolyn Berghuis presenting, \$45 includes lunch. Information, registration: fjm.retreatportal.com/events, 317-545-7681 or lcoons@archindy.org.

October 2

Benedict Inn Retreat and Conference Center, 1402

Southern Ave., Beech Grove. **Personal Day of Retreat**, 9 a.m.-4 p.m., \$40, includes a private room for the day and lunch; spiritual direction is available for an additional \$30, must be scheduled in advance. Information, registration: benedictinn.org/programs, 317-788-7581, benedictinn@benedictinn.org.

Oldenburg Franciscan Center, 22143 Main St., Oldenburg. **Contemplative Prayer**, in person or via Zoom, 2-3:30 p.m., Franciscan Sister Olga Wittekind presenting, freewill donation. Information, registration: 812-933-6437, center@oldenburgosf.com, oldenburgfranciscancenter.org. †

Parish Christmas bazaars and craft shows scheduled throughout archdiocese in November and December

As Christmas approaches, a number of parishes and a retreat center in central and southern Indiana have submitted to *The Criterion* bazaars, craft shows and sales. Consider purchasing gifts at these events that in part support the organizations offering them.

• **Nov. 4-5: St. Agnes Parish, 1008 McLary Rd., Nashville.** Christmas and Craft Bazaar, 9 a.m.-4:30 p.m. both days, crafts, Christmas décor and gifts, silent auction of gift baskets and trees, home baked goods, youth group boutique, quilt raffle. Information: 812-988-2778, StAgnesNashville@gmail.com.

• **Nov. 5: St. John the Apostle Parish, 4607 W. State Rd. 46, Bloomington.** Holiday Craft Show, 9 a.m.-1 p.m., lunch served 11 a.m.-1 p.m., more than 30 crafters/artisans from Monroe, Morgan, Green, Brown and Owen counties, door prizes, bake sale, music by "Trieste," free admission. Information: 812-821-1152 and nothingfancyceramics@gmail.com.

• **Nov. 5: St. Malachy School, 7410 N. County Rd. 1000 E., Brownsburg.** Christmas Bazaar and Craft Show, 9 a.m.-3 p.m., more than 50 vendors, Christmas baskets, candles, woodworking, jewelry; lunch,

desserts and drinks available, free admission. Information: 317-852-3195 or altarsociety@stmalachy.org.

• **Nov. 12: Mary, Queen of Peace Parish, 1005 W. Main St., Danville.** Christmas Bazaar, 9 a.m.-3 p.m., 25 local vendors and artisans, gift baskets, handmade craft items, fall and Christmas décor, baked goods, sweet treats, raffle, Mrs. Claus, lunch available, free admission. Information: 317-745-4284 or oldbluechair9102627@gmail.com.

• **Dec. 3: Holy Name of Jesus Parish, gym, 89 N. 17th Ave., Beech Grove.** Christmas Bazaar, 9 a.m.-4 p.m., craft items, holiday items, jewelry, homemade jellies and candies, vendors, raffle, breakfast available for purchase until gone, chili and hotdogs available for purchase noon-4 p.m., proceeds benefit parish and school. Information: 317-784-5454.

• **Dec. 3-22: Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove.** Shop INN-Spired Christmas Sale, Mon.-Fri. 9 a.m.-4 p.m.; Dec. 3 9 a.m.-3 p.m.; Dec. 10, 17 and 22 9 a.m.-noon; many items 25-75% off. Information: 317-788-7581, benedictinn@benedictinn.org. †

Wedding Anniversaries

FRED AND JOAN (GROW) McANINCH, members of St. Susanna Parish in Plainfield, will celebrate their 55th wedding anniversary on Oct. 14. The couple was married in St. Susanna Church in Plainfield on Oct. 14, 1967. They have one child: Scott McAninch.



Stephen and Diane (Hagedorn) Goffinet, members of St. Bartholomew Parish in Columbus, celebrated their 50th wedding anniversary on Oct. 8. The couple was married in St. Meinrad Church in St. Meinrad on Oct. 8, 1972. They have four children: Jenny McAuliffe, Heather Younker, Patrick and the late Emily Goffinet. The couple also has seven grandchildren.



Robert and Diann (Quick) Lasher, members of St. Lawrence Parish in Indianapolis, will celebrate their 50th wedding anniversary on Oct. 14. The couple was married in St. Joseph Church in Indianapolis on Oct. 14, 1972. They have three children: Michelle Dickerson, Brian and William Lasher. The couple also has five grandchildren.

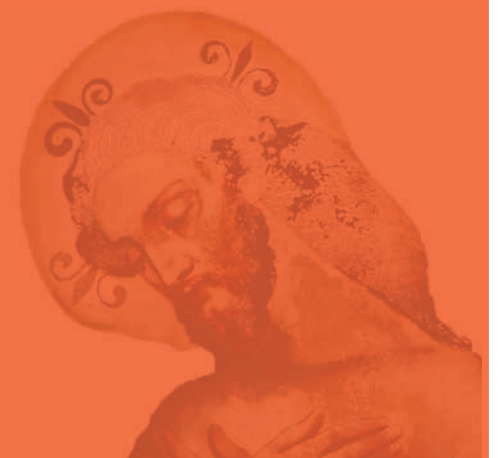


Announcements for couples celebrating 50, 55, 60, 65, 70 or more years of marriage are accepted. Go to cutt.ly/anniversaries or call 317-236-1585.



The Face of Mercy

By Daniel Conway



Building the future with migrants and refugees

“Here we have no lasting city, but we seek the city that is to come”
(Heb 13:14).

On Sept. 25, the Church celebrated World Day of Migrants and Refugees. For this important occasion, Pope Francis issued a statement reflecting on the theme for the current year, “Building the future with migrants and refugees.”

This future, the pope says, must be “a future in which every person may find his or her place and be respected; in which migrants, refugees, displaced persons and the victims of human trafficking may live in peace and with dignity. So that the Kingdom of God is realized with them, without exclusion.”

This year—as in every year—the Holy Father wants to call our attention to the plight of men, women and children who have been forced by many different circumstances to leave their homes and seek a new homeland (whether temporary or permanent) where their families can be safe, and where they can grow on a social, economic, cultural and spiritual level.

As he always does, Pope Francis urges us to see these families as members of

God’s family and as our own sisters and brothers. He challenges us to look beyond the statistics to the faces of real people who only want what every family wants—a better life for themselves and for their children.

“Migrants must be welcomed, accompanied, supported and integrated,” the Holy Father insists. To turn our backs on members of God’s family is to reject Jesus, our brother and theirs. To refuse to walk with them or support them, or help them integrate into our society, is to commit the grave sin of indifference. This is the sin that our Lord warned us against in his parable of the Good Samaritan. In this famous story, it is the foreigner who welcomes, supports and shares generously with the wounded man who has been ignored by his own kind and left to die.

Pope Francis reminds us that we are all migrants, all on a journey to our heavenly homeland. “The ultimate meaning of our ‘journey’ in this world,” the pope says, “is the search for our true homeland, the kingdom of God inaugurated by Jesus Christ, which will find its full realization when he comes in glory.” God’s kingdom has not yet been

brought to fulfillment, but it is available to us in the measure that we help one another to seek and find what we are all searching for.

The Gospel of our Lord Jesus Christ challenges us to be people who seek justice and charity for all, and who are determined to work together with all our sisters and brothers to build a future full of hope. In his message for World Day of Migrants and Refugees, Pope Francis says:

In our daily efforts to do the Lord’s will, justice needs to be built up with patience, sacrifice, and determination, so that all those who hunger and thirst for it may be satisfied (Mt 5:6). The righteousness of the kingdom must be understood as the fulfillment of God’s harmonious plan, whereby in Christ, who died and rose from the dead, all creation returns to its original goodness, and humanity becomes once more “very good” (Gen 1:1-31). But for this wondrous harmony to reign, we must accept Christ’s salvation, his Gospel of love, so that the many forms of inequality and discrimination in the present world may be eliminated.

No one must be excluded. God’s

plan is essentially inclusive and gives priority to those living on the existential peripheries. Among them are many migrants and refugees, displaced persons and victims of trafficking. The kingdom of God is to be built with them, for without them it would not be the kingdom that God wants. The inclusion of those most vulnerable is the necessary condition for full citizenship in God’s kingdom.

These are powerful words: “The inclusion of those most vulnerable is the necessary condition for full citizenship in God’s kingdom.” But isn’t this precisely what Jesus meant when he said: “Amen, I say to you, whatever you did for one of these least brothers of mine, you did for me” (Mt 25:40)? How can we become full citizens of God’s kingdom if we reject, ignore or abuse God’s only Son in the person of his migrant or refugee brothers and sisters?

Pope Francis concludes his reflections with a beautiful prayer inspired by his patron, St. Francis of Assisi: “Lord, let us learn how beautiful it is to live together as brothers and sisters. Amen.”

(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

Construir el futuro con migrantes y refugiados

“Pues la ciudad que ahora habitamos no es definitiva, sino que buscamos una para el futuro” (Heb 13:14).

El 25 de septiembre la Iglesia celebró la Jornada Mundial del Migrante y del Refugiado. Para esta importante ocasión, el Papa Francisco emitió una declaración en la que reflexionaba sobre el tema del año en curso, “Construir el futuro con los migrantes y los refugiados.”

El Papa afirma que debe ser “un futuro en el que cada persona pueda encontrar su lugar y ser respetada; en el que los migrantes, los refugiados, los desplazados y las víctimas de la trata de seres humanos puedan vivir en paz y con dignidad. Para que el Reino de Dios se realice con ellos, sin exclusión.”

Este año—como en los anteriores—el Santo Padre desea destacar la difícil situación de los hombres, mujeres y niños que se han visto obligados, por diversas circunstancias, a abandonar sus hogares y buscar una nueva patria (temporal o permanente) donde sus familias puedan estar a salvo, y donde puedan crecer a nivel social, económico, cultural y espiritual.

Como lo hace siempre, el Papa Francisco nos insta a ver a estas familias como miembros de la familia de Dios y como nuestros propios

hermanos y hermanas. Nos desafía a mirar más allá de las estadísticas para ver los rostros de personas reales que solamente quieren lo que toda familia desea: una vida mejor para ellos y para sus hijos.

“Los migrantes deben ser acogidos, acompañados, apoyados e integrados,” insiste el Santo Padre. Dar la espalda a los miembros de la familia de Dios es rechazar a Jesús, nuestro hermano y el suyo. Negarse a caminar con ellos o apoyarlos, o ayudarlos a integrarse en nuestra sociedad, es cometer el grave pecado de la indiferencia, aquel contra el cual nos advirtió el Señor en su parábola del buen samaritano. En esta famosa historia, es el extranjero quien acoge, apoya y comparte generosamente con el hombre herido que ha sido ignorado por los suyos y abandonado a su suerte.

