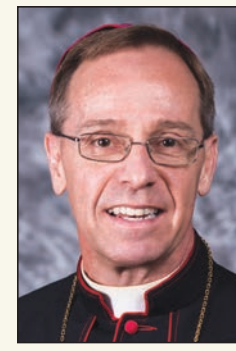




The

Criterion

Serving the Church in Central and Southern Indiana Since 1960



Christ the Cornerstone

Like St. Luke, let's proclaim our salvation in Christ, page 5.

CriterionOnline.com

October 18, 2024

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As the campus minister of the Catholic community at Butler University in Indianapolis, Cheyenne Johnson, right, has helped deepen the faith of the college's Catholic students, including Ellie Cornn, a senior from St. Ambrose Parish in Seymour. (Photo by John Shaughnessy)

An invitation and a prayer help campus minister share God's grace and joy with college students

By John Shaughnessy

The October morning began with a blend of nervousness and hope for Cheyenne Johnson.

As she helped to set up a table near a busy walking path through Butler University in Indianapolis, Johnson wondered and worried about whether her plan would connect with the students who were hustling to class with 100 or more thoughts, concerns and deadlines racing through their minds.

As the campus minister of the college's Catholic community, 25-year-old Johnson had formed her plan around a simple approach that has often worked with college students—offer them free food and drink.

It's worked with the Sunday Suppers that she hosts after the Sunday afternoon Mass on campus, where students come to enjoy meals from Yats, Chipotle, Cracker Barrel and Panda Express. Now, she hoped the offer to enjoy a cup of apple cider and some candy would lure them to consider a deeper invitation—an invitation that was detailed in bold letters on a sign on the table, "TAKE A PRAYER, LEAVE A PRAYER."

"The idea is to unite the campus in prayer," Johnson says. "It's just a very easy way to meet people, too, and invite them to come and leave a prayer request and take one to pray for their fellow students. I always get nervous when we do things like this. I don't know how people are going to react."

See COLLEGE, page 8

Bishop Rhoades: Theological, ecclesiological balance needed in discussion of synodality

VATICAN CITY (OSV News)—For more than three years, the Church has been undergoing a universal process of listening and dialogue, from the parish level to the national level to the halls of the Vatican itself.



Bishop Kevin C. Rhoades

This process, known familiarly now as "synodality," has culminated in two October sessions during which more than 350 delegates from around the world have met, shared, prayed and discerned together.

This 16th ordinary Synod of Bishops, subtitled formally as "For a Synodal Church: Communion, Participation, Mission," will wrap up at the end of this month.

On Oct. 11, toward the end of the second week, OSV News spoke with Bishop Kevin C. Rhoades of Fort Wayne-South Bend, Ind., one of the bishop-delegates from the United States, about how the meeting was going at its halfway point.

OSV News: How are you finding this October's synod to be different from last October's?

Bishop Rhoades: "First of all, I understand the methodology having experienced it last October. So in that sense, it's easier. They did make some changes last year with the 36 or so working groups. Each one gave a report to the whole assembly. That was rather tedious. So now that has been reduced, and they've organized it by language groups that get together the reporters of each of the language groups ... and then they make a presentation. So it's not 36 reports. Instead, it's like seven, which

See SYNOD, page 10

Editorial cartoonist Gary Varvel shares pro-life message at Celebrate Life dinner

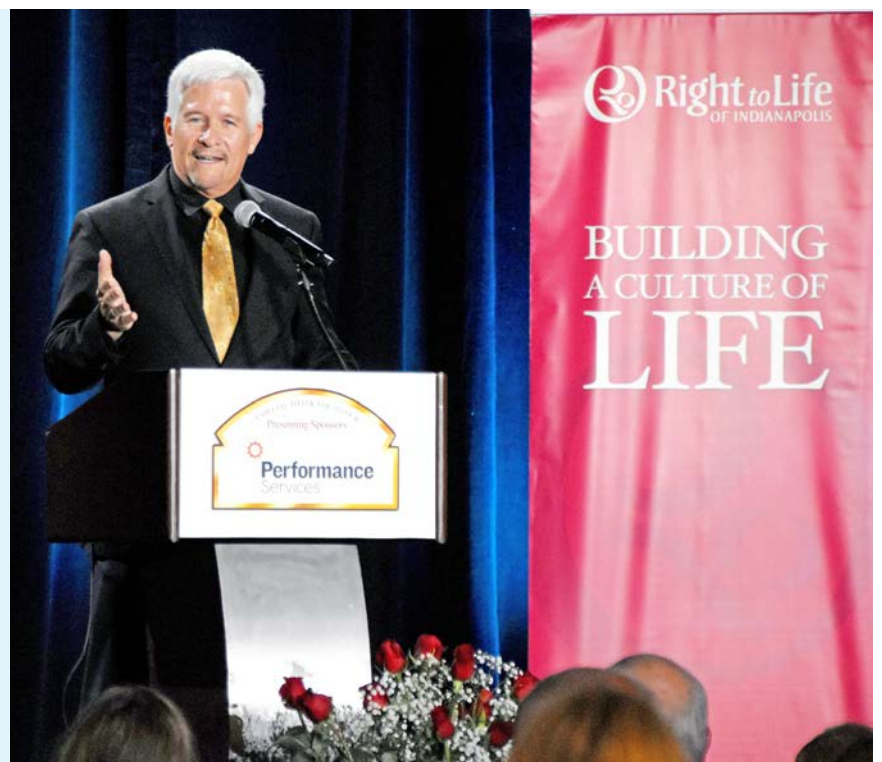
By Natalie Hoefler

There is no question that abortion is a grave issue. So, it might seem odd that Right to Life of Indianapolis (RTLTI) chose a cartoonist as the keynote speaker for its Celebrate Life fundraiser dinner this year.

But that person was no comic strip illustrator. It was editorial cartoonist Gary Varvel, whose Christian values inform his pro-life stance—a stance he is not

See RIGHT TO LIFE, page 9

Editorial cartoonist Gary Varvel presents his keynote address during the RTLTI Celebrate Life dinner at the Indianapolis Marriott Downtown on Oct. 1. (Photo by Natalie Hoefler)



Helene Relief



Students of St. Mary-of-the-Knobs School help load donations onto a truck that will be sent to the Diocese of Knoxville, Tenn., to provide relief to victims of Hurricane Helene. Future loads will be sent there and to the Diocese of Raleigh, N.C., and to Augusta, Ga. The effort is being coordinated by St. Mary-of-the-Knobs parishioner Tammy Becht in conjunction with Catholic Charities of the Knoxville and Raleigh dioceses and a donation-networked Baptist church in Augusta. Donations will be accepted at St. Mary-of-the-Knobs Church, 5719 St. Marys Road, in Floyds Knobs, from 10 a.m.-2:30 p.m. on Oct. 18, 3-6:30 p.m. on Oct. 19, 8 a.m.-1:30 p.m. on Oct. 20 and 8 a.m.-4 p.m. on Oct. 21 (look for the trailer or pod in the parking lot); and at Mount St. Francis Center for Spirituality, 101 St. Anthony Dr., in Mt. St. Francis, from 8 a.m.-4 p.m. Mon.-Fri. and before and after the 10 a.m. Sunday Mass (no end date set). Clothing items needed include socks, underwear, hats, gloves and winter coats (no other clothes). Other items: sleeping bags, tents, tarps, generators, charcoal and camp stoves. For more information, go to yoursmk.org. (Submitted photo)



Public Schedule of Archbishop Charles C. Thompson

October 19–26, 2024

October 19 – 10 a.m.
Pastoral Planning Listening Session at St. Anthony of Padua Parish, Clarksville

October 19 – 2 p.m.
Confirmation Mass for youths of St. Michael Parish, Charlestown; St. Francis Xavier Parish, Henryville; St. Anthony of Padua Parish, Clarksville; and St. Mary Parish, New Albany, at St. Anthony of Padua Church

October 20 – 1 p.m.
Confirmation Mass for youths of Holy Family Parish, New Albany; St. Bernard Parish, Frenchtown; St. John the Baptist Parish, Starlight; St. Mary Parish, Navilleton; St. Mary-of-the-Knobs Parish, Floyd County; and St. Michael Parish, Bradford, at St. Mary-of-the-Knobs Church

October 20 – 5 p.m.
Confirmation Mass for youths of Our Lady of Perpetual Help Parish, New Albany; Most Sacred Heart of Jesus and St. Augustine parishes, Jeffersonville; St. John Paul II Parish, Sellersburg; St. Joseph Parish, Corydon; and St. Mary Parish, Lanesville, at Our Lady of Perpetual Help Church

October 22 – 10 a.m.
Fall Clergy and Parish Life Coordinator Business meeting at St. Joseph Parish, Jennings County

October 22 – 2 p.m.
Council of Priests meeting at St. Joseph Parish, Jennings County

October 23 – 7 p.m.
Confirmation Mass for youths of Our Lady of the Greenwood Parish, Greenwood, at SS. Peter and Paul Cathedral, Indianapolis

October 24 – 10 a.m.
Leadership Team meeting at Archbishop Edward T. O'Meara Catholic Center, Indianapolis

October 24 – 6:30 p.m.
Mass for National Catholic Network *de Pastoral Juvenil* at SS. Peter and Paul Cathedral

October 25 – 6 p.m.
Marian University Annual Gala at JW Marriott, Indianapolis

October 26 – 10 a.m. CST
Diaconate ordinations at Saint Meinrad Archabbey Church, St. Meinrad

October 26 – 2 p.m. CST
Pastoral Planning Listening Session at St. Boniface Parish, Fulda

Listening sessions in Spanish for planning process set for Nov. 5, Nov. 21

Criterion staff report

Listening sessions in Spanish that are part of a pastoral planning process for the archdiocese will take place in Indianapolis and New Albany in November.

The Indianapolis area listening session will take place from 6:30-8:30 p.m. on Nov. 5 at the Archbishop Edward T. O'Meara Catholic Center, 1400 N. Meridian St., in Indianapolis.

The New Albany Deanery listening session will be from 6:30-8:30 p.m. on Nov. 21 at St. Mary Parish, 415 E. Eighth St., in New Albany.

The process, which is expected to take place for two years, is aimed at answering three questions: "Where are we today?"; "Where is God calling us to be?"; and "How will we get there together?"

Archdiocesan leaders have noted that answering the three questions will involve attentive listening, prayerful discernment and collaborative engagement.

In answering the question, "Where are we today?" archdiocesan Catholics are asked to consider what the challenges and opportunities facing the Church in central and southern Indiana are at this time.

The question, "Where is God calling us to be?" is an

invitation to discern prayerfully where the Holy Spirit is leading the faithful of the archdiocese.

Finally, the question, "How will get there together?" is a call to take concrete action to help the Church in central and southern Indiana arrive at where God is calling us to be.

Catholics across the archdiocese will also be invited to provide feedback on action plans developed in a later step of the planning process by a committee guiding the pastoral planning process. It is made up of diverse Catholics from across central and southern Indiana and is led by Archbishop Charles C. Thompson. †

Programada la sesión de escucha en español para el proceso de planificación el 5 y 21 de noviembre

Reportaje del personal del *The Criterion*

En noviembre se llevarán a cabo sesiones de escucha en español que son parte de un proceso de planificación pastoral para la arquidiócesis en Indianápolis y New Albany.

La sesión de escucha en el área de Indianápolis se llevará a cabo de 6:30 a 8:30 p. m. el 5 de noviembre en el Centro Católico Arzobispo Edward T. O'Meara, 1400 N. Meridian St., en Indianápolis.

El 21 de noviembre se llevará a cabo una sesión de escucha en español en New Albany. La sesión está pautada de 6:30 a 8:30 p.m. en la parroquia de Santa María, 415 E. Eighth St., en New Albany.

El proceso tendrá una duración prevista de dos años y pretende responder tres preguntas: "¿Dónde nos encontramos hoy?"; "¿hacia dónde nos llama Dios?"; y "¿cómo llegaremos juntos?"

Los dirigentes de la Arquidiócesis han señalado que responder a las tres preguntas implicará una escucha atenta, un discernimiento orante y un compromiso de colaboración.

Al responder a la pregunta "¿Dónde nos encontramos hoy?", se pide a los católicos de la Arquidiócesis que consideren cuáles son los retos y las oportunidades que enfrenta la Iglesia en el centro y el sur de Indiana en este momento.

Por otro lado, la pregunta "¿Hacia dónde nos llama

Dios?" es una invitación a discernir en oración hacia dónde conduce el Espíritu Santo a los fieles de la Arquidiócesis.

Por último, la pregunta "¿Cómo llegaremos juntos?" es una llamada a emprender acciones concretas para ayudar a la Iglesia del centro y el sur de Indiana a llegar adonde Dios nos llama a estar.

También se invitará a los católicos de toda la Arquidiócesis a compartir su opinión sobre los planes de acción elaborados en un paso posterior del proceso de planificación por el comité que guiará el proceso de planificación pastoral. Dicho comité está formado por diversos católicos de todo el centro y el sur de Indiana y dirigido por el arzobispo Charles C. Thompson. †



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Catholic legal professionals gather at cathedral for annual Red Mass

By Sean Gallagher

Catholic judges, attorneys and other legal professionals gathered on Oct. 1 at SS. Peter and Paul Cathedral in Indianapolis for the annual Red Mass sponsored by the St. Thomas More Society of Central Indiana.