El Papa Francisco nos recuerda que todos somos emigrantes, todos estamos en camino hacia nuestra patria celestial. “El sentido último de nuestro ‘viaje’ en este mundo—afirma el Papa—es la búsqueda de nuestra verdadera patria, el reino de Dios inaugurado por Jesucristo, que encontrará su plena realización cuando venga en la gloria.” El reino de Dios aún no se ha realizado, pero está a nuestra disposición en la medida

en que nos ayudemos unos a otros a buscar y encontrar lo que todos buscamos.

El Evangelio de nuestro Señor Jesucristo nos desafía a ser personas que buscan la justicia y la caridad para todos, y que están decididas a trabajar codo a codo con todas nuestras hermanas y hermanos para construir un futuro lleno de esperanza. En su mensaje para la Jornada Mundial del Migrante y del Refugiado, el Papa Francisco dice:

En la búsqueda cotidiana de su voluntad, ésta debe edificarse con paciencia, sacrificio y determinación, para que todos los que tienen hambre y sed de ella sean saciados (Mt 5:6). La justicia del Reino debe entenderse como la realización del orden divino, de su armonioso designio, según el cual, en Cristo muerto y resucitado, toda la creación vuelve a ser “buena” y la humanidad “muy buena” (Gen 1:1-31). Sin embargo, para que reine esta maravillosa armonía, es necesario acoger la salvación de Cristo, su Evangelio de amor, para que se eliminen las desigualdades y las discriminaciones del mundo presente.

Nadie debe ser excluido. Su proyecto es esencialmente inclusivo y sitúa en el centro a los habitantes de las periferias

existenciales. Entre ellos hay muchos migrantes y refugiados, desplazados y víctimas de la trata. Es con ellos que Dios quiere edificar su Reino, porque sin ellos no sería el Reino que Dios quiere. La inclusión de las personas más vulnerables es una condición necesaria para obtener la plena ciudadanía.

Estas son palabras poderosas: “La inclusión de las personas más vulnerables es una condición necesaria para obtener la plena ciudadanía.” ¿Pero no es esto precisamente lo que quiso decir Jesús cuando dijo: “Les aseguro que todo lo que hayen hecho en favor del más pequeño de mis hermanos, a mí me lo han hecho” (Mt 25:40)? ¿Cómo podemos convertirnos en ciudadanos de pleno derecho del Reino de Dios si rechazamos, ignoramos o maltratamos al único hijo de Dios en la persona de sus hermanos y hermanas migrantes o refugiados?

El Papa Francisco concluye sus reflexiones con una hermosa oración inspirada en su patrono, san Francisco de Asís: “Señor, haz que aprendamos lo hermoso que es vivir juntos como hermanos y hermanas. Amén.”

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

FOOD TRAILER

continued from page 1

being shared between those who receive the meals and those who serve them.

In that regard, two moments stand out to her. One reminds her of the humanity that binds all people. The other provided a touch of humility that she has embraced as a way of life.

“There’s one neighbor I’ve gotten to know the most,” Heitkamp says. “Whenever I would tell him that I’m praying for him, he’d say, ‘Please pray for my daughter and her salvation.’ He doesn’t have a home and he’s in great need, but he also knows the importance of salvation.”

She describes the other moment as equally “small yet powerful.”

“It’s just been very busy [at the food trailer],” she says. “The other day, one of our neighbors came to the window, and he could tell I was tired. He told me that what I was doing was good for this life and the next.

“It’s been extremely humbling at times. Our neighbors have shown their faith in a way much greater than mine. Doing this has helped me see so much more of their humanness and their joy.”

‘Serving with love and joy’

The idea for the food trailer was envisioned three years ago when the parish committed to renovating its outdated offices and rectory as part of a capital campaign. For years, the parish had served the homeless by providing food and clothing to whomever knocked on the rectory door. As St. John’s pastor, Father Rick Nagel believed a food

trailer would create a more visible, more inviting, more comprehensive way to serve people who are homeless.

“The trailer feels special to our neighbors, and the volunteers do such an amazing job of providing delicious, homemade meals daily as well as serving with love and joy,” Father Nagel says.

“One of our parishioners shared that she loves the Emmaus Trailer as it is very visible and thus allows her to see the faces of our neighbors each day when she comes to Mass. She said, ‘I get to see the face of Jesus in the poor and then receive him in the holy Eucharist, and then go forth to serve him by serving our neighbors.’ ”

The expansive food trailer features a freezer, an oven, sinks, a grill, food warmers, a six-burner stove, a double-door refrigerator and a storage area for socks, towels and toiletries—items that are often requested by the homeless.

The equipment makes it possible to serve three meals a day Monday through Friday, with a lunch on Saturday. Even better, hot meals are provided twice a day on weekdays.

In the morning, a breakfast burrito, a breakfast sandwich or oatmeal is served with a side of fruit, coffee and hot chocolate. The lunch menu features a casserole or soup, a sandwich, fruit, chips and a dessert. Dinner is more basic with a sandwich, chips, fruit and a bottle of water.

“Our neighbors tell us that if we weren’t serving, they wouldn’t be eating,” says Heitkamp, noting that the ministry serves about 275 meals to the homeless daily. “One thing that’s helpful for them is our consistency. And seeing

the food trailer shows them our desire and commitment to serving them. It’s been very positive.”

As deluxe as the food trailer is, the volunteers who staff it are even more top-of-the-line, Heitkamp says. Beyond serving the homeless, volunteers make sandwiches and cook casseroles, soups and stews. They also shop for and donate food and personal hygiene items.

“There’s no way this would



Theresa Zimmerman volunteers once a week to help share a meal and a greeting of “Have a blessed day” to homeless people seeking food at the Emmaus Ministry food trailer in the parking lot of St. John the Evangelist Church in Indianapolis. (Photos by John Shaughnessy)

be possible without the volunteers who give so much time, effort and resources to this,” Heitkamp says. “That’s been humbling, too.”

‘It just feels rewarding to be here’

It’s a late afternoon, and there’s a steady stream of people—young and old, men and women—approaching the window of the food trailer, seeking something to eat.

As one of the volunteers who staff the food trailer, Theresa Zimmerman opens the window, flashes a smile at the next person in line, and then goes about putting together a dinner meal for the person.

As they wait, some of the people in line share their thoughts on the food trailer and the efforts of the parish.

“The food truck is sharp. I like it. I’m glad they’re here,” says one person.

Another man who asks for socks and soap in addition to the meal shares a common thought, “It’s cool. They’re good people.”

And all the people in line thank Zimmerman when she gives them their bag of food and tells each one of them, “Have a blessed day.” They often tell her to do the same.

Her connection with the people in line shows in her pained look when she says, “I feel bad when it’s raining and I don’t have a poncho to give them.”

Moments later, she adds, “98% of

the people who come to the window are appreciative, and they tell me how blessed they are. It just feels rewarding to be here.”

That feeling is what her father, Frank Collier, hoped for her when the longtime member of St. Malachy Parish in Brownsburg invited his daughter to join him in volunteering at St. John.

“He really enjoyed coming down here,” Zimmerman says. “We did it together until the pandemic, and then he wasn’t able to come. He passed away in January. He was 86. I still feel like I’m doing this with him.”

The bonds that Zimmerman has formed through volunteering at St. John are exactly what Heitkamp and Father Nagel have wanted to create through the parish’s Emmaus Ministry.

“We believe that the poor and homeless need us to physically survive,” Father Nagel says. “Yet, we need them even more to spiritually thrive.”

Heitkamp adds, “This helps us see the humanness in all of us. Whether we’re physically poor or spiritually poor, we’re all poor in some way. We all need to receive the love of Christ and the love of our neighbor.”

(To volunteer or contribute to the Emmaus Ministry at St. John—as a greeter, a shopper, a sandwich maker, a home chef—contact Danielle Heitkamp at danielle.heitkamp@stjohnsindy.org.) †



Manning the food trailer in the parking lot of St. John the Evangelist Church in Indianapolis, Danielle Heitkamp offers a smile and a meal to a man who is homeless.

NUCLEAR

continued from page 1

Seattle Archdiocese, has the biggest single concentration of nuclear warheads in the U.S., Archbishop Etienne noted, referring to Naval Base Kitsap/Bangor.

“Because Puget Sound could be on the front line in a nuclear war,” he said, “I feel an urgent obligation that we review our Catholic teaching on nuclear weapons and the need to sharply reduce these weapons of mass destruction until we can eliminate them.

“Within Washington state, producing nuclear weapons contaminated the Hanford Nuclear Site and areas around two uranium mines near Spokane,” he said, giving an example of the harm that the manufacture of nuclear weapons has caused. “Thousands of workers and people living downwind of these contaminated sites were exposed to harmful levels of radiation.

“God calls us to build a global community where the whole human family can flourish,” Archbishop Etienne continued. “The current situation requires a prophetic stance. Pope Francis declared in Hiroshima in 2019: ‘The use of atomic energy for purposes of war is immoral, just as the possessing of nuclear weapons is immoral.’ ”

Archbishop Etienne said everyone should make the words of St. John Paul II at Hiroshima, Japan, “our own.”

“Let us embark upon the steep and difficult path of peace, the only path that befits human dignity, the only path that leads to the true fulfillment of the human

destiny, the only path to a future in which equity, justice and solidarity are realities and not just distant dreams,” he said, quoting John Paul II.

During his Feb. 25, 1981, visit to the Peace Memorial in Hiroshima, the pope made a strong appeal for the abolition of nuclear weapons and an end to all wars.

“To remember Hiroshima is to abhor nuclear war,” he declared. “To remember Hiroshima is to commit oneself to peace.”

The atomic blast over Hiroshima was carried out by the U.S. military on Aug. 6, 1945, in what was the first use of an atomic bomb in war. The second was the U.S. atomic blast over Nagasaki, Japan, on Aug. 9, 1945.

The twin bombings led to an estimated 214,000 deaths and to the end of World War II. †



A mushroom cloud rises during an Operation Crossroads nuclear weapons test on Bikini Atoll, Marshall Islands, in this 1946 handout provided by the U.S. Library of Congress. (CNS photo/U.S. Library of Congress via Reuters)

Deacon Kellams, Judge James Sweeney honored on evening of Red Mass

By Natalie Hoefler

It was a moment for legal professionals to spiritually “catch [their] breath.”

It was also an occasion to memorialize the late Deacon Marc Kellams.

And it was an opportunity to honor U.S. District of Southern Indiana Judge James Sweeney with the 2022 “Man for All Seasons” award.