Archbishop Charles C. Thompson was the principal celebrant of the liturgy. Red vestments are worn at the Mass for legal professionals in a tradition going back to the Middle Ages in which they call upon the inspiration of the Holy Spirit in their work at the beginning of a new legal term in the fall.

The St. Thomas More Society encourages Catholic legal professionals to make their faith the basis of all they do in practicing law. It is named after the 16th-century English lawyer and statesman who died as a martyr after refusing to accept King Henry VIII as head of the Church in England.

At a dinner at the Archbishop Edward T. O'Meara Catholic Center following the liturgy, John Floreancig, general counsel and chief executive officer of the Indianapolis Legal Aid Society and a member of St. Michael the Archangel Parish in Indianapolis, was given the St. Thomas More Society's Man for All Seasons Award.

It takes its name from the title of the 1956 play by Robert Bolt about More, which was made into an Academy Award-winning movie in 1966.

'Resolutely determined'

In his homily at the Mass, Archbishop Thompson reflected on More in relation to a passage from the Gospel of St. Luke that was proclaimed during the liturgy. The passage described Christ as "resolutely determined" to journey to Jerusalem, even though he knew that he would suffer and die there (Lk 9:51).

The archbishop noted that More was similarly resolute in his "fidelity to Catholic teaching, even when it meant the loss not only of his status but of his life, refusing to allow himself to be driven by emotion, ideology or personal gain."

With judges from across central Indiana seated before him in their black judicial robes, Archbishop Thompson reflected on challenges facing legal professionals today.

"A bishop recently commented on the impact of social media, that we are currently being over-informed and overwhelmed while stripped of any sense of wonder and awe—the gifts of the Holy Spirit," Archbishop Thompson said. "We need wonder and awe in our lives. We need time to step back from all that is pushing us—to reflect, to be reminded of God's grace at work in our lives, that we're never alone."

In concluding his homily, the

archbishop encouraged his listeners to continue to strive to have their faith undergird all they do in practicing law.

"Amid the daily grind and hardship of decision-making, legal practice and striving to overcome injustice, let us never tire of remaining resolutely determined to be Christ-centered, not ideologically-centered, self-centered or agenda-driven," Archbishop Thompson said. "As such, may we never lose sight of the dignity of persons, the sacredness of life, the joy of the Gospel, the power of prayer, justice tempered with mercy and the wisdom of the Holy Spirit at work in our midst."

Serving 'the least of these' in law

Floreancig has sought to put these principles into practice daily in his professional life in leading the Indianapolis Legal Aid Society for the past 30 years.

The organization, according to its website, seeks to serve "the most vulnerable members of the central Indiana community: the elderly and persons with a physical and/or mental disability, children and their caretakers, and low-income individuals who otherwise would not receive legal help."

In an interview with *The Criterion* after the Red Mass and dinner, Floreancig noted how his work in law has affected his faith.

"The challenges we face, the individuals we serve, often in moments of crisis," he said, "have given me countless opportunities to witness the Holy Spirit's presence."

"Seeing people reclaim their dignity through legal representation reinforces my belief in the power of service. Each day, I am reminded of Christ's call to serve 'the least of these' and how vital it is to uphold the values of compassion, justice and mercy."

At the same time, Floreancig said his faith has helped him be a better lawyer.

"It has shaped my approach to decision-making, reminding me that every choice must be made in the spirit of service and with an eye toward the common good," he said. "In moments of difficulty, my faith has provided clarity and the strength to persevere, always striving to fulfill our mission of helping the vulnerable and marginalized."

Floreancig was grateful for being honored by the St. Thomas More Society.

"For over 30 years, I have worked in legal aid, striving to ensure that our work goes beyond the law because it is rooted in service to our community," he said. "Knowing that this recognition comes from those who understand law as a deeper vocation, a calling to serve others, makes it special."

"Even further, this honor, along with the simple existence of the St. Thomas



Archbishop Charles C. Thompson processes into SS. Peter and Paul Cathedral in Indianapolis on Oct. 1 at the start of the annual Red Mass of the St. Thomas More Society of Central Indiana. Standing at the front of the congregation are judges wearing their black judicial robes. (Photos by Sean Gallagher)

More Society, reinforces the idea that when faith and legal practice are intertwined, they can contribute to a more just and compassionate society."

Having practiced law for more than 30 years, Floreancig had words of encouragement for young law students and attorneys to make faith the basis of their work.

"The practice of law is not just about knowing statutes and precedents, it is about the real impact you can make in people's lives," he said. "Grounding your work in faith will give you a deeper sense of purpose. It will remind you that you are called to serve, not just your clients, but the broader community and that you are an instrument of justice and peace in a world that sorely needs both."

'An absolutely beautiful, beautiful soul'

MaryEllen Bishop, an attorney in Indianapolis who was a law school classmate of Floreancig, was glad to attend the Red Mass and dinner at which he was honored.

"He's an absolutely beautiful, beautiful soul," said Bishop, a member of St. Elizabeth Ann Seton Parish in Carmel, Ind., in the Lafayette Diocese.

Specializing in estate law, Bishop said her faith "helps me understand that it's very important just to help people."

"I work with families who are in the grieving process," she said. "So, I find my faith very important in that."

At the dinner, Judge Kent Apsley, a member of St. Vincent de Paul Parish in Shelby County, told *The Criterion* about how faith, for him, serves as the foundation of all the aspects of his work in law.

"It all flows from there," said Apsley, who serves in Shelby Superior Court 1



Patrick Price, an attorney and a member of St. Thomas Aquinas Parish in Indianapolis, attends the Red Mass on Oct. 1 with his son Isaac.

in Shelby County. "If your faith is solid, then your ethics should be solid, and your work ethic should be solid as well. It's all so intertwined."

Attending the Red Mass, he said, helps him be renewed in these principles.

"You often can feel alone in this job," Apsley said. "It's nice for me to know that there are other attorneys and judges out there who share my faith and values. It's really special." †



John Floreancig, center, poses with Archbishop Charles C. Thompson, left, and Judge David Certo on Oct. 1 in the Archbishop Edward T. O'Meara Catholic Center in Indianapolis after receiving the Man for All Seasons Award from the St. Thomas More Society of Central Indiana. Certo, a judge of the Marion County Superior Court, is president of the St. Thomas More Society.

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

Editorial



Led by children, Pope Francis arrives for an ecumenical prayer service with participants in the Synod of Bishops on Oct. 11 in the Square of the Roman Protomartyrs at the Vatican. The square, just south of St. Peter's Basilica, is the site where St. Peter and other Christians were martyred in the first century under the Emperor Nero. (CNS photo/Vatican Media)

Finding beauty, goodness and truth through the Church

The synodal journey that we are on as God's holy people takes us through many different pathways. Some are difficult to navigate. Others lead us astray. Still others are dead ends that force us to start over again. Jesus has told us that he (and he alone) is the Way, the Truth, and the Life (Jn 14:6), but we often have trouble finding the path that allows us, first of all, to connect with him, and then to follow him.

There are three signposts that confirm we have chosen the right path, the Way that is Jesus. These signs are beauty, goodness and truth. If we find any or all of these, they can lead us to Christ. If we reject or ignore any or all of these signposts, we can find ourselves wandering—lost, confused and very much alone.

Beauty points us to God because it reflects and reveals the glory of the Trinity. Whether we are looking at an amazing sunset, the majesty of the Grand Canyon or a beautiful newborn baby, if we can see with the eyes of faith, hope and love, we will be shown the way to heaven. Anyone who truly contemplates God's creation with eyes wide open or who gazes at a magnificent work of art without prejudging its meaning is given a window into the mystery at the heart of everything. Beauty shows us the face of God and invites us to become one with him.

Goodness points us to God because we recognize in our heart of hearts that the way to God cannot be arbitrary, cruel or vindictive. Where goodness is, where we find honesty, integrity and justice, we find pathways to God.

The Old Testament tells the stories of women and men who were righteous—often in spite of their all-too-human weaknesses and sins.

The New Testament introduces us to a man, Jesus, and his mother Mary who were without sin and who, therefore, only did what was right and good. By gazing at them, and by imitating them, we can find our way. By becoming “everyday saints” (people who are not perfect but who strive to always do “the next right thing”), we can find paths that will lead us to perfection even if we

never fully realize it in this life.

Truth points us to God by cutting out all that is false, self-serving and destructive in our daily lives. Genuine truth is not relative (“your truth or my truth”). It is grounded in reality (the way things are) and it reflects what things actually mean.

It takes wisdom to perceive truth, and the only way to be really wise is to be born again in the Holy Spirit. Because we have been given the gift of intelligence, we can reason our way to the truth. But like the disciples of Jesus immediately after his resurrection, we desperately need the gift of the Holy Spirit to enlighten us and allow us to discover the richness and power of the mysterious truth that is God himself.

Beauty, goodness and truth lead us to God. If we fail to heed these signposts on our synodal journey, we risk losing our way. Fortunately, Christ gave us the Church, his own body, to guide and direct us on our pilgrim journey. The Scriptures (God's word), the sacraments (signs that cause what they signify), the liturgy (expressions of thanks and praise to God), and the pastoral life of the Church (ministries of comfort, communion and social justice) are all meant to help us find our way to God.

We have a choice. We can participate fully in our Catholic way of life, allowing the tradition and teaching of the Church to support us in the search for beauty, goodness and truth. Or we can go our separate ways.

The witness of Mary and all the saints urges us to take the high road, the synodal road of communion participation and mission. If we choose another way, we may get there eventually (by the grace of God), but we will miss out on the expressions of beauty, goodness and truth that are so essential to our Catholic way of life.

This is what synodality is all about. It is about journeying together, rather than wandering in the dark alone. It is about sharing with our sisters and brothers the beauty, goodness and truth that we discover as we walk together following in the footsteps of Jesus Christ.

—Daniel Conway

Be Our Guest/Laura Kelly Fanucci

Like the calendar, ‘liturgical living’ can guide our lives and Church seasons

During the past 15 years, I've witnessed the rise of “liturgical living” in Catholic circles. Websites, social



media, books, home décor and subscription boxes abound to help families celebrate the Church year at home—with party supplies and recipes for every feast day under the sun.

But liturgical living is for adults, too.

The *Catechism of the Catholic Church* notes the centrality of the liturgical year for all who follow Christ: “The Church, ‘in the course of the year, ... unfolds the whole mystery of Christ from his Incarnation and Nativity through his Ascension, to Pentecost and the expectation of the blessed hope of the coming of the Lord’ ” (#1194).

More good news: there's no need to buy or do anything elaborate to grow in your practice of liturgical living. Celebrating the Church year can be as simple as changing your prayer habits in small ways or incorporating the liturgical seasons into daily life.

For example, start by noticing what you already do at home to mark the changing seasons in the Church: Advent candles, Christmas or Easter decorations or special food for holidays. You might try adding one or two practices in the coming year to deepen your celebration of the liturgical seasons.

One easy idea is to change your prayer habits each month. Start your daily prayer with the Hail Mary in October, in honor of Our Lady of the Rosary. Pray your own short litany of favorite saints each day in November or pray by name for loved ones who have died.

Another idea that appeals to young and old is bringing the outside inside. Nature's seasons often echo the Church year. To connect with God's creation, gather a small beauty from the natural world to create a reminder to pray at your table or desk. Flowers, leaves, seeds, rocks or shells—whatever is native to your area—can inspire us to thank God for nature's cycles and liturgical seasons.

Celebrating sacred seasons doesn't just mean decorating for high holidays. One small change—napkins, candles, flowers or artwork—can bring the current liturgical color into your home. For years, I've been using thrift store napkins (purple, white, green, red and pink) and prayer cards cut from religious catalogs to make a simple centerpiece on our kitchen table.

Liturgical living isn't limited to home either, especially if you spend much of the day on the go. In November, you could say a short prayer whenever you pass a church or cemetery, in honor of our beloved dead. In December, pray “Come, Lord Jesus” whenever you see a Nativity scene.

When planning your calendar for

work or home, check online to see what saints' feast days are coming soon. You might start by marking memorials that connect with your name, nationality, parish or particular devotion. Beyond birthdays, remember family and friends in prayer on their baptism anniversary or wedding anniversary, too. (Not sure when your own baptismal anniversary falls? Contact the parish where you were baptized to check the records.)

Young adults, single people, engaged or married couples, empty nesters, widows and widowers—the liturgical year is a gift that belongs to all of us, not just kids making Sunday school crafts.

Every Christian can access and grow from the joy that comes in celebrating the sacred seasons. Following the liturgical year is not one more thing “to do,” but a way to live. Clearly, the best way is to keep the liturgy at the center of your life—so when you prioritize Mass on Sunday, you're already doing it!

But God is always beckoning us deeper into the life of faith. Contemplating the truths held in the liturgical year can help us to keep Christ's dying and rising—the paschal mystery—at the heart of our faith. Try one new

thing this season, a prayer or practice that can draw your faith into daily life: your own Ordinary Time.

(Laura Kelly Fanucci is an author, speaker and founder of *Mothering Spirit*, an online gathering place on parenting and spirituality.) †

Liturgical living isn't limited to home either, especially if you spend much of the day on the go. In November, you could say a short prayer whenever you pass a church or cemetery, in honor of our beloved dead. In December, pray “Come, Lord Jesus” whenever you see a Nativity scene.