Those three elements comprised the evening of Oct. 4, when both Catholics and non-Catholics in the legal profession gathered for the annual Red Mass and dinner reception at SS. Peter and Paul Cathedral and the Archbishop Edward T. O’Meara Catholic Center, both in Indianapolis.

“We stop the clock each year when the [United States] Supreme Court begins its new term, and we ask God to help us do jobs we’re not sure we can do,” explained Judge David Certo. Certo, a member of St. John the Evangelist Parish in Indianapolis, serves in the Marion County Superior Court. He is president of the St. Thomas More Society of Central Indiana, which sponsored the event.

The society encourages “Catholic lawyers, judges and law students to grow in the practice of our faith and to work with other legal professionals to promote justice and ethical behavior in our community,” according to its website.

The evening began with a Mass concelebrated by five priests, with Archbishop Charles C. Thompson as the principal celebrant.

Faith permeates justice

The annual Red Mass “provides an opportunity to celebrate and pray for all those involved in the judicial system,” the archbishop explained in his homily. “This includes, of course, judges, lawyers, legal staff, legislators, law professors, law students, even those working in our Catholic tribunal.”

He noted how, especially during the last several months, “judicial rulings and legislative actions concerning the law can have far-reaching impact on individuals and communities,” in reference to the U.S. Supreme Court overturning *Roe v. Wade* in June.

Archbishop Thompson said the Catholic faith “is meant to permeate every aspect of our lives, including the way we understand, discern and carry out justice in society. ...

“For us, justice is rooted in the proper understanding and appreciation for the dignity of persons and sacredness of life from the moment of conception to natural death,” including “concern for religious liberty, the unborn, the family, the poor, the marginalized, the immigrant, the refugee, victims of human trafficking, the unjustly incarcerated and even creation itself.”

The archbishop called on those in the legal profession to spend time in prayer.

“Authentic prayer enables us to be attentive to listen, especially to the Holy Spirit, the great counselor in our lives,” he advised.

‘Marc did not sit still for a moment’

At the reception following the Mass, Deacon David Henn offered a tribute to Deacon Kellams, a former Monroe County circuit court judge who died in a car accident on July 29.

Deacon Henn, an attorney who serves at St. Jude Parish in Indianapolis, said Deacon Kellams “invested himself in those who came to him, whether that was as

a judge or as a deacon or just as a community leader and friend.”

During the memorial, he quoted from a talk that Deacon Kellams gave at the 2007 Red Mass reception.

The late deacon had noted “there must be something greater than himself that enabled him to do the job that was set before him to do,” Deacon Henn recalled.

“But it is God’s grace, and it is the strength of the Church that you stand with and cling to, that give you the ability to carry on with that mission that has been put before you.”

Deacon Henn recalled Deacon Kellams’ constant service to others as a judge, professor, husband, father and friend.

Even in his retirement, “Marc did not sit still for a moment,” he said. “He became the director of prison ministry for the archdiocese and did wonderful and tremendous things there.”

Deacon Kellams’ wife Christina and other family members were present for the Mass and reception.

“He took his profession very seriously, and he was always willing to help someone with any kind of problem to try and sort it out,” she said.

“It’s very special” that the St. Thomas More Society offered a memorial to her late husband at the reception, Kellams added. “It just would mean so much to him, being a deacon, to be honored in that way. I think he attended every Red Mass, and I think he would be thrilled. I was really taken that they would do this for him.”

‘Follow the example of St. Thomas More’

After the tribute, St. Thomas More Society’s 2022 “Man for All Seasons” award was presented to Sweeney. The honor is given to a legal professional whose life and work exemplify the ideals of St. Thomas More.

Sweeney was introduced as having so many accolades that “we would have to pitch a tent here for the night” to list them.

Sweeney graduated from the U.S. Naval Academy in 1983. He served in the U.S. Marine Corps on active and reserve duty, retiring as a colonel in 2013. He graduated *magna cum laude* from University of Notre Dame’s law school in 1996 and worked as an attorney for almost 20 years at Barnes & Thornburg LLP in Indianapolis, retiring as a partner in 2018 when he was appointed to his current position by then-President Donald Trump.

Sweeney designed and led the first airstrike of Operation Desert Storm in January 1991 at the age of 29. He recounted the event through the lens of the sacrament of reconciliation.

“The only thread I could find running through those various careers is that I’ve been a sinner throughout,” he said.

He recalled his first confession at the age of 7, telling the priest, “I didn’t make my bed.”

How greatly that confession differed from the one he gave on the night of Jan. 15, 1991, the night he was told to execute and lead the top-secret airstrike he engineered “to liberate the people of Kuwait from the atrocities” of an Iraqi invasion.



Archbishop Charles C. Thompson speaks with Christina Kellams at a reception in the Archbishop Edward T. O’Meara Catholic Center in Indianapolis on Oct. 4. (Photos by Natalie Hoefler)



With a painting of St. Thomas More in the background, Archbishop Charles C. Thompson smiles with federal Judge James Sweeney, who was honored as the St. Thomas More Society of Central Indiana’s 2022 “Man for All Season,” during a reception at the Archbishop Edward T. O’Meara Catholic Center in Indianapolis on Oct. 4.

“I was concerned not only for the success of the mission but for my eternal soul,” said Sweeney. He had assigned himself the role of flying to draw enemy fire.

Before the mission, he met with a Catholic chaplain. “Father, I can’t tell you what’s going on [due to the mission’s top-secret nature], but I need to go to confession,” he recalled saying.

“He looked at me with great discernment in his eyes, and with even greater understanding in his voice, said, ‘I understand, Captain Sweeney. Are you sorry for your sins?’ ‘Yes, Father.’ ‘They are forgiven, my son. God speed.’

“So, while left unspoken in that moment, there was an intense examination and confession of sins, absolution and penance—the most pure remorse, forgiveness and redemption that I had ever experienced before.

“The weight of the world lifted from my shoulders. But unlike the weight lifted from that 7-year-old, this one mattered. I felt I could meet my maker if that came to be.”

Sweeney noted that similar atrocities are being repeated today in Ukraine. He called on those present to pray for an end to such war and aggression, as well as for “the women and girls of Afghanistan and other oppressed and persecuted peoples and religions.”

After noting the comfort he received through 25 consecutive years worshipping at the annual Red Mass, Sweeney offered these final words to his peers:

“As best we can, we are called to do the right thing in the right way—to make our beds, to fairly, impartially and diligently perform our duties with patience, dignity, respect and courtesy to all—in short, [to] follow the example of St. Thomas More.” †



Archbishop Charles C. Thompson lifts the Blessed Sacrament on Oct. 4 in SS. Peter and Paul Cathedral in Indianapolis during the annual Red Mass for legal professionals and law students. Concelebrating with him are Fathers Timothy Wyciskalla, left; Jesuit Father Bill Verbeke; Father Peter Marshall, fourth from left; Father Robert Sims, second from right; and Msgr. William F. Stumpf, right. Deacon Stephen Hodges, kneeling, assisted at the Mass.

Holy Name of Jesus Parish is ‘a stable, powerful source’ in ‘a beautiful little town’

By Natalie Hoefler

Holy Name of Jesus Parish in Beech Grove began through a “train” of events. It was founded in 1908, the same year an influx of Big Four (now Amtrak) employees and their families moved to the 2-year-old city as the conglomerate’s massive locomotive repair shops opened.

The shops have dropped from a high of 5,000 employees to about 450 as of 2021.

But Holy Name is flourishing.

116-year-old parish with 100-year-old school

“The parish has been a really stable, powerful force in the [Indianapolis] southside Catholic community,” said Father Robert Robeson, the parish’s pastor. “There’s a great love for the Catholic faith and a desire to live the Catholic faith. You see it in the individuals.”

The worship space reflects that love. Built in 1954, the church exterior “is a classic example of Art Deco architecture,” he said. “The interior is beautiful, all stone and marble, and a huge, white marble *corpus* over the altar. Often when I walk through the church, there’s someone in there praying or walking the Stations of the Cross at all hours of the day.”

The parish is also known for its traditional organ music, Father Robeson noted. Holy Name’s annual Christmas Concert in December—featuring the organ and adult and youth choirs—is a popular annual tradition celebrating its 60th anniversary this year.

But the parish’s oldest and largest ministry is its school, celebrating its 100th anniversary this year.

“I’ve never been in a parish where you can talk to someone in their 90s who went to Holy Name School,” said Father Robeson. “Our teachers are almost all members of the

parish. They all take very seriously their role as ministers.”

Students worship at adoration once a week and at Mass several times a week. And if you worship at the parish’s 10:30 a.m. Sunday Mass, you’re likely to see a photo shoot of Father Robeson with school children afterward.

“We have regular pushes at the school for kids and their families to go to Mass,” he said. “Then after, I get my picture taken with all the kids from particular classes at that Mass.”

Father Robeson also lauded the parish’s Men’s Club and Altar Society.

“The Men’s Club has all kinds of events and fundraisers,” he said. “I can always call on them whenever I need help.

“And the Altar Society does a lot to reach out to the larger community. Their summer rummage sales and Christmas Bazaar in November are always a big hit in the community.”

He called Holy Name “very integrated with the Beech Grove community,” including the assistance offered by the parish’s St. Vincent de Paul Society and “school- and parish-organized cleanup activities” in conjunction with city efforts.

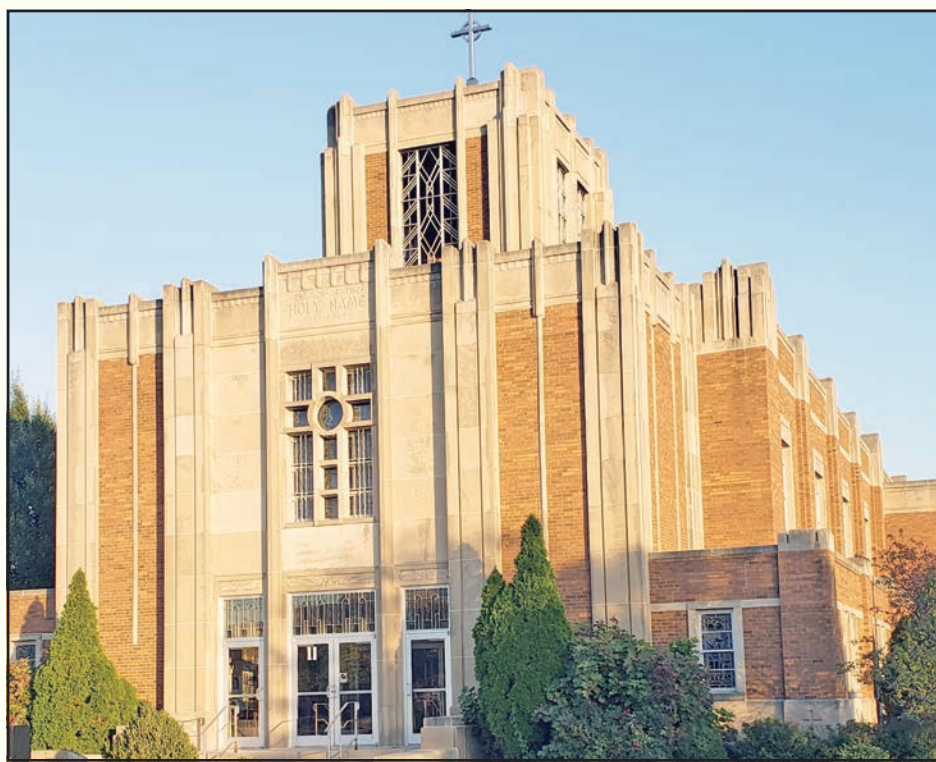
“Beech Grove is a beautiful little town. I don’t think a lot of people know much about it,” said Father Robeson. “We’re just five or six blocks from the Main Street corridor. There are places to shop and eat there.”

While Napoli Villa Italian Restaurant has been known for more than five decades in Beech Grove and Indianapolis, he more often frequents 5th Avenue Bar and Grill. The one exception is the first weekend in October, when he prefers the authentic German food at the parish’s annual Oktoberfest.

Father Robeson invites all to come worship at Mass at Holy Name.

“I do think the church itself is worth seeing,” he said, adding that it’s accessible via the parking lot door from 6:30 a.m.-9:30 p.m. “We always welcome visitors. It’s a wonderful place to worship.”

Holy Name Church is located at



89 N. 17th Avenue in Beech Grove. For Mass times, go to www.holyname.cc or call 317-784-5454.

Pray, shop, eat, create, bowl, repeat

The best time to visit or worship at Mass in Holy Name’s beautiful church is the first weekend of October during the parish’s Oktoberfest or for its annual Christmas Concert, which will be held this year at 5 p.m. on Dec. 11. (\$5 tickets can be purchased at the door.)

Make your trip even more spiritual by visiting the Benedict Inn Retreat and Conference Center on the beautiful grounds of the Sisters of St. Benedict Our Lady of Grace Monastery in Beech Grove. Take in the peaceful, 30-acre grounds, including a 3-acre nature garden, rosary walk and labyrinth. Or plan ahead and grow spiritually from one of Benedict Inn’s many offerings, whether a program of a few hours, a day of quiet reflection or a multi-day retreat. Either way, stop by the Shop INN-Spiced gift shop, open weekdays from 9 a.m.- 4 p.m. (call 317-788-7581 for weekend

hours). Go to www.benedictinn.org for more information on retreats and the grounds.

Before or after Mass at Holy Name, take a stroll down Beech Grove’s Main Street. It currently boasts three antique shops, a coffee house, tea house, boutique, musical instrument shop, brewery and six restaurants.

Main Street is also home to Beech Grove Clay Works. Call at least two weeks in advance to reserve a spot in a Saturday, 5:30 p.m. four-to-eight persons “pop-up” class to enjoy two hours at a pottery wheel—no experience needed! The cost is \$30 per person (you must be at least 12 years old) plus \$5 for each item glazed and fired at their studio. Their number is 317-373-4616.

Not much for getting your hands dirty? Visit Beech Grove Bowl instead. In February, it was named Indy’s Best Bowling Alley in a local television station poll, with positive comments about the calzones as well. Come any time—it’s open 24/7. Call 317-784-3743 for more information. †



Colorado baker fights ruling over cake celebrating gender transition

WASHINGTON (CNS)—Colorado baker Jack Phillips, whose refusal to make a same-sex wedding cake on religious grounds went to the Supreme Court in 2018, is currently fighting a ruling that he violated the state’s anti-discrimination law for refusing to bake a cake to celebrate a gender transition.



Baker Jack Phillips decorates a cake in his Masterpiece Cakeshop in Lakewood, Colo., on Sept. 21, 2017. (CNS photo/Rick Wilking, Reuters)

In arguments before Colorado’s appeals court on Oct. 5, Phillips’ attorneys from Alliance Defending Freedom urged the court to overturn a ruling issued last year against their client on procedural grounds and said the court should uphold Phillips’ First Amendment rights.

Phillips was sued by a transgender woman, Autumn Scardina, who ordered a pink cake with blue frosting from Phillips’ shop, Masterpiece Cakeshop, in 2017.

During the 2021 trial, according to The Associated Press, Phillips said he believes someone cannot change genders and he did not celebrate “somebody who thinks that they can.”

His attorney Jake Warner has said in a statement that requiring Phillips to create a cake with a message contrary to his religious beliefs violates his free speech rights.

Scardina initially filed a complaint against Phillips with the state and the civil rights commission, which found probable cause that Phillips had discriminated against her. Phillips, in turn, filed a federal lawsuit against the state of Colorado, saying it was engaged in a “crusade to crush” him by pursuing Scardina’s complaint.

AP reported that during last year’s trial over the lawsuit against the baker, Denver District Judge A. Bruce Jones rejected Phillips’ argument that making the cake would constitute compelled speech.

The judge said the cake was simply a product and couldn’t be withheld from people protected by the state’s anti-discrimination law. He said Phillips’ refusal to provide the cake was “inextricably intertwined” with his refusal to recognize Scardina as a woman.

The cake case certainly has echoes of the 2018 Masterpiece Cakeshop case where the Supreme Court narrowly sided with Phillips in its 7-2 ruling.

Justice Anthony Kennedy, writing for the majority, said the Colorado Civil Rights Commission had violated the Constitution’s protection of religious freedom in its initial

ruling against the baker, who refused to make a wedding cake for a same-sex couple.

But he also said the opinion had a limited scope and “must await further elaboration.”

The court said Phillips’ contention “has a significant First Amendment speech component and implicates his deep and sincere religious beliefs. In this context, the baker likely found it difficult to find a line where the customers’ rights to goods and services became a demand for him to exercise the right of his own personal expression for their message, a message he could not express in a way consistent with his religious beliefs.”

The Supreme Court will get a chance to revisit the broader issues raised here in a case it will hear this term about a Colorado graphic designer, Lorie Smith, who does not want to create wedding websites for same-sex couples based on her Christian beliefs about marriage. Smith also is being defended by Alliance Defending Freedom.

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

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

The USCCB’s brief said there is a “pressing need for the court to clarify how the compelled speech doctrine applies to wedding-vendor cases and other disputes.”

It also said the current case “provides an appropriate and especially important opportunity to invoke free speech protections again to address the ongoing tensions in wedding-vendor cases and in the current cultural context more broadly,” and implored the court to “protect individuals from compelled speech and to provide space in the public square for minority voices.” †

Faith *Alive!*

A supplement to Catholic newspapers published by Catholic News Service, 3211 Fourth Street, N.E., Washington, D.C. 20017-1100. All contents are copyrighted © 2022 by Catholic News Service.



Mary Howard, left, of St. Paul the Apostle Parish in Greencastle and Jeff Etling of Annunciation Parish in Brazil are seen participating in a Life Chain event in Brazil on Oct. 2. (Submitted photo)

When advocating for life, remember the person behind the rights

By Aimee Murphy

When approached to write this piece, I first considered expounding upon my understanding of all the various issues that the consistent life ethic touches on: ending abortion, war, the death penalty, euthanasia, embryo destruction, police brutality, assisted suicide, torture, etc.

Upon reflection, I think that perhaps the most important aspect I can challenge anyone on, whether they come from a “left” or “right” political perspective, reaches further than a cursory evaluation of particular issues of systemic violence.

Instead, I want to ask you to shake up the mental “Etch A Sketch” in your mind, with whatever preconception you might

have about the consistent life ethic, and ask yourself one question:

“When I say that I care about human rights, or the right to life, do I actually care about the human being behind those rights, or do I just care about the vague, nebulous idea of human rights?”

It can be easy to stand up for human rights as a concept or the right to life as an idea. It’s easy enough to go to marches to end abortion or protests to end war and still—at the end of the day—leave some humans out.

It’s easy enough to champion an end to one form of violence under the banner of “choosing the lesser of two evils” while giving cover to another form of violence.

It’s easy enough to stay in our respective political silos (whether red or blue) and throw vulnerable people—immigrants, unborn humans, disabled people, Black communities, etc.—under the bus for the sake of political expediency.

Both partisan sides refuse to acknowledge or protect the first and foundational right of all human beings: to live free from aggressive violence. When they pick and choose which humans should be protected under the law—and which should be excluded from such protections—they engage in a dangerous, often lethal discrimination.

When we consider what it means to authentically care about humans—not just as a concept, but as living beings—then we could no more ask that they be killed by forceps and vacuum

suction before birth, nor could we ask that they receive a lethal injection execution on death row.

When we allow violence and discrimination, it isn’t a vague, generic violence against the idea of humans. It is actual harm inflicted against actual, living, unique, unrepeatable, individual human beings who are worthy of a name, who would have a future and have a past.

Just as much as you or I are—simply by the nature of being a human being—worthy of being respected, valued and protected because we share the same inherent dignity as humans, so, too, are the embryonic children, the prisoners on death row, the people behind enemy lines, the elders, the disabled people, the unborn humans, the members of racial minorities, and all others worthy of this same respect, value and protection.

We who are activists in the consistent life ethic community recognize that we don’t fit into the political binary. We refuse to be shoved into boxes that would demand we choose between the prisoner on death row or the prenatal child they once were. We care about that human in all stages, in all circumstances. Neither age, guilt, ability nor race can change who they are or their inherent value as humans.

In our society built upon exclusion and systems of violence, it is a necessity to stand opposed to the cycles that keep us locked into violence and discrimination.

It is necessary to proudly declare (in the words of Feminists for Life) that we refuse to choose when the choice is violence. In kowtowing to this “lesser of two evils” system, we have only allowed violence to become more and more entrenched.

Instead, we must engage in the necessary work of creative nonviolence: to see the dignity of each and every

human being and demand better than the violent paradigm we’ve been offered again and again.

This does mean rejecting the legal violence of torture, embryonic stem-cell research, the death penalty, abortion, war, euthanasia, police brutality and assisted suicide.

But it also demands so much more: that we see the individuals behind those rights and stand with them in solidarity to build a better world, beyond violence.

In this work, we will have to uproot decades of inculturation into dehumanization, whether it be ageism, ableism, classism, racism, sexism or other unjust discrimination.

Even when we are done eliminating violence and dehumanization, we still will have the task of accompanying others: to walk in community and ensure that none of our fellow humans go without what they need to survive and thrive: housing, health care, clean food and water and education.

It’s a big task, I don’t deny it. The idea of consistently caring for all humans might grate against the partisan ideas you’ve been raised with. But Christ didn’t call us to love only some of our neighbors, nor did he die for only some of our humanity: We should follow his example.