Letters Policy

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

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

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

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

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

Send letters to “Letters to the Editor,” *The Criterion*, 1400 N. Meridian Street, Indianapolis, IN 46202-2367. Readers with access to e-mail may send letters to criterion@archindy.org. †

ARCHBISHOP/ARZOBISPO CHARLES C. THOMPSON



Christ the Cornerstone

Like St. Luke, let's proclaim our salvation in Christ

Jesus received them and spoke to them about the kingdom of God, and he healed those who needed to be cured. (Lk 9:11)

Today, Oct. 18, is the feast of St. Luke the Evangelist. Through St. Luke's Gospel and his Acts of the Apostles, our understanding of the *kerygma* (the core meaning of the New Testament) is greatly enriched.

St. Luke was not one of the 12 Apostles, but we know that he traveled with St. Paul on his apostolic journeys (2 Tm 4:10-11).

Church tradition also affirms that Luke was close to Mary, the mother of Jesus. In fact, his Gospel describes incidents in the life of the Holy Family that many believe can only have come from the personal recollections of Mary. These include the annunciation, the visitation with Elizabeth, the adoration of the shepherds in Bethlehem, Christ's circumcision, the finding of the boy Jesus in the temple and more.

Luke also describes our Lord's ascension into heaven, and he gives us some insight into Mary's contemplative role in the early Church when he says that after her Son's ascension "she

persevered in prayer" (Acts 1:14).

St. Luke is an ideal evangelist because he both proclaims the good news of our salvation in Christ and lives it himself as a missionary disciple. What he proclaims—the *kerygma* (from the Greek word meaning "proclamation")—can be synthesized in several sermons given by St. Peter and St. Paul and recorded by Luke in the Acts of the Apostles.

The basic content of sermons in Acts is that Jesus is the chosen Messiah of God, the One who was promised. Although he was crucified, he rose gloriously from the dead and appeared to his disciples. Now, having been exalted at the right hand of the Father through his ascension, Jesus summons everyone to himself. This good news requires a response from us: it demands that we repent of our sins, accept baptism and live the new life that Christ is offering.

When we hear this simple but powerful proclamation, we cannot help but be amazed. Truly the Holy Spirit is speaking through St. Luke to communicate the good news of our redemption!

Tradition tells us that St. Luke was a physician who had studied the art and science of healing the body. Clearly, his

closeness to St. Paul and to our Blessed Mother also educated him in the spiritual healing that comes from Christ by the power of the Holy Spirit.

Many of St. Luke's stories in his Gospel account and in the Acts of the Apostles describe the healing that comes from faith in a spiritual power that is far greater than anything known to the earthly sciences—then or now. As St. Luke writes:

"A great crowd of his disciples and a large number of the people ... came to hear him and to be healed of their diseases; and even those who were tormented by unclean spirits were cured. Everyone in the crowd sought to touch him because power came forth from him and healed them all" (Lk 6:17-19).

Here in the Archdiocese of Indianapolis, we are blessed to have parishes named for the four evangelists: Matthew, Mark, Luke and John. These parish communities remind us that we are all called to be "Spirit-filled evangelizers," which is Pope Francis' term for our baptismal responsibility to share our faith with others.

Many Catholics are reluctant evangelizers. Too often, we hesitate to speak openly and enthusiastically about

our faith—either because we are unsure about the teachings of the Church, or because we lack confidence in our ability to give credible witness to what Catholicism means in our lives.

In his apostolic exhortation "*Evangelii Gaudium*" ("The Joy of the Gospel"), Pope Francis urges us to overcome this hesitation. He reminds us that this is precisely what Jesus commanded his followers to do as he ascended into heaven. To his timid, reluctant disciples, Jesus said:

"You will receive power when the Holy Spirit comes upon you, and you will be my witnesses in Jerusalem, throughout Judea and Samaria, and to the ends of the earth." When he had said this, as they were looking on, he was lifted up, and a cloud took him from their sight" (Acts 1:8-9).

We, too, can become confident witnesses to the truth of our salvation in Christ. By meditating on the words of St. Luke and the other New Testament writers and by living our faith in our daily lives in simple, humble ways, we, too, can be Spirit-filled evangelizers. We can proclaim the truth with love, and we can share with others the good news that Christ has set us free! †



Cristo, la piedra angular

Como san Lucas, proclamemos nuestra salvación en Cristo

Y cuando la gente lo supo, le siguió; y él les recibió, y les hablaba del reino de Dios, y sanaba a los que necesitaban ser curados. (Lc 9:11)

Hoy, 18 de octubre, celebramos la fiesta de San Lucas Evangelista. Mediante el evangelio según san Lucas y sus Hechos de los Apóstoles ampliamos y enriquecemos nuestra comprensión del kerigma (el significado central del Nuevo Testamento).

San Lucas no fue uno de los doce Apóstoles, pero sabemos que viajó con san Pablo en sus peregrinaciones apostólicas (2 Tm 4:10-11).

La tradición de la Iglesia también afirma que Lucas estaba muy unido a María, la madre de Jesús. De hecho, su Evangelio describe incidentes de la vida de la Sagrada Familia que muchos creen que solo pueden proceder de los recuerdos personales de María. Entre ellos figuran la Anunciación, la visita a Isabel, la adoración de los pastores en Belén, la circuncisión de Cristo, el hallazgo del niño Jesús en el templo y otros.

Lucas describe también la Asunción de Nuestro Señor a los cielos, y nos da una idea del papel contemplativo de María en la Iglesia primitiva cuando dice que, tras la Ascensión de su Hijo, "perseveraban unánimes en oración" (Hch 1:14).

San Lucas es un evangelista ideal porque proclama la Buena Nueva de nuestra salvación en Cristo y la vive como discípulo misionero. Lo que proclama—el kerigma (de la palabra griega que significa "proclamación")—puede sintetizarse en varios sermones pronunciados por san Pedro y san Pablo y recogidos por Lucas en los Hechos de los Apóstoles.

El contenido básico de los sermones de los Hechos es que Jesús es el Mesías elegido por Dios, el prometido. Aunque fue crucificado, resucitó gloriosamente de entre los muertos y se apareció a sus discípulos. Ahora, exaltado a la derecha del Padre por su ascensión, Jesús convoca a todos hacia sí. Esta Buena Nueva exige una respuesta de nuestra parte: exige que nos arrepintamos de nuestros pecados, aceptemos el bautismo y vivamos la vida nueva que Cristo nos ofrece.

Cuando escuchamos esta sencilla pero poderosa proclamación, no podemos menos que asombrarnos. Verdaderamente, el Espíritu Santo habla a través de San Lucas para comunicarnos la Buena Nueva de nuestra redención.

La tradición nos dice que san Lucas era un médico que había estudiado el arte y la ciencia de curar el cuerpo. Evidentemente, su cercanía a san Pablo, y a nuestra Santísima Madre también

le educó en la curación espiritual que viene de Cristo por el poder del Espíritu Santo.

Muchos de los relatos de san Lucas en su Evangelio y en los Hechos de los Apóstoles describen la curación que proviene de la fe en un poder espiritual que es supera por mucho las ciencias terrenales, entonces o ahora. Como escribe san Lucas:

"Y descendió con ellos, y se detuvo en un lugar llano, en compañía de sus discípulos y de una gran multitud de gente de toda Judea, de Jerusalén y de la costa de Tiro y de Sidón, que había venido para oírle, y para ser sanados de sus enfermedades; y los que habían sido atormentados de espíritus inmundos eran sanados. Y toda la gente procuraba tocarle, porque poder salía de él y sanaba a todos" (Lc 6:17-19).

Aquí, en la Arquidiócesis de Indianápolis, tenemos la suerte de contar con parroquias que llevan el nombre de los cuatro evangelistas: Mateo, Marcos, Lucas y Juan. Estas comunidades parroquiales nos recuerdan que todos estamos llamados a ser "evangelizadores llenos del Espíritu," que es el término del Papa Francisco para nuestra responsabilidad bautismal de compartir nuestra fe con los demás.

Muchos católicos son

evangelizadores reacios. Con demasiada frecuencia, dudamos en hablar abiertamente y con entusiasmo de nuestra fe, bien porque no estamos seguros de las enseñanzas de la Iglesia, bien porque no confiamos en nuestra capacidad para dar un testimonio creíble del significado del catolicismo en nuestras vidas.

En su exhortación apostólica "*Evangelii Gaudium*" ("La alegría del Evangelio"), el Papa Francisco nos insta a superar esta vacilación. Nos recuerda que esto es precisamente lo que Jesús ordenó hacer a sus seguidores cuando ascendió al cielo. A sus discípulos tímidos y reacios, Jesús les dijo: *"Recibiréis poder, cuando haya venido sobre vosotros el Espíritu Santo, y me seréis testigos en Jerusalén, en toda Judea, en Samaria, y hasta lo último de la tierra"* (Hch 1:8-9).

También nosotros podemos convertirnos en testigos seguros de la verdad de nuestra salvación en Cristo. Meditando sobre las palabras de san Lucas y de los demás autores del Nuevo Testamento, y viviendo nuestra fe en nuestra vida cotidiana de manera sencilla y humilde, también nosotros podemos ser evangelizadores llenos del Espíritu. Podemos proclamar la verdad con amor y compartir con los demás la Buena Nueva de que Cristo nos ha liberado. †

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 22

Immaculate Conception Church, 1 Sisters of Providence, Saint Mary-of-the-Woods, St. Mary-of-the-Woods. **Foundation Day Mass**, 11 a.m., Mass honoring Sisters of Providence founders, all are invited, free. Information: events.sistersofprovidence.org, 812-535-2952, provctr@spsmw.org.

St. Mary Church, 1331 E. Hunter Robbins Way, Greensburg. **Memorial Mass for Miscarried Babies**, 5:30 p.m., sponsored by Covenant Resources Miscarriage Ministry. Information, 812-212-3463, contactus@covenantresources.org.

October 24

Vigo County History Center, 929 Wabash Ave., Terre Haute. **4th Annual Cheers for Charity!**, 6-8:30 p.m., benefitting Terre Haute Catholic Charities, four-course dinner by Edibles Catering & Foods to Go, silent auction, live music, cash bar, \$130. Information, tickets: tinyurl.com/cheerstix24, 812-232-1447, option 3.

Our Lady of the Most Holy Rosary Parish, Priori Hall, 520 Stevens St., Indianapolis. **Defenders of Life: A Pro-Life Apologetics Workshop for Teens**, 6:30-8:30 p.m., Benjamin Ice, regional coordinator for Students for Life of America, presenting, snacks and drinks, activities for younger siblings and parents, RSVP requested, free. Information, RSVP: homeschoolers4life.indy@gmail.com.

October 25-27

Daughters of Charity, 9400 New Harmony Road, Evansville, Ind. (Diocese of Evansville). **Come and See Vocation Discernment Retreat**, Fri. 5 p.m.-Sun. noon CT, for single Catholic women ages 18-35, register by Oct. 18. Information, registration: 812-963-7563, sisterliz@doc.org.

October 26

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

St. Bartholomew Parish, 1306 27th St., Columbus. **Polidor 5K Run/Walk**, 8:30-10 a.m., benefitting ALFA literacy program in northern Haiti, \$20. Registration, information: 812-350-5250, saleeb9287@att.net, tinyurl.com/polidor24.

October 27

SS. Peter and Paul Cathedral, 1347 N. Meridian St., Indianapolis. **Filipino Mass**, 2-3 p.m., every fourth Sunday of the month, free. Information: mariasolito@gmail.com.

Monte Cassino Shrine, 13312 Monte Cassino Shrine Road (off S.R. 62), St. Meinrad. **Rosary Procession Pilgrimage**, 2 p.m. CT, Benedictine Brother Jean Fish presenting "Mary the comforter: In Anticipation of All Souls Day," includes sermon, rosary procession, Litany of the Blessed Virgin Mary, free. Advance information: 812-357-6501, khall@saintmeinrad.edu. Day-of information: 812-357-6611.

October 28

St. Joan of Arc Parish, 4217 Central Ave., Indianapolis. **Understanding and Responding to Abortion Tourism in Post-Roe America**, 7 p.m., organized by St. Joan of Arc Respect life, president of Illinois Right-to-Life MaryKate Zander presenting, free. Information: 317-797-1098.

November 1

Our Lady of the Greenwood Church, 335 S. Meridian St., Greenwood. **First Friday bilingual celebration of the Most Sacred Heart of Jesus**, Mass 6 p.m. followed by adoration until 9 p.m., sacrament of reconciliation

available. Information: 317-750-7309, msross1@hotmail.com.

St. John Paul II Church, 2253 St. Joe Road W., Sellersburg. **First Friday Devotion**, 11:40 a.m., litany, consecration to the Sacred Heart, Divine Mercy Chaplet followed by noon Mass. Information: 812-246-2512.

November 1-2

St. Agnes Parish, 1008 McLary Road, Nashville. **Christmas and Craft Bazaar**, Fri. 9 a.m.-5 p.m., Sat. 9 a.m.-3 p.m., crafts, Christmas décor and gifts, silent auction of gift baskets and trees, home-baked goods, youth group boutique, quilt raffle, free admission. Information: 812-988-2778, StAgnesNashville@gmail.com, StAgnesCatholicNashville.org.

November 2

SS. Francis and Clare of Assisi Parish, 5901 Olive Branch Road, Greenwood. **Parish Evangelization Enrichment Day**, 9 a.m.-3 p.m., for parishes with an evangelization team, hosted by the archdiocesan Office of Evangelization, Dominican Father Ben Keller presenting, includes apostolic resource fair, \$25 (self-pay or contact your parish to see if they will assume the cost). Information, registration: tinyurl.com/NovEvangEnrichment24, 317-236-1466, abardo@archindy.org.

St. John Paul II Church, 2253 St. Joe Road W., Sellersburg. **First Saturday Devotion**, 8 a.m., rosary, litany, consecration to the Immaculate Heart of Mary, confession 8-8:30 a.m. followed by 8:30 a.m. Mass. Information: 812-246-2512.

Calvary Mausoleum Chapel, 435 W. Troy Ave., Indianapolis. **All Souls Day Mass**, noon. Information: 317-784-4439, catholiccemeteries.cc.

Our Lady of Peace Cemetery and Mausoleum, 9001

Haverstick Road, Indianapolis. **All Souls Day Mass**, noon. Information: 317-574-8898, catholiccemeteries.cc.

St. John the Apostle Parish, 4607 W. State Road 46, Bloomington. **Holiday Craft Show**, 9 a.m.-3 p.m., lunch served starting 11 a.m., 35 craft vendors, bake sale, door prizes, free admission. Information: 812-876-1974, nothingfancyceramics@gmail.com.

St. Martin of Tours Parish, 1720 E. Harrison St.,

Martinsville. **Christmas Bazaar**, 9 a.m.-3 p.m., variety of items for sale, crafts, Christmas cookies and caramels by the pound, homemade baked goods, cash raffle, handmade quilt wall hanging door prize, hourly door prizes, food and drinks, carry-out available, free admission. Information: 765-342-6379, parishoffice@stmtours.org.

Our Lady of the Most Holy Rosary Church, 520 Stevens St., Indianapolis. **Fauré Requiem Mass**,

1 p.m., choral and orchestral presentation of composer Gabriel Fauré's "Requiem" performed during traditional Latin Mass, free. Information: 317-636-4478, info@holyrosaryindy.org.

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

Wedding Anniversaries

CLETUS AND PRISCILLA (BRISCOE) GETTELFINGER, members of St. Michael Parish in Bradford, celebrated their 65th wedding anniversary on Sept. 5.

The couple was married in St. Bernard Church in Frenchtown on Sept. 5, 1959.

They have 10 children: Bernadette Irish, Roxanne Lambert, Meritha Monarco, Andria Renfrow, Joy Sill, Michelle Whittaker, Alex, Christopher, Matthew and Stephen Gettelfinger.

The couple also has 31 grandchildren and 31 great-grandchildren.



JAMES AND SUSAN (EVANS) SILER, members of Immaculate Heart of Mary Parish in Indianapolis, will celebrate their 65th wedding anniversary on Oct. 24.

The couple was married in Blessed Sacrament Church in Midland, Mich., on Oct. 24, 1959.

They have five children: Jill Chapman, Kari Kusmierz, Kristin Sue, David and Paul Siler.

The couple also has 16 grandchildren and eight great-grandchildren.



JOSEPH AND MARY (GROSS) CANNELLO, members of St. Patrick Parish in Salem, celebrated their 50th wedding anniversary on Feb. 23.

The couple was married in St. Gertrude Church in Chicago, Ill., on Feb. 23, 1974.

They have three children: Joy, Adam and the late Brian Cannello.

The couple also has five grandchildren and one great-grandchild.



STEVE AND PHYLLIS (LOVISCEK) FON, members of St. Malachy Parish in Brownsburg, celebrated their 50th wedding anniversary on Sept. 13.

The couple was married in St. Michael the Archangel Church in Indianapolis on Sept. 13, 1974.

They have five children: Sara Cline, Katie Poole, Betsy Walker, Anna and Stephen Fon, Jr.

The couple also has five grandchildren.



DALE AND CAROL (HOFF) NIESE, members of St. Louis Parish in Batesville, celebrated their 50th wedding anniversary on Oct. 12.

The couple was married in St. Nicholas Church in Ripley County on Oct. 12, 1974.

They have three children: Kim Hornberger, Pam Rennekamp and Randy Niese.

The couple also has nine 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.

Retreats and Programs

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

November 1-3

Saint Meinrad Archabbey Guesthouse, 200 Hill Dr., St. Meinrad. **Integrating Catholic Faith and Patient Care in Today's World**, Benedictine Father Simon Herrmann and pediatric oncologist Dr. David Freyer presenting, \$300 single, \$425 double. Registration: 812-357-6611, saintmeinrad.org/retreats.

November 2

Saint Meinrad Archabbey Guesthouse, 200 Hill Dr., St. Meinrad. **Photography Basics: Camera Composition and Technique**, 9 a.m.-3 p.m. CT, professional photographer Krista Hall presenting, \$55. Registration: 812-357-6611, saintmeinrad.org/retreats.

November 6

Oldenburg Franciscan Center, 22143 Main St., Oldenburg.

Contemplative Prayer, 2-3:30 p.m., Franciscan Sister Olga Wittekind presenting, freewill donation. Information, registration: 812-933-6437, center@oldenburgosf.com, oldenburgfranciscancenter.org.

November 8-10

Saint Meinrad Archabbey Guesthouse, 200 Hill Dr., St. Meinrad. **Spiritual Poverty and the "Magisterium of Frailty,"** Benedictine Father Adrian Burke presenting, \$300 single, \$425 double. Registration: 812-357-6611, saintmeinrad.org/retreats.

November 15

Oldenburg Franciscan Center, 22143 Main St., Oldenburg. **A Day of Quiet Renewal**, 9 a.m.-4 p.m., \$20, \$80 with spiritual direction. Information, registration: 812-933-6437, oldenburgfranciscancenter.org.

November 15-17

Saint Meinrad Archabbey Guesthouse, 200 Hill Dr., St. Meinrad. **The Passion Narrative of Mark's Gospel**, Benedictine Father Eugene Hensell presenting, \$300 single, \$425 double. Registration: 812-357-6611, saintmeinrad.org/retreats.

Mother of the Redeemer Retreat Center, 8220 W. State Road 48, Bloomington. **Christ Centered Counsel for Everyday Difficulties**, 5 p.m. Fri.-10 a.m. Sun., Friars of the Immaculate Father Terrance M. Chartier facilitating, \$241 for single, \$302.90 double, \$369.08 triple, \$433.12 quadruple, includes four meals and room for two nights, commuters \$50.70 includes lunch and dinner on Sat. Information, registration: 812-825-4642, ext. 1, motheroftheredeemer.com. †

Catholic Charities USA launches Hurricane Milton relief fund

(OSV News)—As Hurricane Milton took aim at Florida just days after Hurricane Helene, Catholic Charities USA (CCUSA) launched a dedicated disaster relief donation campaign.

CCUSA—the official domestic relief agency of the Catholic Church in the U.S. and a member of Caritas Internationalis, the Church’s global network of humanitarian outreaches—announced the fund on Oct. 9 as Milton churned across the Gulf of Mexico toward Florida with maximum sustained winds of 130 miles per hour.

The hurricane fluctuated in intensity and was a Category 4 by midday on Oct. 9, but it made landfall as a powerful Category 3 storm at 8:30 p.m. (EST) on Oct. 10 near Siesta Key, Fla., a barrier island next to Sarasota, bringing heavy rain, strong winds and powerful storm surges.

Milton flooded neighborhoods, destroyed homes and ripped the roof off Tropicana Field, home stadium for the Tampa Bay Rays baseball team. The field had been set up to shelter first responders. More than 200,000 residents in the state were still without power early on Oct. 15, with a death toll of at least 23. Initially after the storm struck, more than 3 million residents were without power.

AP reported that ahead of Milton’s landfall, more than 130 tornado warnings associated with the storm were issued by National Weather Services offices in Florida.

Donations to the CCUSA relief fund can be made on the agency’s website at ccusa.online/milton; by texting MILTON to 20406; or by mailing checks to CCUSA at 2050 Ballenger Ave, Suite 400, Alexandria, Va., 22314. Information about additional ways to give can be obtained by contacting CCUSA at 800-919-9338 or donations@catholiccharitiesusa.org.

“What we can say is the storm was significant, but thankfully, this was not the worst-case scenario,” Florida Gov. Ron DeSantis said early on Oct. 10 during a news briefing from the State Emergency Operations Center in Tallahassee. “The storm did weaken before landfall, and the storm surge, as initially reported, has not been as significant overall as what was observed for Hurricane Helene.”

Bishop Gregory L. Parkes of St. Petersburg closed Catholic schools and early childhood centers through Oct. 11.

The Diocese of Orlando closed its chancery and schools, with its Catholic Charities sites providing post-hurricane support by distributing ready-to-eat meals, tarps and water.

Milton hit Florida as the region is still struggling to recover from Hurricane Helene, which killed at least 230 across six states in September.



A drone view shows a destroyed beach house in Manasota Key, Fla. on Oct. 11, after Hurricane Milton made landfall on Oct. 9. As homeowners assessed damage to their property, about 200,000 customers in Florida remained without power on the morning of Oct. 15. (OSV News photo/Ricardo Arduengo, Reuters)

The National Hurricane Center reported that Milton weakened to a Category 1 storm as it swept through the state “and moved offshore.”

President Joe Biden—who approved requests for federal emergency declarations from Florida Gov. Ron DeSantis and Marcellus W. Osceola, Jr., chair of the Seminole Tribe of Florida—took an aerial tour over storm-battered parts of Florida on Oct. 13. He later delivered remarks in St. Pete Beach, one of the many communities along the west-central coast of Florida reeling after the one-two punch of hurricanes Helene and Milton.

In its Oct. 9 announcement, CCUSA said that “100% of all funds raised will be allocated to local Catholic Charities agencies, which will provide

critical relief—including shelter, food and other humanitarian aid—to displaced and suffering members of their communities.

“Our brothers and sisters urgently need our prayers and our support as Hurricane Milton brings life-threatening conditions to Florida communities, some of which are still reeling from Hurricane Helene,” CCUSA president and CEO Kerry Alys Robinson said.

So far, CCUSA has distributed more than \$1.9 million to Catholic Charities agencies in states affected by Hurricane Helene, and the agency said it “will stand by these communities through the long-term recovery.”

The agency said it responds to more than 60 disasters every year, ranging from hurricanes and tornadoes to fires and floods. †

March for Life unveils 2025 theme: ‘Every Life: Why We March’

WASHINGTON (OSV News)—The March for Life Education and Defense Fund on Oct. 10 unveiled the theme for its upcoming event: “Every Life: Why We March.”

The 52nd annual March for Life is scheduled for Jan. 24, just days after the winner of the 2024 presidential election will be inaugurated, and it comes amid what the group’s president, Jeanne Mancini, described as a time of “confusion and erroneous messaging” about abortion.

The theme, Mancini told reporters at a media briefing, was selected because the group believes “we really deeply want to do everything possible to encourage that we’re on the right side of history, that

we’re in this for the long game, and that we need to lean in.

“Our theme is returning to the basics,” she said, adding, “This year in particular, the topic of abortion has emerged as a major political conversation, both on the national stage and in households across America. So we want to go back to the very basics on showing why life is important. So we plan to return to some of the fetal development truth that we know, just facts, biological facts, that we know to show the beauty of the unborn child. We plan to draw people together in unity, and we plan to just encourage people, really, to know that they’re in this for the long game.”

Mancini said in her travels to

state marches, she has encountered discouragement among the group’s supporters about the political landscape just two years after the Supreme Court reversed the *Roe v. Wade* decision that prompted the original 1974 March for Life, especially when it comes to ballot measures, which have so far eluded pro-life activists. Voters in Ohio, California, Kentucky, Michigan, Montana, Vermont and Kansas either rejected new limitations on abortion or expanded legal protections for it as the result of ballot measures since *Roe* was overturned, and 10 more will be on the ballot on Nov. 5.

As a result, the group wanted “just to return to the basics, pro-life 101,

and especially within that some fetal development, but the fact that every life has inherent human dignity from the moment of conception. Because it seems like our culture [has] forgotten [that] right now, and that is so important.”

Jennie Bradley Lichter, who was named in September as the group’s president-elect and who will take the reins of the organization after the Jan. 24 event, told reporters she was drawn to the role because “I’ve always loved the March for Life. I love its positive spirit. I love its joyfulness and its youthfulness and the *esprit de corps* [the common spirit], and I love the doggedness of people who come year after year after year, even when it’s snowing.” †

World Mission Sunday will be celebrated on Oct. 20; pope reminds Catholics we are called to be missionaries

Criterion staff report

Uniting Catholics worldwide in prayer, solidarity and support for the Church’s mission efforts, World Mission Sunday will be celebrated on Oct. 20 this year.

Pope Francis chose the theme for this year’s celebration, “Go and Invite Everyone to the Banquet.” The theme reflects “the inclusive and urgent call to bring God’s love to everyone,” according to the website for The Pontifical Mission Societies, which coordinates the Church’s missionary efforts.

In choosing the theme, Pope Francis thanked missionaries around the world and reminded Catholics that Jesus called everyone to be a missionary for God.

“I take this opportunity to thank all those missionaries who, in response to Christ’s call, have left everything behind to go far from their homeland and bring the good news to places where people have not yet received it, or received it only recently,” Pope Francis said.

“Let us not forget that every Christian is called to take part in this universal mission by offering his or her own witness to the Gospel in every context, so that the whole Church can continually go forth with her Lord and Master to the crossroads of today’s world.”