In the words of Dorothy Day, “The Gospel takes away our right forever to discriminate between the deserving and the undeserving poor.”

(Aimee Murphy is the founder of Rehumanize International, a nonpartisan, secular human rights organization, and the author of the new Magenta series book, Rehumanize: A Vision to Secure Human Rights for All. Learn more about her work at: www.consistentlyaimee.com.) †



A woman is pictured in a file photo holding a sign during a rally against physician-assisted suicide on Parliament Hill in Ottawa, Ontario. Canadian bishops urged political leaders to reconsider changes in a bill that would expand physician-assisted suicide. (CNS photo/Art Babych)

Joyful Witness/Kimberly Pohovey

Carefully consider the choice and power of your words

As someone who likes to inspire through writing, carefully curating words is vital. I thoughtfully choose my words because I know they have great power.



Recall the old children's adage, "sticks and stones may break my bones, but words will never hurt me?" The truth is, they can. Harsh words do affect us. Idle gossip hurts. Sarcasm wounds.

In today's culture, so many people abuse the power of words. Words are used carelessly or calculatingly for the intention of inflicting pain. Words carry great weight and meaning. Like any other gift from God, he expects us to use them wisely.

I'm reminded of a song by country and Christian singer Eric Church titled, "Kill a Word." Throughout the lyrics, he talks about all the ways he would kill a word if he could.

While at first listen, it sounds negative, the truth is he sings about a plethora of

words we can all do without—words like hate, regret, temptation, wicked, disgrace, vile and hostile. He sings, "I'd turn lies and hate to love and truth," and goes on to say, "'cause you can't unhear, you can't unsay."

Words can cut. Or words can praise.

Words of praise and encouragement can empower and lift us, give us courage and help us to lift others in turn. One of my all-time favorite worded slogans came from NASA: "If you can't put people up, please don't put them down."

The New American Standard Bible—which, by the way, contains 782,815 words—gives us ample examples of how words can heal or hurt. A verse in Proverbs tells us, "A person's words can be lifegiving water; words of true wisdom are as refreshing as a bubbling brook" (Prv 18:4), while James reminds us, "If you claim to be religious but don't control your tongue, you are fooling yourself, and your religion is worthless" (Jas 1:26).

The words we choose often come from where we've been. A hurt person will in turn hurt others with their words.

Someone who has been surrounded by kind and encouraging words will in turn inspire the same in others. But at the end of the day, despite our environment, we all have a choice.

The Gospel of Matthew instructs us, "A good person brings forth good out of a store of goodness, but an evil person brings forth evil out of a store of evil" (Mt 12:35). Matthew also extols us, "I tell you, on the day of judgment people will render an account for every careless word they speak. By your words you will be acquitted, and by your words you will be condemned" (Mt 12:36-37).

We should all be vigilant to choose our words. And if we're unsure what to say, the Holy Spirit left us with more than 700,000 words in a book to be our guide. "It is written, 'man shall not live by bread alone, but by every word that comes from the mouth of God'" (Mt 4:4).

(Kimberly Pohovey is a member of St. Jude Parish in Indianapolis. She is the director of major and planned gifts for the archdiocese.) †

Our Works of Charity/David Bethuram

Family's challenges show us God provides through others

I'm sure you've heard the saying, "God won't give you more than what you can handle." Well, for many that statement is hard to live through, especially if they feel they are alone.



About five years ago, I met a mother named Lexi. This is her story.

Lexi never thought she would be one of the people you see on the corner asking for help or sleeping on a bench. After all, she had a great house, a nice car and what seemed to be a happy, middle-class life. All that changed when she made the decision to leave her marriage and a life of physical abuse.

Her husband made sure she left with only their four children—no money, no car and no house. But Lexi was determined to make a better life for herself and her children, so she worked three jobs and they got by until Lexi had a medical crisis. She could no longer work and once again, she lost everything: the car she had worked so hard to buy, their home and their stability. With only the clothes on their backs and what they could carry, she and her children became homeless. But she refused to become hopeless.

After having surgery, she knew she needed bed rest, so she used the little money they had for one night in a motel. Then she returned to the streets with her children.

What is remarkable is that during the 10 months they spent on the streets, she kept all of her children in school. It was not easy—the children were judged and oftentimes ridiculed by students and teachers for their appearance and lack of grooming. There was humiliation and health struggles, but she was determined to push on. She knew she was the only person who could make it better for her family, sharing that help is hard to come by because "people do not like ugly and dirty."

Lexi finally was able to find a job and was able to get her family into an apartment. It was not much, but she finally felt she could breathe. Then tragedy struck again: Her oldest son had what she thought was just strep throat. As he continued to decline, she knew it was something more serious. When the infection moved into his blood stream, he had a heart attack.

Life for her family took another heartbreaking turn when her younger son began to have severe breathing problems, which landed him in the intensive care unit. The medication he had been receiving for routine asthma-type issues was not the right medication; the medication caused his lungs to start shutting down.

As both boys fought for their lives, Lexi was advised that Medicaid did not cover the medications and treatments her sons desperately needed. As she tried to cover the \$700-plus a month cost for medications and treatments, she could no longer afford the payments on the car. But she did not give up. She walked the more than 4 miles to work because she knew she needed to keep pushing forward, saying, "It takes an awful lot of strength to keep going."

This is when I met Lexi. She came to me because she was desperately in need of a car. I had a neighbor tell me about a week prior to my meeting with Lexi that they had a car they wanted to donate. I told my neighbor about Lexi, and he agreed to transfer the car title to her for \$1.

Lexi was going to have a car; it was in good shape and did not need any major repairs. My neighbor was thrilled to help Lexi and her family. She could get to work, and her children could arrive at school and doctor appointments energized and ready to take on the day.

She proudly reported that shortly after receiving the car, she'd be able to take on a second job and drive her oldest son to his last cardiologist appointment. He survived nearly losing his life, and both boys are doing much better. Through it all, her faith has remained strong. She has taught her children that "God did not put you on this Earth to fail."

While there is a long way to go, Lexi knows they will make it. She wanted my neighbor who gave her the car to know that his generosity means everything to her and her children. She also wants everyone to remember that "just because you are struggling, does not mean that you are a bad person. God does provide through the hearts of others."

(David Bethuram is executive director of the archdiocesan Secretariat for Catholic Charities. You can contact him at dbethuram@archindy.org.) †

Amid the Fray/Greg Eerlandson

Synod allows Catholics to weigh in with their concerns

Catholics have lots of opinions about their Church these days, from preaching to polarization. So imagine what happens when you ask 700,000 what they think.



That's how many Americans took part in listening sessions that were part of a consultation for the next world Synod of Bishops at the Vatican in 2023.

Called "For a Synodal Church: Communion, Participation, and Mission," the synod on synodality, when first announced, inspired more of a "synodal what?" than a "here's what's on my mind."

But according to the recently released

"national synthesis," which brought together feedback from 178 dioceses and 112 organizations for a total of 22,000 individual reports, Catholics got over their puzzlement and sounded off: the good, the bad, the concerning.

As would be expected about almost any endeavor in the Church these days, the process has had its critics. Are we hearing from disgruntled factions rather than a representative sampling? Are disengaged or alienated Catholics having too much of a say?

Pope Francis would suggest that the doubters were failing to trust the Holy Spirit, and that listening is not legislating. It is encountering.

The report is neither long nor boring. It addresses the many wounds in the Church, starting with the sexual abuse

crisis. "The sin and crime of sexual abuse has eroded not only trust in the hierarchy and the moral integrity of the Church, but also created a culture of fear that keeps people from entering into relationship with one another," it summarized.

Catholics expressed concern about the impact of the pandemic and worried about divisions over the traditional Latin Mass. Both advocates for that Mass and those who prefer the Mass most commonly celebrated in most parishes "reported feeling judged by those who differ from them."

A lack of unity among the bishops was called "a source of grave scandal." There was also concern about marginalized groups, ranging from immigrants, the

See ERLANDSON, page 14

Twenty Something/

Christina Capecci

Counseling the counselors: providing more support to priests

Is there still a stigma around mental illness? Is it more pronounced among priests?

The answer to those questions



became resoundingly clear last summer when Paul Ruff addressed a gathering of 250-some priests from the Archdiocese of St. Paul and Minneapolis. Ruff, a 66-year-old licensed Catholic psychologist and

director of counseling services for the Saint Paul Seminary in St. Paul, Minn., was sharing results of a survey they had participated in, exploring areas of reported satisfaction and concern. He told them he'd been talking to the archbishop about how to increase accessibility to mental health services for priests.

Spontaneous applause broke out.

"That let us know the stigma is gone," Ruff said, that the priests were saying, "I'm not going to just secretly say that's a good thing, but I'm going to applaud it." The need is felt, it's palpable."

Further evidence: when a priest comes to Ruff's office at the seminary—where he counsels both seminarians and priests—he isn't shy.

"I've always told priests I see, 'If you want to come in the back door, to not do the long walk down the hall and maintain some sense of privacy, you can call me when you arrive.' They always say, 'No, it's good for guys to know I'm coming in here.' And when someone asks, 'What are you here for?' they say, 'Oh, some mental health stuff with Ruff.'"

His work is part of the Saint Paul Seminary Institute for Ongoing Clergy Formation. Founded in 2016, it supports priests and deacons in active ministry through a variety of retreats, workshops and counseling services. Given the breadth and depth of its offerings—about 25 events a year—it is unique.

"It's really helpful because our lives are full," said Father Peter Williams, pastor of St. Ambrose Parish in Woodbury, Minn. "How do we help priests go from survival mode to flourishing?"

By providing year-round opportunities for intellectual, pastoral, spiritual and human formation.

Their well-received programs are expanding in scope and impact, thanks to new grants from Lilly Endowment Inc. and the Haggerty Foundation. The grant from Lilly was made possible through the Pathways for Tomorrow Initiative. They are enabling more guidance for pastors at schools and a major boost in mental health support.

Warding against burnout is crucial, Ruff said. "How do I stand in this vocation in the too-much of everything and live it in the way that I just carry the part that's mine? If we try to do it all, we can't."

In addition to examining their prayer lives, Ruff prods priests to assess their sleep and dietary habits. "It's our dilemma as men—we haven't been trained to think about the self-care we need and how to take that not as a luxury but as a responsibility. What's your stewardship, as a resource?"

Getting fresh air can make a big difference. "We live in strange days," Ruff said. "We live in more and more virtual worlds, and we weren't meant for a virtual world."