The donations that are collected for World Mission Sunday during Masses on the weekend of Oct. 19-20 go, in their entirety, to support churches, hospitals, schools and vocations in countries where the Church is new, young or poor.

“Meant to be held in every parish in the world, the proceeds benefit 1,150 territories where the Gospel has not yet been received, has been only recently embraced, or is courageously upheld in the face of persecution,” noted the website for The Pontifical Mission Societies.

To donate online for World Mission Sunday, visit the website for The Pontifical Mission Societies, www.onefamilyinmission.org/wms. †

Marian University to host Gold Mass for scientists on Nov. 7

Marian University will host a Gold Mass at 5:30 p.m. on Nov. 7 at the St. Joseph Chapel on its campus at 3200 Cold Spring Rd., in Indianapolis.

A Gold Mass is a liturgy to honor the work of scientists and seek the grace of God in their work.

Prior to the Mass, a reception and gathering will take place at 4 p.m. at Marian’s Evans Center Atrium. At 4:30 p.m., a presentation titled “Time and Eternity: Physics, Theology and Reflections” will be given by Fernanda Psihas, a particle physicist and a research associate at Fermi National Accelerator Laboratory in Batavia, Ill.

For more information, contact Dr. Chris Nicholson at cnicholson@marian.edu. †

COLLEGE

continued from page 1

Moments later, a line formed at the table, leading Johnson to smile and say, “It makes me happy. It’s good to see people coming up, people we don’t know, too.”

Standing nearby and helping with the effort, 21-year-old Karla Flores understands the lure of the prayer approach for students.

“You could be having a bad day and having someone keep you in their thoughts and prayers is great,” says Flores, a senior from Chicago. “Just the fact that they see us out here doing this is just something that brings a smile to their face and maybe makes them think a little bit about other people—and what they’re struggling with. And for those who end up leaving a prayer intention, I think it just brightens their day to know someone will be thinking about them and keeping them in their prayers.”

‘I’ve always thought of my faith as family’

Johnson knows the power of both prayer and invitation in her own life, including during her time as a student at Butler where she graduated in 2021 with majors in music and elementary education and a minor in Chinese.

Raised as a Southern Baptist, she found herself searching for a different faith direction as a teenager. She became drawn to the Catholic Church because of its teaching that the Eucharist is the body and blood of Jesus.

During her early years as a student at Butler, she reached out to the campus minister of the college’s Catholic community. And older Catholic students reached out to her during a time she felt alone, inviting her to different events. It all led to her participating in the Rite of Christian Initiation of Adults (RCIA) program and entering into the full communion of the Church on April 8, 2018.

Her faith on fire, Johnson has put her plans on becoming a teacher on hold. She’s now in her second year as the campus minister for the Butler Catholic Community.

“Throughout the course of college, I just continued to fall more in love with Jesus—and the desire to live in mission after I graduated. I was looking at working with college students,” she says. “My biggest desire is just for them to come to know and love Jesus more, to help them build habits to deepen their relationship with him.”

The Butler students who helped with the “TAKE A PRAYER. LEAVE A PRAYER” outreach say that their Catholic faith and Johnson are tremendous blessings as they navigate their college years.

At 21, Ellie Cornn leans on that combination in her senior year at Butler.

“My Catholic faith means really everything to me,” says Cornn, a member of St. Ambrose Parish in Seymour. “It’s such a great start to my day. And whenever we get to do programming like this, it’s just amazing.”

“My Catholic faith has been such a needed thing in my time at school, especially with all the uncertainty now of applying to physical therapy schools. There’s a lot of unknown, and with that unknown I need some consistency and some community lifting me up. And this is that for me. It’s a little bit of home. And I’ve always thought of my faith as family. It’s something my family has always done. And being able to develop that here, it’s something that I need.”

Shelby Ponce shares that feeling.

“If it weren’t for the community that I’ve found in my Catholic faith and just my faith in general, I genuinely wouldn’t be here,” says Ponce, a 21-year-old senior from Palos Verdes, Calif. “It’s gotten me through so much, good and bad. I’ve made lifelong connections with some of these amazing people that I’ve met because of my faith and because of their faith.”

She has a special appreciation for Johnson.

“Oh my gosh, Cheyenne is amazing. She has turned our entire program around. Now we have a Catholic community here. Now we have Mass every Sunday for certain. We have adoration weekly. We have confessions weekly,” Ponce says. “Those are things we didn’t have access to before. For me, having access to the sacraments means so much because I don’t have a car on campus. She has made a lot of things possible, and it’s amazing.”

‘Just seeing their joy’

In many ways, at this point in her life, Johnson seems to be living one of the framed messages in her office: “Perhaps this is the moment for which you were created.”

She strives to bring young people closer to God on a campus where about 1,100 students—about 20% of Butler’s student body—are Catholic and about 100 regularly come to the Sunday afternoon Mass.

In that effort, she praises the help of Butler’s part-time chaplain Father James Brockmeier, whom she describes as “awesome.” Still, Father Brockmeier is limited in his time on campus as he also serves as the director of the archdiocese’s Office of Worship and as rector of SS. Peter and Paul Cathedral in Indianapolis.

The days can be long for Johnson.

“I feel there’s a need for me to be at everything, which means I end up being on campus really late and then really early the next morning some days. That’s hard,” she says. “But



Cheyenne Johnson has found her purpose in striving to help Catholic students at Butler University in Indianapolis draw closer to God. (Photo by John Shaughnessy)

when you see the determination and perseverance of the students for their faith, it reminds me—especially on nights when I just want to go home—to say, ‘No, this is a good thing.’

“It reminds me to just slow down and be in the moment and dive into Scripture together. And we have quite a few of our first-year students coming to adoration. They’ll stay the entire hour. Seeing how committed they are inspires me to keep coming.”

Johnson constantly searches for different ways for students to make connections—with each other, with her, with God.

Beyond opportunities for Mass, confession and eucharistic adoration, she has planned a bonfire, a barn dance, a trip to an apple orchard and a spiritual retreat this fall.

“It’s meeting people where they are and inviting them,” she says. “Any event that involves food is typically successful. Sometimes, there are deep conversations that happen at these events. And then other times, it’s just the friendships that are formed that can lead to something deeper—maybe an invite to a Bible study—and they continue to grow from there.”

“For me, the joy comes in just getting to walk with the students. I lead a Bible study on Thursday nights for a few girls. It’s just so fun. It ends up being two hours long when it’s supposed to be an hour. We spend the first 30 minutes with everyone just talking about what’s been happening in the past week. Just seeing their joy. And then sitting down to study Scripture. It’s been really great to have that time, just to grow with them and help them to grow in community and in their love of Jesus.”

She had that same feeling on that October morning when she and a group of Catholic students at Butler invited others to take a prayer request, and to leave one. As students stopped by the table, one of Johnson’s prayers was answered.

“Just seeing people grow in their faith and being excited about it always makes me so happy. It’s very difficult, but it’s also a great joy to have a front-row seat into people’s lives, to be able to see the ways God is working in their lives.” †

‘For me, the joy comes in just getting to walk with the students. I lead a Bible study on Thursday nights for a few girls. It’s just so fun. It ends up being two hours long when it’s supposed to be an hour. We spend the first 30 minutes with everyone just talking about what’s been happening in the past week.’

—Cheyenne Johnson, campus minister of the Catholic community at Butler University in Indianapolis

Pope and Zelenskyy discuss repatriation of Ukrainian captives

VATICAN CITY (CNS)—Pope Francis and Ukrainian President Volodymyr Zelenskyy met for the third time since Russia’s full-scale invasion of Ukraine, focusing their discussion on the repatriation of Ukrainian nationals held in Russian captivity.

“The issue of bringing our people home from captivity was the main focus of my meeting with Pope Francis,” Zelenskyy posted on X after the Oct. 11 meeting at the Vatican. “We are counting on the Holy See’s assistance in helping to bring back Ukrainians who have been taken captive by Russia.”

In Rome as part of a 36-hour tour of Europe, which included stops in the United Kingdom, France and Germany, Zelenskyy visited the Vatican on the morning after meeting with Italian Prime Minister Giorgia Meloni.

His meeting with the pope in the library of the Apostolic Palace lasted 35 minutes and was followed by discussions with officials from the Vatican Secretariat of State. According to a Vatican statement issued after the meetings, the talks covered “the state of

the war and the humanitarian situation in Ukraine, as well as the ways in which it could be brought to an end, leading to just and stable peace in the country.

“In addition, some matters relating to the religious life of the country were examined,” the statement continued.

Cardinal Pietro Parolin, Vatican secretary of state, visited Ukraine in July and met with Zelenskyy; the cardinal and Archbishop Paul R. Gallagher, Vatican foreign minister, met with the president after his meeting with the pope.

Without making specific mention of Ukraine, a post from Pope Francis’ account on X following the meeting stated that “all nations have the right to exist in peace and security. Their territories must not be attacked, and their sovereignty must be respected and guaranteed through peace and dialogue.”

Pope Francis and President Zelenskyy last met in southern Italy on June 14 on the sidelines of the Group of Seven summit. Zelenskyy had also met with the pope at the Vatican in May 2023 and, in February 2020, before Russia’s large-scale invasion of Ukraine.

While Pope Francis and Vatican officials have previously expressed the Holy See’s willingness to act as a mediator between Russia and Ukraine, Zelenskyy has publicly enlisted the Vatican’s support in arranging the return of Ukrainian civilians captured by Russia.

After Russia released 10 prisoners in June, including two priests, the Ukrainian president publicly recognized the Holy See’s efforts in mediating the release in a post on X.

In his post after the Oct. 11 meeting with the pope, Zelenskyy noted the death of Ukrainian journalist Viktoria Roshchyna in Russian captivity reported by officials in Kyiv. “Many other journalists, public figures, community heads from occupied territories and ordinary people who were captured during the Russian occupation remain in Russian captivity,” he wrote on X.

Pope Francis confirmed in April 2023 that the Holy See had acted as an intermediary in several prisoner exchange negotiations between Russia and

Ukraine. Italian Cardinal Matteo Zuppi of Bologna was appointed by the pope to serve as his peace envoy for Ukraine and has been working to secure the return of Ukrainian children taken into Russia.

As he did during his visit in May 2023, Zelenskyy presented the pope with a gift highlighting the plight of Ukrainian children affected by the war. He gave the pope an oil painting on Oct. 11 titled, “The Bucha Massacre. Marichka’s Story,” depicting a young girl found amid the devastation in the Ukrainian city of Bucha. During his previous visit, Zelenskyy gave the pope a poster resembling a Marian image with a dark figure where the child Jesus would normally be to commemorate the 243 children who died during the first 58 days of Russia’s full-scale invasion.

In return, the pope gave the president a bronze sculpture depicting a flower budding between bricks and inscribed with the words, “Peace is a fragile flower,” as well as a book on Ukrainian Catholics persecuted during the Soviet era. †

RIGHT TO LIFE

continued from page 1

afraid to proclaim in his nationally syndicated work.

“Yeah, I draw cartoons that are not funny,” the Danville resident told the crowd of nearly 1,000 gathered at the Indianapolis Marriott Downtown on Oct. 1. “Sometimes I’m trying to make a point that is not funny, and this [abortion] is not a funny issue.”

His address was part of an evening that included updates on the pro-life cause in Indiana, speeches and awards.

Right to Life of Indianapolis president Marc Tuttle began the event with praise for Indiana’s national example as a state that protects life.

‘We want people to choose to love life’

“Indiana is really leading the way in the country as far as laws to protect newborns, laws to protect moms, and most importantly, support for moms,” said Tuttle.

Thanks to those laws, he added, by the end of the year the state’s 2024 abortion rate is expected to stand at about 100—versus an annual average of 8,000 in years past.

“That’s fantastic news,” said Tuttle.

“But we also know that there’s 8,000 moms out there who need help. And we know that the women are seeking chemical abortions online. We know that women are heading across the state lines for abortion.

“So, our educational mission here at Right to Life of Indianapolis—our efforts to educate the youth, get in front of the high schools, be there on college campuses, be there at the state fair, be there at the churches—that educational mission is now more important than ever, because we want people to choose to love life long before they’re ever faced with a choice for abortion.”

Nearly 400 high school and college students were among the crowd. Together they gave a standing ovation after 17-year-old Sara Cabrera of St. Thomas More Parish in Mooresville delivered her RTLI high school oratory contest-winning speech.

They crowd also applauded for RTLI volunteer Missy Fisher of St. Luke the Evangelist Parish in Indianapolis, who received the organization’s Charles E. Stemming, Sr., Pro-Life Award.

And this year’s Respect for Life Award—the organization’s highest honor—was presented to the Indiana Knights of Columbus for their many pro-life efforts, including a program to equip pregnancy care centers with ultrasound machines.

At one point in Varvel’s talk, two large screens displayed one of his editorial cartoons depicting a woman and a doctor looking at an ultrasound image of a child in the woman’s womb.

“She’s saying, ‘My body, my choice,

right?’ ” Varvel described. “And the doctor points to the image of the baby and says, ‘Uh, this is your baby’s body.’

“And that’s the power of the ultrasound.”

‘We have kicked him out of our society’

That piece was one of several of Varvel’s pro-life editorial cartoons displayed during his talk. Having worked 16 years for the former *Indianapolis News*, 24 years for the *Indianapolis Star* and working currently as an editorial cartoonist for Creators Syndicate, Varvel had a vast number of images to choose from.

He used them, as well as stories and Scripture, to share the truth on pro-life topics like abortion, euthanasia, stem-cell research and more.

“God created man in his own image,” Varvel quoted from Genesis 1:27. And Psalm 139:13 notes it is God who “knits” each person in the womb, he added.

“The baby in the womb, from the moment of conception, is a human being,” he said. “Its DNA is different than the mother. It’s a different body. It’s not her body.”

Nevertheless, said Varvel, 73 million babies were aborted worldwide each year between 2015-2019, according to a Guttmacher Institute fact sheet.

“The creator of the universe created everything, and he created you and me. And he created the laws we are to live by. And we have kicked him out of our society. ...

“When you have a country that’s founded on biblical principles, and you remove the source of those principles, then what you end up doing is you create a secular society.”

‘I was the embryo’

Such a society allows the killing of unborn babies through abortion—which leads to a killing of the conscience, Varvel said.

To that point, he displayed a cartoon he published showing a pill bottle containing the abortion drug RU-486 (mifepristone). The label on the bottle notes the drug’s side effects: “Cramping. Bleeding. Deadening of conscience.”

Abortion also steals from the baby—and society—“God’s purpose for their life in this world,” Varvel added. “We are God’s workmanship created in Christ Jesus to do good work, which he had prepared in advance for us to do, and abortion steals all that away.”

Varvel also addressed the immoral use of aborted fetuses in embryonic stem-cell research to find a cure for Parkinson’s disease. He displayed another of his pieces to illustrate the point.

The image depicts a man and a baby talking in heaven. “I died waiting for embryonic stem-cell research to find a cure. What about you?” he says. The baby responds, “I was the embryo.”

Varvel received a call from a man a week after the cartoon was published.



On behalf of the Indiana Knights of Columbus, State Life Director Larry Kunkel, left, and State Deputy Scott Schutte, center, receive the Respect Life Award from Right to Life of Indianapolis (RTL) president Marc Tuttle during the RTLI Celebrate Life dinner at the Indianapolis Marriott Downtown on Oct. 1. (Photo by Natalie Hoefer)

“He said, ‘I have Parkinson’s disease.’ And I thought, ‘Oh, this is not going to be a fun conversation.’ ” Varvel recalled.

“Then he said this: ‘Would you mind if I make copies of your cartoon and share it with people? Because I don’t want to be the guy in your cartoon that has to explain to a child in heaven why my life is more important than theirs. ...’

“And that’s the power of the pen.”

‘We’re in a spiritual war’

Pro-life conversations do not always go so well, Varvel noted.

“I have had conversations with people who want to argue with me about this stuff,”

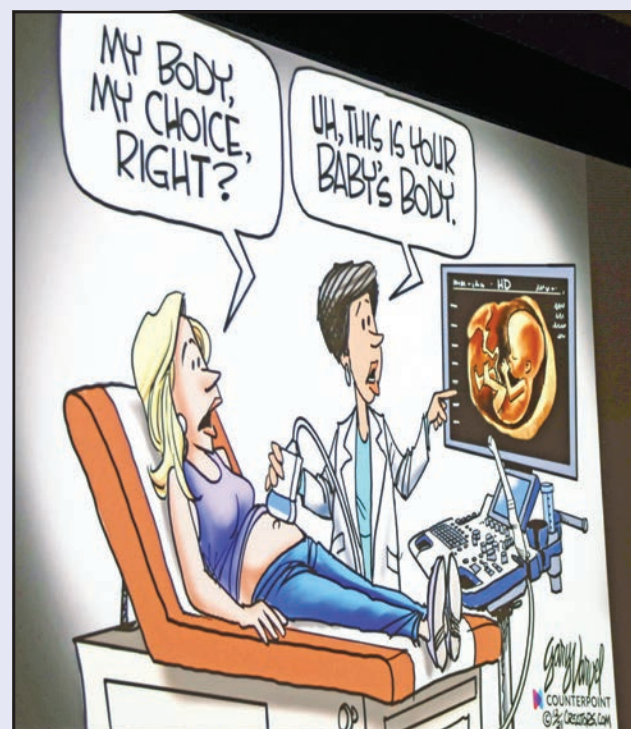
he said. “I can’t argue them out of their position. I can just tell them that, look, the science is not on your side. The science says it’s a human being. It’s alive from the time it’s conceived. It has a separate DNA.

“I can argue all of those things. I can argue with passages from the Bible. But I cannot make them believe it. That’s something only God can do.”

That fact is no reason to stop defending the sanctity of life, Varvel noted.

“We’re in a spiritual war,” he said. “We have to fight with spiritual tools, prayer, the Bible.”

And we have to show God’s love and mercy as well. To women in the crowd who might have had an abortion—and as advice for pro-life advocates to share with post-abortive women they



This pro-life editorial cartoon by Gary Varvel was displayed during the RTLI Celebrate Life dinner at the Indianapolis Marriott Downtown on Oct. 1. (Photo by Natalie Hoefer with permission from Gary Varvel)

encounter—Varvel turned to Scripture’s message of salvation.

“Jesus Christ paid for our sins, and he wants a relationship with you,” he said. “He wants to have you in his life. He wants you to come to him.

“Isaiah 43:25 says this: ‘I am he who blots out your transgressions for my own sake, and I will not remember your sins.’

“And Romans 5:8 says, ‘God demonstrated his love for us in this, that while we were still sinners, Christ died for us.’

“That’s great love.”

(For more information about Right to Life of Indianapolis or to donate, go to rtlindy.org, e-mail life@rtlindy.org or call 317-582-1526.) †

Pope praises Catholic group that advocates for abolition of death penalty

WASHINGTON (OSV News)—Catholic Mobilizing Network (CMN), a group that advocates for the abolition of capital punishment in line with Catholic teaching, marked the World Day Against the Death Penalty on Oct. 10 in an event at the Holy See’s apostolic nunciature in Washington with a message from Pope Francis praising its work to help transform society.

At its Justice Reimagined Awards and Celebration, the group honored the organization Witness To Innocence, comprised of exonerated death-row survivors fighting to end the death penalty, as well as Dale Recinella, a longtime prison minister for those on Florida’s death row.

In remarks to the gathering, Cardinal Christophe Pierre, apostolic nuncio to the United States, said, “On behalf of the Holy Father, I am grateful to the Catholic Mobilizing Network for responding to this call through your faithful field education, advocacy and prayer.” He described the group’s work as “in union with the pope and bishops under the leadership of gifted lay women and men, and in collaboration with people across the world ethnic and political spectrum of the Church today and society.”

He praised CMN for its efforts, which he said “is not seeking merely to score a political victory but is seeking

to build just relationships, promote accountability and help the transformation of society.”

Cardinal Pierre shared a message from Pope Francis praising the group’s advocacy “for the repeal of the death penalty and promotion of restorative justice in the United States of America.”

“He hopes that your efforts will continue to encourage all in the nation to recognize the inadequacy of capital punishment from moral as well as penal justice perspectives, and to support opportunities for reform and conversion for those convicted of crimes,” Cardinal Pierre said. “He is confident that in this way, the innate and fundamental dignity of all human beings will be recognized and respected. To all gathered for this event, the Holy Father invokes an abundance of Almighty God’s blessings.”

Metropolitan Archbishop Borys A. Gudziak of the Ukrainian Catholic Archeparchy of Philadelphia, who is also chair of the U.S. bishops’ domestic policy committee, said, “To oppose the death penalty is not being soft on crime. It is rather being strong on the dignity of life.”

Krisanne Vaillancourt Murphy, executive director of CMN, noted that in 2020, President Joe Biden became

the first U.S. president to have campaigned on an openly anti-death penalty platform, and suggested that the group would make a push in the post-election lame-duck period for him to honor that pledge.

“We know that President Biden is leaving office, and his Catholic faith is very important to him,” she said. “After the noise of the elections, we will need your help to amplify the clarion call to end the death penalty.”

That call, she said, “should be amplified in such a way that President Biden hears it and responds.”

Elsewhere in her remarks, Vaillancourt Murphy praised the evening’s honorees and said the group asks “for your help in building up storytellers and messengers who’ve been directly impacted by the criminal legal system, because it’s their courageous voices that change hearts and minds.”

In an Oct. 10 post on X, Pope Francis wrote that the death penalty “is always inadmissible, because it attacks the inviolability and dignity of the person.

“I appeal for its abolition in all countries of the world,” the pontiff said. “We must not forget that a person can repent and change, even up until the very last moment of their life.” †

Mission is common goal of synod and ecumenism, Pope Francis says

VATICAN CITY (CNS)—Halfway through the Synod of Bishops, Pope Francis and synod participants prayed that God would “remove the divisions between Christians” so that they could proclaim the Gospel together.



Pope Francis

The pope presided over a candlelight vigil on Oct. 11, the anniversary of the opening of the Second Vatican Council in 1962, and texts from council documents introduced the prayers of praise and the prayers of petition.

The synod participants at the prayer service included the 16 “fraternal delegates” representing Orthodox Churches and Anglican

and Protestant communities, as well as the Rome-based representatives of the Anglican, Methodist and Reformed communities to the Holy See and other Christian ministers and faithful in the city.

Pope Francis did not read the meditation he prepared for the service, although it was distributed and published on the Vatican website.

Halfway through the Synod of Bishops, Pope Francis

wrote, participants wanted to “express our shame at the scandal of division among Christians, the scandal of our failure to bear common witness to the Lord Jesus.

“This synod is an opportunity to do better, to overcome the walls that still exist between us,” the pope wrote.

The vigil took place in the Square of the Roman Protomartyrs, just south of St. Peter’s Basilica, which is the site where St. Peter and other Christians were martyred in the first century under the Emperor Nero.

The setting, the pope wrote, should “remind us that today, too, in many parts of the world, Christians of different traditions are laying down their lives together for their faith in Jesus Christ, embodying an ecumenism of blood.

“Their witness speaks more powerfully than any words, because unity is born of the cross of the Lord,” Pope Francis said.

Noting the anniversary of Vatican II, he said the council “marked the official entry of the Catholic Church into the ecumenical movement,” which was begun by mainline Protestant churches out of a conviction that the lack of unity among Christians was harming their ability to preach the Gospel.

The goal of the work for Christian unity is the same as the goal for the synod on synodality, Pope Francis

wrote. Both are focused on the mission Jesus gave to all his disciples to share the good news of salvation with everyone.

And, he said, in both ecumenical dialogue and the synodal process, “it is not so much a matter of creating something as it is of welcoming and making fruitful the gift we have already received” and sharing God-given gifts with each other for the benefit of all.

“Just as we do not know beforehand what the outcome of the synod will be, neither do we know exactly what the unity to which we are called will be like,” he said. However, Christians know that unity will be a gift of the Holy Spirit, and it will not destroy all differences between them, but allow diversity to enrich everyone.

Like the effort to make the Catholic Church more synodal—marked by respectful listening to the Spirit and each other and by a shared commitment to mission—the search for Christian unity, the pope said, “is a journey: it grows gradually as it progresses. It grows through mutual service, through the dialogue of life, through the cooperation of all Christians that ‘sets in clearer relief the features of Christ the Servant.’ We need to pursue the path of unity by virtue of our love for Christ and for all the people we are called to serve.” †

SYNOD

continued from page 1

is much easier. And then that gives more time for the plenary assembly, the discussions where individuals are allowed to address the whole body. I think it also allowed for more time in the working groups. So I think that was a definite improvement.”

OSV News: What about relationships?

Bishop Rhoades: “That’s the most enjoyable part of the synod for me. Last year, I met a lot of delegates, especially from Spain and Latin America, because I was in Spanish-language groups. This year, it’s all English. And so I’m meeting a lot of delegates that I didn’t meet last year from Africa, Asia and Eastern Europe. That’s probably what I enjoy the most. And it’s just fascinating to learn about the Church’s life in different countries and how diverse our challenges are. At the same time, there are also common issues that we deal with. So, you see things that we are all dealing with—challenges in the world and in the Church. But then you also see specific contexts where it really makes you, I think, build solidarity. I see the bishops from war-torn countries, for example. I’ve been sitting next to the Ukrainian major archbishop of Kiev and [discussing] the situation in Ukraine. And it makes us feel a closer bond in wanting to help spiritually and materially our brothers and sisters in these different countries.

“One of the themes of the synod that’s really been neat is called the exchange of gifts. And that was one of the subjects of our discussion in the last module. And I think that’s a very rich concept—that we have gifts to share with each other. I think, for example, of U.S. dioceses, including my own, where we have special relationship with the Church in some dioceses of Africa, where there truly is an exchange of gifts. They will provide priests for us because we don’t have enough. But then we will also provide—I visited there, and so it develops a relationship—financial help, but then a spiritual sharing and solidarity, even, between some of our Catholic schools here and there.

“And I think that’s a beautiful part of the catholicity of the Church and then how we can perhaps engage more deeply and more fruitfully in that exchange of gifts, because we’re all one body in Christ. And there’s a beautiful diversity, and at the same time, there’s a beautiful unity.”

OSV News: Is there something that’s happened this month that’s inspiring you to try different things or to do things a different way back in your diocese?

Bishop Rhoades: “The conversation in the spirit method, I think, has been very good. The idea of mutual discernment through prayer, making sure that when we have meetings where we’re working at making decisions, that we do so in the light of prayer, reflection on the word of God, and that we listen respectfully to one another.