Some psychologists prescribe gardening. "Digging in the dirt helps

See CAPECCHI, page 14

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

The Sunday Readings

Sunday, October 16, 2022

- Exodus 17:8-13
- 2 Timothy 3:14-4:2
- Luke 18:1-8



The Book of Exodus is the source of the first reading for Mass this weekend. As might be assumed from the book's name, Exodus is a chronicle of the Hebrews' escape from Egypt where they were slaves, and their passage to the land God promised them.

They encountered many problems along the sterile and unforgiving route of this passage. Many of these problems arose simply because of the terrain. Then, as now, water was in short supply. They ran short of food. Without any sense of where they were going, they wandered.

They also faced human enemies. Amalek was one of them. They had to defend themselves or perish. While the Hebrews fought with great intensity, they still had to deal with a mighty foe.

Moses did not fight. Instead, he extended his arms over the battle, as if to bring down upon the Hebrew warriors the strengthening presence of God. When he lowered his hands, the Hebrews fell back.

Although merely a human being, Moses was God's instrument. If Moses relented in obeying God, everything was upset. God is almighty, but he often chooses to express that power through human instruments.

For its second reading on this weekend, the Church again turns to St. Paul's Second Epistle to Timothy. Its message is that Timothy, a convert to Christianity and a disciple of Paul and ordained a bishop by him, must be faithful to the Gospel despite all odds, whatever the cost.

In this reading, Paul stresses the fact that he is the spokesman for the Lord. He is an Apostle. He has the credentials to speak for God and is completely committed to speaking for God.

St. Luke's Gospel provides the last reading. This passage refers to a judge who is anything but honorable. The Gospel says that the judge respects

neither the law of God nor human law.

The judge was human. Applying justice, in a real sense, he too was God's instrument. By dishonesty and disdain for anyone, this judge distorted the process. The widow had to hound him.

Widows were the most vulnerable in Jewish society of the first century. They had no means of support, unless perhaps their children helped them. The Hebrew tradition required special attention to the needs of the poor and the weak.

Obviously at risk and probably poor, the widow should have assumed that, by sacred tradition, the judge would consider her case promptly and rule justly. He indeed ruled, but only to her demands.

By contrast, no one needs to hound God, the source of justice and mercy. He "speedily" will act justly and with compassion (Lk 18:8). God is true and constant, quickly to see our needs.

We are not all judges, but each of us is bound by God's law. Humans, when tempted, often fail, as the Lord regrets.

Reflection

Perhaps the greatest wound that original sin inflicted on human nature was tricking us into thinking that we are much more in command of situations surrounding us than we are. This wrong impression leaves us with a foolhardy assumption that we do not need God.

We naively assume that the only realities are in what we can see, hear or imagine. We lose sight of the eternal. We misperceive life. We fail to see the bigger picture. We exaggerate ourselves. All is great.

Then we face reality. We must cope with real-life circumstances, nervous and anxious, as was the widow before the judge, as the Hebrews dealt with Amalek.

God loves us. He will protect us, lovingly, willingly, unflinchingly. No pressure is needed. How? God sent Moses, Paul and Timothy to the faithful. God comes to us in grace, in revelation, in the Church.

He comes to us, but we must accept him. †

Daily Readings

Monday, October 17

St. Ignatius of Antioch, bishop and martyr
Ephesians 2:1-10
Psalm 100:1b-5
Luke 12:13-21

Tuesday, October 18

St. Luke, Evangelist
2 Timothy 4:10-17b
Psalm 145:10-13, 17-18
Luke 10:1-9

Wednesday, October 19

St. John de Brebeuf, priest, St. Isaac Jogues, priest, and companions, martyrs
Ephesians 3:2-12
(Response) Isaiah 12:2-3, 4b-6
Luke 12:39-48

Thursday, October 20

St. Paul of the Cross, priest
Ephesians 3:14-21
Psalm 33:1-2, 4-5, 11-12, 18-19
Luke 12:49-53

Friday, October 21

Ephesians 4:1-6
Psalm 24:1-4b, 5-6
Luke 12:54-59

Saturday, October 22

St. John Paul II, pope
Ephesians 4:7-16
Psalm 122:1-5
Luke 13:1-9

Sunday, October 23

Thirtieth Sunday in Ordinary Time
Sirach 35:12-14, 16-18
Psalm 34:2-3, 17-19, 23
2 Timothy 4:6-8, 16-18
Luke 18:9-14

Question Corner/Fr. Kenneth Doyle

In most cases, nutrition, hydration are an ordinary part of care of the dying

(Editor's note: This column by Father Kenneth Doyle was originally published in 2017.)



before death? (Pennsylvania)

The overriding principle in Catholic teaching is that one is obliged to use ordinary means to preserve a person's life, but is permitted to forgo extraordinary means. In most situations, artificial nutrition and hydration would be considered ordinary means.

The "Ethical and Religious Directives for Catholic Health Care Services," published by the U.S. Conference of Catholic Bishops, state, "In principle, there is an obligation to provide patients with food and water, including medically assisted nutrition and hydration for those who cannot take food orally" (#58).

However, particular circumstances may override this presumption, and if the provision or continuation of medically assisted feeding would cause significant discomfort, in many cases because the body is no longer able to digest hydration and nutrition, it becomes morally optional.

In such situations, one must weigh the benefits and burdens, and here the intention is paramount: If the intention of removing a feeding tube is to end the patient's life, that would of course be immoral. But if the intention is simply to discontinue a burdensome

treatment that is not being assimilated by the patient and is instead causing significant discomfort, it would certainly be moral to remove it.

If I were formulating an advance directive (or guidance for my health care proxy), I think that I might include language something like the following, offered by the National Catholic Bioethics Center:

"I wish to follow the moral teachings of the Catholic Church and to receive all the obligatory care that my faith teaches we have a duty to accept. However, I also know that death need not be resisted by any and every means and that I have the right to refuse medical treatment that is excessively burdensome or would only prolong my death and delay my being taken to God." (Also see resources at cutt.ly/ArchindyEndOfLife.)

I recently attended a funeral Mass for a friend—not at my own parish. The pastor informed the family of the deceased that there could be no eulogy given in church—before, during or after the funeral Mass. They were quite upset because they had already asked a family member to deliver the eulogy.

This same parish had for years allowed family members or friends to speak and eulogize their loved one during a funeral Mass. The change in policy came with the arrival of a new pastor, who said that eulogies should never have been allowed previously. He cited canon law in support of that. What is the position of the Church, or is it up to the discretion of the local pastor? (New York)

The pastor may have been referring not to canon law but to the *Order of Christian Funerals*, which lays out the Church's norms for such celebrations. It does say that "there is never to be a eulogy" (#27). But that section is meant to offer guidance to the priest-celebrant with regard to the homily.

It reminds the celebrant that a Catholic funeral is not to consist in the glorification of the deceased (even less, the "canonization"). The funeral Mass instead is meant to use the scriptural readings to highlight the redemptive power of Christ's resurrection, to pray for the deceased and to comfort the mourners by reminding them that eventual reunion awaits in heaven.

The same *Order of Christian Funerals* says in a later section that "a member or a friend of the family may speak in remembrance of the deceased before the final commendation begins" (#170). Some dioceses have their own regulations, limiting the length of those remarks. Three or four minutes would be typical. †

My Journey to God

My Guardian Angel

By Thomas J. Rillo

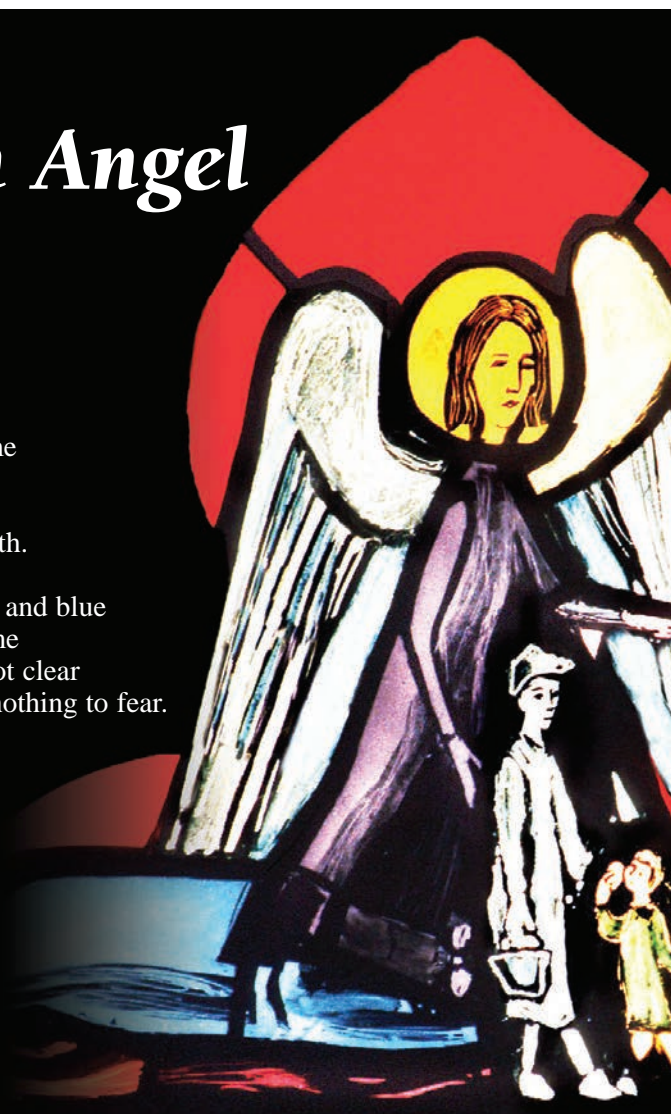
My guardian angel came to me
From the heavenly realms above
God sent him for me and me alone
He has been with me since my first breath.

God sent him to guide me and to protect me
On the long faith journey of my life
My angel helps me to open my heart
To his nudges that keep me on the right path.

During the times when I am feeling lonely and blue
I know of his presence and he is close to me
Even when I feel that my path to God is not clear
My guardian angel is with me and I have nothing to fear.

My beautiful guardian angel is ever near
Watching over me day and night
Prompting me to always do what's right

(The late Thomas J. Rillo was a member of St. Charles Borromeo Parish in Bloomington and was a Benedictine oblate of Saint Meinrad Archabbey. He submitted this poem prior to his death in 2021. Photo from St. Nicolas Church in Feldkirch, Austria. (CNS photo from Crosiers)



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.

ACKERMAN, Edward L., 88, St. Mary, New Albany, Aug. 16. Father of Carol Hentchel, Craig and Neil Ackerman. Grandfather of five.

BAURLEY, Lynn, 73, Prince of Peace, Madison, Sept. 30. Mother of Lisa Baurley, Tammy Linville and Amy Rodriguez. Daughter of Joan Geisler. Grandmother of four. Great-grandmother of three.