“You know, I think sometimes we can tend to be too quick in trying to make decisions. We just want to get something out of the way. And that’s not a good way to discern because prudence, the virtue of prudence, which is really good decision-making, requires time. I mean, sometimes you have to make a fast decision. It depends on what you’re dealing with. But most of the time, there should be adequate time for reflection, for prayer and then to truly listen to every voice.

“I think we can adapt the method according to local contexts. I think sometimes we can be a bit scattered in what we’re talking about. I think sometimes there needs to be more focus on what you’re discussing. I think that’s

one of the challenges of the synod is staying on point because sometimes we can, in our interventions, we can be all over the place. So I think that’s a challenge for the synod leaders is to keep us focused. And I think that happens on other levels of the Church as well. That we truly be focused, but that we respectfully listen to each other and that hopefully we learn from each other. And in the end, the decision that is taken is wiser and, most importantly, a true discernment of the will of God. I mean, that’s what it’s all about. It’s discerning the will of God in particular situations.

“And the hierarchy has a role in that, obviously, the bishop. But it’s really important that we listen to the people, that we consult, that we engage others. At the same time, we do believe in the hierarchical constitution of the Church. So ultimately, for the life of a bishop, he needs to listen, to consult and also, though, recognize the mission he has received in the decision-making for the diocese.”

OSV News: What has Pope Francis’ role been at the synod?

Bishop Rhoades: “Pope Francis has been present for a number of the general congregations. And other than the homily that he gave at the opening Mass and at the penitential celebration, he hasn’t really given any other addresses at this point, other than leading us in prayer. But he’s there listening to the interventions.”

OSV News: What does it mean, do you think, to have his presence there among the delegates?

Bishop Rhoades: “It’s very special to have the Holy Father there when he’s able to be, because we know that he’s practicing what he’s preaching. He is there as the servant. He’s there as the bishop of Rome, the vicar of Christ, who is listening to the brother bishops and the other delegates. So I think that’s a wonderful example for us.”

OSV News: Some have expressed a concern that the synod is going to lead to conclusions that are too general and not specific enough. What do you think of that?

Bishop Rhoades: “At this point, it’s too early to tell. I think we’re still in the middle. I think there is a sense that we need to be more concrete. But when you think about the first two modules, they were more on the theoretical side, because the first module was on the foundations. The second was on relations. Now this third has gotten a little more particular because it’s on pathways. So it will be interesting to see. Will we have actual concrete recommendations? I think so. I can’t talk about what I anticipate those to be, but I think there will be.”

OSV News: What has surprised you about the synod so far?

Bishop Rhoades: “You hear so much about polarization in the Church or a lot of almost antagonism. And really, I don’t feel that at all at the synod. I really don’t. I feel that our unity in Christ and as Catholics is prominent. I know that there are some who voiced things that I would disagree with, but it’s always, you know, it’s been extremely cordial. I don’t know if I’d say that’s surprising, maybe, but it’s hopeful.”

OSV News: What else has struck you about the synod?

Bishop Rhoades: “I would add something, I’d say, on a theological level. I think it’s important that we be balanced in our theology and, specifically, ecclesiology when it comes to the discussion of synodality. I think it’s really important that we not just take some paragraphs from Vatican II documents in isolation from other ones.

Because then I think we have a lopsided or skewed understanding of synodality. I think, for example, [there is] a lot of emphasis on the Church as the people of God. And that’s chapter two of *‘Lumen Gentium.’* And that’s an important reality. But it shouldn’t be an imbalanced ecclesiology because the Church is also described by St. Paul and in the documents of the council as the body of Christ and the temple of the Holy Spirit. The whole first chapter of *‘Lumen Gentium’* is on the mystery of the Church. Second chapter, people of God. The third chapter is on the hierarchical constitution of the Church. And therefore, I think it’s really important that we have a balanced, a whole ecclesiology, not a partial one. Because I think otherwise, this is not going to bear good fruit.

“And I think that the importance of the sacrament of baptism has been highlighted, but we also have to remember that all the sacraments are ordered to the great sacrament, the Eucharist, and it’s the Eucharist that makes the Church. And there is a role for the sacrament of holy orders, where the priest represents Christ, the head and shepherd, high priest and bridegroom, of the Church. So I just think the balance is really important. And the danger that I would see is an imbalance, if one is only focused on the image of the Church as the people of God, or only on the sacrament of baptism. It has to be the complete vision of the Second Vatican Council, which was such a gift to the Church. And that vision is also communicated in the *Catechism of the Catholic Church.*”

OSV News: And that goes back to the role of decision-making.

Bishop Rhoades: “Exactly. And formation is really important. That’s a major theme that we had actually in our discussions today. And where does formation begin? It begins in the home. It’s formation for discipleship, to be disciples of Christ. And that means being formed by the word of God, not by a majority opinion; being formed as disciples of Jesus Christ, who is the revelation of the Father.

“And so when we speak about being formed as a synodal missionary Church, we’re almost presupposing that you’re formed as disciples of Christ who are formed by his word, not by public opinion or other things.”

OSV News: What is the danger if you go down the path of that kind of consensus?

Bishop Rhoades: “Subjectivism. Loss of the truth—it’s relativism. Those are the dangers. And if we’re truly going to be missionary and an evangelizing Church, the world needs the good news of the Gospel. It doesn’t need some political agenda. It needs the liberating truth of the Gospel. And we believe that truth has come to us through the Apostles and continues to be communicated in the Catholic Church.”

OSV News: This synod is different from others in the past because there are people other than bishops who can vote. What are your thoughts on that?

Bishop Rhoades: “I would say probably three-quarters of the voting delegates are bishops and one-quarter are not bishops. I’ve really enjoyed getting to know all the delegates, bishops and laity and religious, and I think with this being a consultative body to the pope, he’s decided to have a quarter of the voting delegates be non-bishops. I think that does raise questions about the episcopal office in relationship to synodality. I think it has raised some questions, but I think in the end, a synod of bishops is not a decision-making body. It’s a consultative body that the pope uses. So, therefore, I wouldn’t call it an exercise of the episcopal magisterium in that sense, otherwise it would be exclusively bishop members.” †

SIMPLY CATHOLIC

Catholics have a duty to promote the common good through voting

By Greg Erlandson and Lori Dahlhoff

(OSV News)—Voting: It is one of our most important responsibilities as citizens. Indeed, the Church teaches that there are three primary responsibilities of all citizens in democracies: to pay taxes, to defend their country and to vote.

Each of these responsibilities asks us to put the good of society and our fellow citizens above our individual desires and needs. Thus, a primary question we must answer as Catholic voters is whether the needs of the weakest and most defenseless among us are being addressed. In the voting booth, we have a privileged opportunity to contribute to our nation and promote the common good by bringing the values and teachings of our faith to bear on the issues facing our society.

The following is a frequently-asked-question guide on voting as a Catholic.

Q. Does the Church tell me whom I should vote for?

A. No. The Church does not tell us whom to vote for when we enter the voting booth. It does not endorse an official list of candidates or tell us which party Catholics should join or support. Instead, Catholics are to use their judgment and follow their well-formed consciences as they apply the teachings and core faith values of the Church to their voting choices.

As Catholics, following the challenging path of discipleship, we need to evaluate the issues and candidates in the light of our Catholic faith. Then, we are challenged to live out our faith by getting actively involved—by voting and engaging in other civic activities.

Q. How does my Catholic faith help me to make these choices?

A. We are taught from an early age to form our consciences in the light of Catholic teaching. “To follow one’s conscience” is often misunderstood as something that allows us to do whatever we want, or as following the “feeling” we have that something is right or wrong.

But our faith teaches us that “conscience is the voice of God resounding in the human heart, revealing the truth to us and calling us to do what is good while shunning what is evil” (from the U.S. bishops’ 2015 document “Forming Consciences for Faithful Citizenship,” #17, hereafter referred to as FC).

It is our responsibility as Catholics to form our consciences well by developing the virtue of prudence to discern true good in circumstances and to choose the right means of achieving it by maintaining a willingness and openness to seek what is right through studying Scripture and Church teaching by using our reason to study key issues in light of this teaching, and by prayerfully seeking to understand the will of God.

Q. What about the separation of Church and state? Can the Church ask me to vote according to my Catholic principles?

A. Our nation’s founders sought to “separate Church and state” in the sense of prohibiting the establishment of any particular faith community as the official religious body of the nation—not in the sense of forbidding religious organizations to address matters of grave importance to human welfare.

Building upon Scripture and the teachings of Church leaders and saints for centuries, our faith has clear principles for how best to achieve justice, peace and human dignity for all. Moreover, the Catholic moral tradition rests firmly on the natural law binding upon everyone, not just Catholics, and can be known through reason alone.

Q. What are the key principles that should guide us as we enter the voting booth?

A. Four principles of Catholic social doctrine are key to making practical judgments to do good and avoid evil in voting: Promoting and defending the dignity of the human person; supporting the family and subsidiarity in local, state and national institutions; working for the common good where human rights are protected and basic responsibilities are met; and acting in solidarity with concern for all as our brothers and sisters, especially the poor and most vulnerable.

Q. Is there anything Catholics must always reject?

A. As Catholics, we “may choose different ways to respond to compelling social problems, but we cannot differ on our moral obligation to help build a more just and peaceful world through morally acceptable means,

so that the weak and vulnerable are protected and human rights and dignity are defended” (FC #20).

Our faith reminds us that we must always reject and oppose “intrinsically evil” actions of any sort. Acts such as the taking of innocent human life are so deeply flawed that they are always incompatible with love of God and neighbor.

This is why the Church so strongly opposes abortion and physician-assisted suicide (euthanasia). In each case, the lives of the weak and the vulnerable are endangered, and there can be no good reason to allow the taking of these innocent lives or to vote for legislation that would allow these evils to result.

Likewise, the Church opposes other actions that both violate human dignity and are destructive of life, such as human cloning or the destructive research on human embryos.

The Church condemns genocide, torture, the targeting of noncombatants in acts of terror or war, and racism, for they also are severe violations of human rights and human dignity. Related concerns are excessive consumption of material goods, unjust discrimination and a narrow redefinition of religious freedom.

Q. If all of these are priorities, what is most important?

A. All of these issues are important, but they are not all morally or ethically equivalent. “The direct and intentional destruction of innocent human life from the moment of conception until natural death is always wrong and is not just one issue among many. It must always be opposed” (FC #28).

At the same time, issues such as war, the death penalty, racism and care for the poor and the immigrant are enormously important. “These are not optional concerns which can be dismissed” (FC #29).

Q. But if we must keep all of these principles in mind, is there going to be anyone who we can vote for?

A. Unfortunately, we are often forced to choose between two inadequate and flawed political agendas. It can be quite difficult to find candidates who align with our consciences on all of the key moral issues.

This is why the virtue of prudence is necessary when approaching the voting booth. This virtue helps us deliberate over the choices before us—to determine, in light of Church teaching and our well-formed consciences, who is most deserving of our support. In other words, in a world of imperfect choices, we must strive to make the best choice possible.

Where Catholics must be in agreement is that fundamental moral obligation we share: to “help build a more just and peaceful world through morally acceptable means, so that the weak and vulnerable are protected and human rights and dignity are defended” (FC #20).

Q. If no single party or candidate in a given election conforms to our key Catholic principles, what are we to do?

A. It is clear that one absolutely may not vote for a “candidate who favors a policy promoting an intrinsically evil act, such as abortion, euthanasia, assisted suicide, deliberately subjecting workers or the poor to subhuman living conditions, redefining marriage in ways that violate its essential meaning, or racist behavior, if the voter’s intent is to support that position” (FC #34).

But neither can one use a candidate’s opposition to such evils “to justify indifference or inattentiveness to other important moral issues involving human life or dignity” (FC #34).

There may be times when a voter selects a candidate



A voter casts a ballot at a polling station in Columbus, Ohio, on Nov. 7, 2023. Catholics are called to use their well-formed consciences in carrying out their responsibility as citizens in voting. (OSV News photo/Megan Jelinger, Reuters)

who holds an unacceptable position, but this can be done only for “truly grave moral reasons,” not just for partisan or personal interests. It may involve the prudential judgment that one candidate seems likely to do less harm or is more likely to pursue other positive priorities.

If, for a grave reason, we do vote for a candidate who holds positions contrary to fundamental moral goods, we have a duty to make our opposition to those positions heard. Writing letters, speaking up at forums, and participating in local party political activities are ways to steadfastly assert our Catholic values.

There may even be occasions when some Catholic voters feel that they must take “the extraordinary step of not voting for any candidate” (FC #36). This, too, is a serious decision that must be guided by one’s conscience and the moral teachings of our faith.

Q. What can I do to prepare to vote?

A. Inform yourself about the Church’s teachings. The *Catechism of the Catholic Church* is a great place to start. Consider gathering a small group to discuss Church teachings in relation to the candidates or policies.

Inform yourself about the issues. Read the Catholic press and listen to the candidates. See where the candidates stand on critical moral and social issues.

Seek input from Catholics you respect.

Pray. Take your hopes, concerns and worries to the Lord and ask for his guidance.

Q. This seems hard.

A. In today’s political environment, voting as a Catholic is hard work. It takes serious reflection, knowledge of Church teaching and awareness of who the candidates are and where they stand on the issues.