BEAGLE, Christopher A., 62, St. Mary, Greensburg, Oct. 4. Husband of Suzanne Beagle. Father of Emily Bruns and Greg Beagle. Brother of Karen Meyer, Kathy Porter and Rick Beagle. Grandfather of two.

BELLUSH, John D., 87, St. Barnabas, Indianapolis, Sept. 28. Father of Karen Harmon and Beth Washel. Brother of Jeri Anderson, Johann Klumpp and Jim Bellush. Grandfather of four.

BRONNERT, Joseph L., 85, St. Bartholomew, Columbus, Sept. 20. Father of Kelly Bronnert and Karen Shepherd. Brother of Lois Bronnert. Grandfather of one. Great-grandfather of three.

CROSSIN, James A., 84, St. Luke the Evangelist, Indianapolis, Sept. 25. Husband of Marybeth Crossin. Father of Colleen Bill, Katie Coogan, Peggy Poole, James and Patrick Crossin. Brother of Carol Whitley. Grandfather of 14.

DEWELL, William S., 77, Nativity of Our Lord Jesus Christ, Indianapolis, Sept. 29. Husband of Sharon Dewell. Father of Brandon, Darren, Randal, Ryan and Thomas Dewell. Grandfather of 10.

DOYLE, F. Stephen, 82, St. Simon the Apostle, Indianapolis, Sept. 18. Husband



A woman fishes off a boat ramp near Old St. Joseph Church on the campus of St. Norbert College in De Pere, Wis., on Oct. 4. (CNS photo/Sam Lucero)

of Sylvia Doyle. Father of Stephanie Petrous, Melissa and Donald Doyle. Grandfather of six. Great-grandfather of one.

HUBER, Jerry, 64, St. Anthony of Padua, Clarksville, Sept. 30. Father of Lisa Klingsmith and Jamie Huber. Son of Henrietta Huber. Brother of Judy Garber, Karen Langdon, Bob and Tim Huber. Grandfather of five.

KAISER, Phyllis J., 73, St. Lawrence, Lawrenceburg, Sept. 21. Aunt and great-aunt of several.

MINNICK, Theresa M., 78, St. Bartholomew, Columbus, Sept. 20. Wife of Carl Minnick. Mother of Michelle Green, JoAnne McCann and Gregory Minnick. Sister of Cathy Thompson, Carl and Michael Witsken. Grandmother of four.

SCHAEFER, Richard, 88, St. Bartholomew, Columbus, March 13. Father of Katie Edmunds, Laura Fox and Richard H. Schaefer. Brother of Jack Schaefer. Grandfather of six. Great-grandfather of two.

SCHERSCHEL, Maxine, 92, St. Mary, Mitchell, Aug. 5. Mother of Dianna Duncan,

Sharon Shock, Karon Werbin, Beth, Rose, Buddy and Dennis Scherschel. Sister of Robert Curren. Grandmother of 20. Great-grandmother of 29.

STONE, Jr., William L., 76, Immaculate Conception, Millhousen, Sept. 28. Brother of Toni Collins, Julie Gilland, Cindy Mauer, Rita Peters, Jean Treadway, David, Ken, Steve and Tim Stone. Uncle, great-uncle and great-great-uncle of several.

VEERKAMP, Carl W., 85, St. Mary, Greensburg, Oct. 1. Father of Shirley Becker, Karen Koors, Carl, Robert and Ron Veerkamp. Grandfather of 11. Great-grandfather of 12.

WILSON, Gordon R., 99, St. Martin of Tours, Martinsville, Sept. 27. Father of Rosemary Lewis, Janet Ransdell, Margaret Summerville, James and Robert Wilson. Grandfather of 10. Great-grandfather of 18. †

Providence Sister Agnes Maureen Badura served in Catholic education for 47 years

Providence Sister Agnes Maureen Badura, a member of the Sisters of Providence of Saint Mary-of-the-Woods in St. Mary-of-the-Woods, died on Sept. 24 at Mother Theodore Hall on the campus her religious community's motherhouse. She was 92.

The Mass of Christian Burial was celebrated on Oct. 6 at the Church of the Immaculate Conception at the motherhouse in St. Mary-of-the-Woods. Burial followed at the sisters' cemetery.

Sister Agnes Maureen was born on April 3, 1930, in Chicago. She entered the Sisters of Providence on July 22, 1947, and professed final vows on Jan. 23, 1955.

Sister Agnes Maureen earned a bachelor's degree in mathematics at Saint Mary-of-the-Woods College and a master's degree in the same field at Marquette University in Milwaukee.

During her 75 years as a member of the

Sisters of Providence, Sister Agnes Maureen ministered in Catholic schools for 47 years in schools in California, Florida, Illinois, Indiana, Oklahoma and Washington, D.C. In addition to serving in education, she also ministered in leadership in a province of the Sisters of Providence and the community's business office. She also volunteered in a ministry to the developmentally disabled in the Archdiocese of Chicago before retiring to the motherhouse in 2011.

In the archdiocese, Sister Agnes Maureen served at St. Philip Neri School from 1958-61, the central business office of the Sisters of Providence from 1995-2001 and the Wabash Valley Health Center in Terre Haute from 2012-14.

Memorial gifts may be sent to the Sisters of Providence, 1 Sisters of Providence Road, Saint Mary-of-the-Woods, St. Mary-of-the-Woods, IN 47876. †

ERLANDSON

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unborn and mothers, the disabled, the unmarried and remarried outside the Church, and gay and lesbian Catholics.

There is a lot in the report to mull over, which has now made its way to Rome. If you would like to read the report for yourself, go to www.usccb.org/synod.

One area I found particularly of interest was communications. There seemed a broad desire for "improvement in communication" throughout the Church, from the chancery to the parish to the parishioners, and likewise a concern about the "spread of misinformation."

The report also linked communication with transparency and accountability. Clearly, Catholic journalism can play a role in both, if journalists can be trusted to do their jobs.

It is difficult for organizations to be self-transparent and self-accountable, which is where the press comes in. The steady shrinkage of the Catholic press, especially

diocesan press, also raises a concern about trustworthy sources of information.

The reports "lamented the challenge of identifying responsible Catholic media." Social media and the Internet are often the only media available, yet they can be divisive and sensationalist, focused more on "hot-button issues" than the Church's "consistent ministry." And discerning what is true and false, good or bad, in what's online takes effort.

We will be hearing much more about the synod on synodality in the months to come. My hope is that a recovered appreciation for the value of Catholic journalism and Catholic media will be one of its fruits.

At its best, Catholic media provides a daily, weekly or monthly opportunity to listen, to see the people of God in action and to learn how to share our gifts with each other and society. In many ways, Catholic media embody the synod's theme: Communion, participation, mission.

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

CAPECCHI

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with depression," Ruff said. "Research shows that. It might be biologically driven. We're part of a biome, and we want to be in it."

The work of the Institute for Ongoing Clergy Formation is cause for rejoicing, Father Williams said. "It should be a note of pride for the whole Church, all

people of God, that we're caring for our priests and wanting them to grow."

Ruff senses that response among lay people. "It's kind of like when you're a child, and you see your parents are doing things to take care of themselves. It's reassuring to you that they're going to be OK. We cheer for that."

(Christina Capecchi is a freelance writer from Inver Grove Heights, Minn.) †

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

New cemetery offers a special resting place for ‘little souls’

By Jennifer Lindberg

GREENSBURG—The loss of a child through miscarriage is often a silent suffering, but St. Mary Parish in Greensburg is helping women and families voice their pain in the hope of healing.

A special resting place for miscarried babies, Little Souls Cemetery—part of St. Mary’s existing cemetery—is allowing women the closure they need after suffering a miscarriage. It started three years ago and has grown into a ministry that provides resources and the option of women speaking to other women who have suffered a miscarriage to find understanding and help.

The ministry represents the beauty of a beloved baby’s life that was lost with a way to heal that loss “through the compassion of Christ,” said Father John Meyer, pastor of St. Mary Parish, during a special funeral Mass for miscarried babies and the official cemetery dedication on Sept. 27.

“In the midst of mourning the loss of miscarried children, our mourning shows these lives here today are not forgotten,” Father Meyer said.

The outpouring of support from the community and parish to raise the funds for the Little Souls Cemetery gives witness to the mission of the Catholic faith to take the Gospel out to the world, Father Meyer said.

A statue of Christ holding an infant, made by Indianapolis artist Michael McCarthy, sits on a bench around the burial plaques for the babies. The cemetery is a place of support for many women suffering through pain that is often misunderstood and often accompanied by suggestions that do not help this unique grieving process, said Rebecca Harpring, who started the ministry with her husband Chris.

“One mother stated that she had been struggling with the grief of her many miscarriages,” said Harpring, who along with her husband are members of St. Mary Parish. “She was given all kinds of suggestions ... but she stated that none of those things spoke to her, but being at the Little Souls Cemetery did.”

Another mother thought the cemetery was a good idea, but she didn’t realize how comforting it could be until she had her own miscarriage, Harpring said.

“It has brought comfort to women to know someone cares about their baby,” Harpring said. “It has brought closure because they now have a place to acknowledge their baby or even bury their baby.”

The solemn ritual of the funeral liturgy for Catholics helps them remember that life doesn’t end with death but begins



Father John Meyer, pastor of St. Mary Parish in Greensburg, blesses a statue at the Little Souls Cemetery dedication Mass on Sept. 27. Also pictured is Deacon Brad Anderson, second from left, and altar servers Clare and Cecilia Scheidler (partially obscured). The Little Souls Cemetery is part of St. Mary Cemetery in Greensburg. (Submitted photo by Jennifer Lindberg)

anew. During a funeral Mass that was part of the cemetery’s dedication, any woman who had a miscarriage and wanted their baby’s name read aloud was given special notice during the Prayers of the Faithful. Almost 30 babies were remembered.

The recognition of the baby’s name, even just the last name, gave an intimacy to the ceremony, illustrating how God calls everyone by name. It brought about the dignity of each little child’s life, regardless of how long it was lived.

This acknowledgement is important to a woman, said Harpring, who has lost two babies to miscarriage and has counseled numerous women through the grieving process. She wanted to use her own grief to show that good comes out of suffering.

“When the pregnancy test comes back positive, that mother is already bonding with her baby, nurturing her baby, and dreaming about what her baby will grow up to be and do,” Harpring said. “Then, that is suddenly taken away from her, along with all those hopes and dreams.”

The ministry is just beginning, as two more monuments for the cemetery will be installed with the hope and prayer that

more women will be helped.

A website, www.covenantresources.org, has been established to provide information on how to bury a baby after miscarriage, counseling resources and how to start a miscarriage ministry.

Harpring is also willing to share the

blueprints for the cemetery and any other information. Call the St. Mary Parish office at 812-663-8427.

(Jennifer Lindberg is a freelance writer and a member of St. Mary Parish in North Vernon.) †

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LIFE

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June 24 ruling in *Dobbs v. Jackson Women's Health Organization*.

Following the *Dobbs* decision, the Indiana General Assembly passed Senate Bill 1 on Aug. 5, which was soon signed into law by Gov. Eric Holcomb. The law gives legal protection to nearly all unborn children in the state.

"I don't think when we were here last year any of us could really have imagined what was going to happen," RTLI executive director Marc Tuttle told the 800 people who attended the dinner at the Indianapolis Marriott Downtown hotel. "We had an idea with the *Dobbs* case at the Supreme Court. But it really surpassed our wildest prayers and dreams—a complete overturn of *Roe v. Wade*."

Tuttle said it was the "sustained presence of the pro-life movement" in local, state and national pro-life events such as the Indiana March for Life and the National March for Life in Washington "that led to the reversal of *Roe v. Wade*."

"All of those things kept the pro-life movement in the game," Tuttle said. "It kept the issue in the forefront."

'They voted for life'

Despite the great pro-life victories during the summer, abortion remains at the forefront of public policy debates. A recent injunction issued by a judge in a Monroe County court has put the state's new abortion law on hold while a case goes forward to determine if the Indiana Constitution contains in it a right to abortion.

In a pre-recorded message played at the Celebrate Life Dinner, Indiana Attorney General Todd Rokita made his views clear on this argument.

"The Indiana Constitution says nothing about securing a right to abortion, which the state outlawed before, during and after the time that constitution was adopted," Rokita said. "The text, history and structure of our constitution excludes any serious argument that abortion is a fundamental right in our state. It's time for this to be understood and applied in all cases."

Rokita noted that the American Civil Liberties Union and Planned Parenthood, both of which have filed challenges to the new Indiana abortion law, "do not speak for the people of Indiana."

"Hoosiers elected their state representatives and their state senators and gave them the power to voice the sentiment of their districts," he said. "When the legislature returned for a special session recently, they voted for life."

Rokita encouraged the dinner attendees to continue their advocacy for life.

"As a fellow Hoosier, I ask you all to stay strong, stand together and continue to defend the most

vulnerable among us," he said. "Their lives are worth saving and our fight is worth fighting."

'I ran on being pro-life'

During the Celebrate Life Dinner, RTLI also honored pro-life supporters across central Indiana.

Its Charles Stimming Pro-Life Award was given to dozens of volunteers who have staffed a RTLI booth each year at the Indiana State Fair since 1977.

The annual Respect for Life Award this year honored Indiana State Rep. Peggy Mayfield and Indiana State Sen. Mike Young, who was unable to attend the event. Both, in their respective chambers, led the way to the passing of Senate Bill 1.

In accepting the award, Mayfield (R-Martinsville), noted that when she was first elected in 2012, "I didn't just say I was pro-life. I ran on being pro-life. I always knew that I would vote for pro-life legislation."

In her decade in the Indiana General Assembly, Mayfield has co-authored 11 pro-life bills, three of which were ultimately brought to the U.S. Supreme Court.

"I have been helped by so many people," Mayfield said. "I could not have had the success that I've had without the support of so many organizations. Maybe I was chosen for a reason. We're all here for a time such as this."

The RTLI board of directors also chose to give a special "Defender of Life" award this year to Tuttle, who has led the organization for 15 years.

Board member Thomas Hirschauer explained why RTLI was honoring its executive director.

"Marc fought tirelessly, leading up to and following [the Supreme Court's] decision overturning *Roe v. Wade*," Hirschauer said. "This includes lobbying efforts, multiple rallies and advocacy for the protection of pre-born children that significantly contributed to the success that we are celebrating tonight with Indiana pro-life laws."

"Marc has simply been a staunch defender of life. Now, his efforts will literally help save the lives of thousands of babies."

'The first thing is prayer'

The keynote speaker for this year's Celebrate Life Dinner has been involved in the pro-life movement from before *Roe v. Wade*. He was an active member in the early 1970s of a pro-life student organization at the University of Notre Dame in northern Indiana.

More than 50 years later, Chuck Donovan is now president of the Charlotte Lozier Institute. Named after a 19th-century pro-life feminist physician, the institute gathers statistics and scientific evidence that support the pro-life cause.

He said the *Dobbs* ruling "is a chance to start over" for the United States.

"Look at our country's history," Donovan said.

"How many chances can one nation get? I don't know if we're exceptional. I don't know if we're unique. I do think the Lord has given us an exceptional number of



Chuck Donovan, president of the Charlotte Lozier Institute, gives the keynote address during the Oct. 4 Celebrate Life Dinner in Indianapolis. (Photo by Sean Gallagher)

chances to get things right and a mechanism to do that through peace, persistence, persuasion and personal commitment. We can make those changes."

To make those changes, though, one thing is absolutely necessary, said Donovan.

"As much as I love numbers and science, that's not how you win a public policy fight," he said. "The first thing is prayer. The United States doesn't survive without prayer."

Donovan reflected on how the guiding principles of the United States are often argued before the Supreme Court, which at times makes right decisions and sometimes wrong ones.

A wrong one, Donovan argued, came in 1896 in *Plessy v. Ferguson*, which "ratified and enforced [racial] segregation."

Justice John Harlan of Kentucky was the only member of the court to dissent from the majority.

While he personally held some of the racist views of the people of his home state common at the time, Harlan, Donovan explained, "looked at the law and said, 'These rights belong to all of us.'"

"The man was willing to stand against all of his colleagues," Donovan noted.

In 1956, 58 years after *Plessy*, the Supreme Court overturned that earlier decision in a 9-0 vote in *Brown v. Board of Education of Topeka*.

Donovan went on to explain how, despite the Court being right in *Brown*, it was met with stiff resistance for many years afterward.

"Things are not instantly popular, no matter how right they are," Donovan said.

That point brought him to *Dobbs*.

"We've heard a lot of polls," Donovan said. "You'll hear lots of opinions here on out. I'm afraid to say that our political leaders are very fond of citing this or that poll."

"But sometimes," he added, like Harlan, "you have to stand up when you're the one." †

Ian has created uncertainties, hardships for Florida families

FORT MYERS, Fla. (CNS)—Normally an art teacher at a nearby community center, Elizabeth Reyes was surrounded by piles of her own art collection and family memorabilia, including her own wedding cake topper.

The clothing, the personal items, the wall art and musical instruments were stacked and hung out to dry outside a noticeably moldy house and with a nearby statue of St. Francis of Assisi that somehow still stood in the front yard following Hurricane Ian's march across the area.

The house is in suburban Fort Myers in Lee County, near what is now considered the epicenter of Hurricane Ian.

The Florida county, which also includes Fort Myers Beach, Pine Island and Sanibel, suffered the most fatalities related to Hurricane Ian, which made landfall on the state's west coast as a Category 4 storm on Sept. 28.

Lee County will need a lot of rebuilding and flood-related cleanup and restoration for the foreseeable future.

"I was in such a rush to leave," Reyes said on Oct. 5, the day President Joe Biden and Republican Gov. Ron DeSantis held a joint news conference and damage assessment tour starting in Fort Myers.

Ian's heavy rains brought 3 inches of water inside a small home she shares with Luis Reyes, a full-time employee of Catholic Charities in the Diocese of Venice.

Elizabeth Reyes finds herself leaping between worries: What will become of her pets? What to do about her rotting home and its contents? What about all the

family pictures, and all the felled trees and the garden? How long will she and Luis need to rent their new Airbnb apartment in Naples, a 40-minute drive south?

And not least of all: What about the extra gasoline expense that will incur at a time when fuel supplies remain spotty in parts of Lee County?

"Our next steps are to get everything out of the house, redo the walls, floors, vanities, dressers and clean up the outside so it's not dangerous to my grandson, who is autistic and puts everything in his mouth," she said, reaching for a wedding portrait of her Puerto Rican-born parents.

"Photos are a big thing with us," she said. "My father passed away in 1969 in Chicago, the only thing we have left are photos. I have seven brothers and two sisters and my mom is 88 years old. Thank God her house wasn't affected, so some of the family are camped out there."

Meanwhile, Catholic Charities of Venice is helping foot the bill for the apartment rental in Naples.

"I am so thankful to God that it wasn't worse, the community is coming together, and our family is coming together," said Reyes.

Meanwhile, Reyes said she isn't able to work and earn her teaching fee while area schools and normal life are all on hold. She works with disadvantaged youth as an art instructor at the Quality Life Center in Fort Myers.

Near the Reyes home, at the Elizabeth Kay Galeana Catholic Charities Center in Fort Myers, the CEO of Catholic Charities

in the Diocese of Venice, Eddie Gloria, was loading roofing tarps onto the back of his personal vehicle and getting ready to check on a few local families in crisis.

In addition to managing the flow of donated resources at some 13 local Catholic Charities distribution sites, the agency is coordinating a fast-moving flow of incoming material resources, while also looking after agency staff and Church employees who themselves are living the emergency, according to Gloria.

The agency was moving from the assessment stage to a more operational stage as it came into focus where there are the most needs.

When Ian plowed into southwest Florida, the top gust recorded by a National Weather Service station was 155 mph at the Punta Gorda airport north of Fort Myers.

Gloria said the easiest way to understand where the damage is greatest is in terms of the central corridor of Fort Myers and Lee County along with dispersed pockets of rural communities. These areas suffered flooding as river waters spilled over into neighboring housing.

"We found that we could not get [emergency] products right after the storm as there was a lot of chaos and logistical problems, but finally the state organized itself and supplies are arriving," Gloria said.

The agency's disaster response specialists are moving ready-to-eat meals, water, tarps, baby items and nonperishable foods into the community by drive-up operations and delivery, he said.

The next stage for Catholic Charities

here, Gloria added, will be sourcing additional forklifts and forklift operators to manage the flow of donations.

There also are local parishes and Knights of Columbus volunteers running their own emergency response programs effectively, and Catholic Charities is supporting those parishes with donated goods and bottled water.

At the same time that Catholic Charities was setting up distribution sites, Gloria and his staff also created a phone tree to check on employees, five of whom, including the Reyes family, suffered severe damage to their home and property. Some may not have house insurance.

Gloria reasons that if the agency can take care of its own, it can turn around and help take of the community.

After checking on the Reyes family, Gloria planned to drive out to a flooded farm in Sarasota County where a group of six to 10 farmworker families were believed to be stranded, living in a barn and with nowhere else to go.

"We are now getting into the grueling work of cleaning up and reaching out to families to let them know we want to help the community and partnering with other groups," he said, "What helps is that we have the backing of the diocese."

"We have been through disasters before and our parishes will be a linchpin," Gloria added.

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