The Church challenges us to vote for what is best for society and all of its members, particularly those least able to speak up for or defend themselves. The great privilege of democracy is that we, as citizens and religious believers, can have a voice in the direction of our country by voting for the common good. This is both a right and a responsibility.

The great privilege of being Catholic is that we have a community of faith and a body of teaching, going back to Christ himself, which can help us make good decisions in the voting booth.

Q Where can I find out more?

A The bishops in the U.S. offer a detailed reflection on Catholic teaching and political life, called “Forming Consciences for Faithful Citizenship,” at www.faithfulcitizenship.org.

(Greg Erlandson is an award-winning Catholic publisher, editor and journalist. Lori Dahlhoff, Ed.D., has more than 20 years of experience in catechetical ministry.) †

Joyful Witness/Kimberly Pohovey

God's timing—never early or late—is rooted in his will and his perfect plan

I had been in such knee pain for the past several years that I was actually looking forward to having my knee replaced. All I could think was that I would experience pain relief when I was on the other side of the surgery. What I didn't give much thought to pre-surgery was the amount of pain I would endure while recovering.



My plan was to take two months off working in the office. However, I was sure after four weeks, I would be fine to work from home until I could return in-person to the office. So those were my plans. I quickly found out

God's plan included a different timetable.

In talking to friends and family who have had total knee replacements, I knew there was a wide range of recovery times. I, of course, thought I'd be in the

"bounce back quickly" group. But the pain has been relentless.

As I write this, I am four-and-a-half weeks post-surgery and still dealing with significant pain not only in my knee area, but the whole leg as well. I can't imagine working again already. I still need medication to manage the pain, which makes me sleepy and unable to concentrate on tasks.

I've started to feel down because my plans aren't going, well, according to *my* plan. I feel like I should be in less pain and have more mobility and stamina at this point. But God keeps reminding me that I will heal according to his timing, not mine.

While I can't wait for the day when the pain subsides and I am more self-sufficient, I realize God sees the big picture and has plans that are far grander than anything I can envision. As I wait, I realize God is never early or late; he acts exactly when he

is supposed to. It is not about our own timeline or desires. Instead, God's timing is rooted in his will and perfect plan.

In the Second Letter to Peter, we read: "But do not ignore this one fact, beloved, that with the Lord one day is like a thousand years—and a thousand years like one day. The Lord does not delay his promise, as some regard 'delay,' but he is patient with you ..." (2 Pt 3:8-9).

So, I sit and I wait on the Lord. And I trust that he will relieve my pain when he deems the time has come.

Until then, I surrender to his will. And I take solace in these words: "Wait for the Lord; be strong, and let your heart take courage; wait for the Lord!" (Ps 27:14)

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

Evangelization Outreach/Mike Krokos

Revival continues with 'Year of Mission' and the 'Walk with One' initiative

Everyone can evangelize.

That headline greets those who visit the National Eucharistic Revival's "Walk with One" initiative on its website at www.eucharisticrevival.org/walk-with-one.



It's been nearly three months since more than 50,000 Catholics convened in Indianapolis for the 10th National Eucharistic Congress, and those in attendance and beyond were encouraged to leave the July 17-21 pilgrimage of faith to share Christ in the Eucharist with others.

Before we fully put the congress in our rearview mirror, we would do well to reflect on the charge given to us as we move forward into the third year of the revival,

known as the "Year of Mission." In the process, please visit eucharisticrevivalindy.org to take what is there to heart.

"A eucharistic people is a missionary and evangelizing people," said Cardinal Luis Antonio Tagle during a homily at the closing Mass of the National Eucharistic Congress on July 21 at Lucas Oil Stadium in Indianapolis. "Go, go, go. ... Let us proclaim Jesus joyfully and zealously for the life of the world!"

The Filipino cardinal, who serves as the pro-prefect of the Section for the First Evangelization and New Particular Churches of the Vatican's Dicastery for Evangelization, encouraged Catholics across the U.S. to go forth and proclaim the Gospel anew to all they encounter in their lives. He encouraged all to embrace the charge to go out on a mission of renewal.

Cardinal Tagle said that renewal will occur if people become eucharistic missionaries, connecting "eucharistic conversion" with "missionary conversion."

Pilgrims attending the congress and all those participating in the three-year National Eucharistic Revival were encouraged to take part in the "Walk with One" initiative as part of the "Year of Mission."

"We are all called to evangelize, and thanks to the gift of the Holy Spirit, we are well-equipped for this mission," notes the introduction for "Walk with One" on the National Eucharistic Revival website. "It may not mean spreading the Gospel in a foreign land or going door-to-door with the good news—and it may require overcoming some fears—but the Lord is asking each of us to step out of

our comfort zone and evangelize one-on-one."

The introduction continues, "There is someone in your life *right now* whom Jesus longs to call to himself. He wants to spark a relationship with them and bless them with his sacraments.

"In this Year of Mission, Catholics across the U.S. are saying 'yes' to a special form of heart-to-heart accompaniment called the 'Walk With One' initiative. This is your opportunity to be God's instrument in the life of another person. Imagine how our families, neighborhoods and country will be transformed if every active Catholic answers this call!"

For some, the thought of walking with another on a journey of faith may seem daunting. But the revival website offers a blueprint on the stages of spiritual companionship of "Walk with One" to help with the effort:

Identify: "Don't just pick someone. Ask God whom he wants you to accompany on their journey home to the Church. He will point you to the person he has in mind and open doors for the conversations that need to happen."

Intercede: "As soon as the Lord lays someone on your heart, begin to pray for them! Ask God to remove whatever obstacles are making it difficult for this person to draw closer to Christ and his Church. Pray for the grace to be able to accompany them well."

Connect: "Look for ways to build a deeper relationship with this person. Get together with them for coffee or lunch. Listen deeply for promptings from the Holy Spirit as you get to know your friend's joys and struggles. Share with them some of your own."

Invite: "Follow the promptings of the Holy Spirit. When the time is right, invite your friend to take a concrete next step in fostering a personal relationship with Jesus and the Church. This might mean joining you for a small group or Mass on Sunday."

Most, if not all of us, have a family member, neighbor or friend who God is calling us to accompany.

It will not be easy, but let us pray that we each find the courage to develop a new sense of mission that allows us to recommit ourselves to the Lord Jesus and his good news—a recommitment to encouraging our brothers and sisters to join us on our missionary journey and call to discipleship.

(Mike Krokos is editor of The Criterion, newspaper of the Archdiocese of Indianapolis.) †

"This is your opportunity to be God's instrument in the life of another person. Imagine how our families, neighborhoods and country will be transformed if every active Catholic answers this call!"

Journey of the Heart/Jennifer Burger

In athletics and all aspects of life, put your hope in God, divine master

During a recent college football weekend, there were five major upsets with unranked teams defeating top-ranked teams that created quite a stir in the standings and among fans. Ranking and allegiance aside, I have an affinity for the "underdog" and their



"rise-to-the-occasion-can-do spirit!" I witnessed this spirit firsthand in early September when we attended the Notre Dame vs. Northern Illinois football game in South Bend. I am a Notre Dame fan by virtue of marriage, but leaving the stadium after this upset game, we happened to pass by the Northern Illinois marching band who were performing a post-game victory celebration. I stopped to watch them and was so captured by their joy I could not help but rejoice with them!

The fan experience for any sporting event—whether attending in person or watching on TV—is one that is shared but uniquely different, especially when opposing teams are supposed to be unevenly matched.

In these contests, fans of the "favored" team go into the game *expecting* to win; the fans of the "underdog" team go into the game *hoping* to win. The distinction between the two may be subtle, but if we examine this more closely, we see that the former is focused on outcome and the latter is focused on outlook.

When it comes to our faith journey and relationship with God, this would be a good examine for us as well: Do we expect specific outcomes from God? Or do we look to God in hope?

When we put expectations on God's provisions for us, we are calling the plays, putting limits on what God can do and focusing only on the realization of a set outcome. If realized, we are happy because it is what we want. If not, we experience disappointment, frustration and anger, placing blame on God, as one might on the

coaches or players of the team that we had expected to win the game.

Focusing on outcomes can also limit our own possibilities as we narrow our vision and our openness to what God wants for us.

On the other hand, when we put our hope in God, we do not know the outcome, but we surrender to whatever unfolds. We put our trust today in the hope of something better in the future—and we can do so, secure in the knowledge of "the glory of heaven promised by God to those who love him and do his will" (*Catechism of the Catholic Church*, #1821)—so that no matter what the outcome, we have reason to rejoice! In this, we experience what is called "interior freedom," where our hearts are open to discover and receive God's abundant grace.

The world in which we live is an arena of contests and battles—both in the world and within our very souls—but we are only passing through. As spectators, let us choose Christ.

There will be wins and losses, and there will be upsets. But when we put our hope in God, we put our trust in the divine master. He is our "head coach," who knows all the plays down to the last detail!

And let us put our trust in the person of Jesus Christ, who has shown us the way to the Father by his life and won for us the reward of eternal life! He is the reason for our joy and cause for celebration.

As followers of Christ, let us cheer with St. Paul: "Thanks be to God who gives us the victory through our Lord Jesus Christ!" (1 Cor 15:57)

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

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

The Sunday Readings

Sunday, October 20, 2024

- Isaiah 53:10-11
- Hebrews 4:14-16
- Mark 10:35-45

The first reading for this weekend is from the Book of Isaiah, precisely from its third and last part.



Isaiah on several occasions describes or refers to a loyal and devoted servant of God who endures outrageous insults and severe misfortunes. Yet this servant never desponds, nor does he ever rebel against these unhappy events

as they come to him.

Furthermore, good prevails through and from these sufferings. It prevails in his own faithfulness. And the glory of God shines through all that happens.

While these verses were written centuries before Christ, Church tradition has always seen in them a prefiguration of our gentle Savior, the innocent lamb of God, sinless and merciful, good and perfect, but also the victim of viciousness and indifference.

As its second reading for this weekend, the Church presents a selection from the Epistle to the Hebrews.

As typical throughout Hebrews, the reading is strong in its Old Testament imagery, especially in the symbolism of the ancient rituals of the Jewish temple.

In the year 70, the Romans destroyed the temple in an act of reprisal after the Jews unsuccessfully attempted to revolt against Rome. The priests were killed or scattered. The old rituals came to an end. They have not yet been restored.

However, for the first two-thirds of the first century, these ceremonies—in which priests, a high priest, sacrifices, and victims of sacrifices figured—were familiar to young and old, great and small, among the Jews.

The Letter to the Hebrews is more than a chronicle of Jewish custom and history. It sees Jesus as the great high priest. The sacrifice is the Lord's sacrifice on Calvary. He is the victim. His sacrifice brings about true reconciliation with God.

The reading also reminds us that Jesus,

the Son of God, also was human as are we, yet he never sinned. He was tempted, however. He loves us. He understands us.

St. Mark's Gospel supplies the last reading.

In this reading, two Apostles approach Jesus. They are James and John, the sons of Zebedee. The forecasts by Jesus of the coming of a new kingdom of God to the world have intrigued them. Yet they misunderstand the true meaning of this kingdom.

Presuming it has earthly properties, they want to have privileged places in it. They ask the Lord to give them these high places.

Jesus replies, reminding them that the path to the new kingdom will be neither swift nor smooth. To progress along this path, any disciple must identify with Christ in his fullness, abandoning themselves, their self-interest and comfort to be like Jesus. They must be willing to sacrifice themselves entirely.

Reflection

The Lord came into the world as the Redeemer. His mission was to rescue humanity from its own plight, a plight created by willful sin, voluntary rejection of God and from powers beyond any human's control.

Recent Hurricanes Helene and Milton, with their destruction and deadliness, remind us vividly of the vulnerability of humans before forces utterly beyond them. Sin also is powerful in its ability to destroy and to kill. Untold numbers since time began are its victims. Sin is the most vicious of dangers. It leads to eternal pain and death.

In many cases, for individuals or for nations, sin reigns supreme. These readings call us to face all these realities. We are weak, limited and short-sighted, prey to the devil, sinners.

It is not a story of inevitable doom, because Jesus provides insight and strength to live holy lives.

True believers swim upstream. But, if they ask for it, God's help will come.

We can survive. We can be safe, if we live only for Christ. †

Daily Readings

Monday, October 21

Ephesians 2:1-10
Psalm 100:2-5
Luke 12:13-21

Tuesday, October 22

St. John Paul II, pope
Ephesians 2:12-22
Psalm 85:9-14
Luke 12:35-38

Wednesday, October 23

St. John of Capistrano, priest
Ephesians 3:2-12
(Response) Isaiah 12:2-6
Luke 12:39-48

Thursday, October 24

St. Anthony Mary Claret, bishop
Ephesians 3:14-21

Psalm 33:1-2, 4-5, 11-12, 18-19
Luke 12:49-53

Friday, October 25

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

Saturday, October 26

Ephesians 4:7-16
Psalm 122:1-5
Luke 13:1-9

Sunday, October 27

Thirtieth Sunday in Ordinary Time
Jeremiah 31:7-9
Psalm 126:1-6
Hebrews 5:1-6
Mark 10:46-52

Question Corner/Jenna Marie Cooper

For the Church, valid marriages go far beyond the sacrament of matrimony

QI have heard some priests refer to “non-sacramental” marriages on the annulment question. I presume these are civil marriages. Is it so? Or do these marriages become “non-sacramental” due to the various other faults in the couple's status?



A Terms like “sacramental marriage,” “non-sacramental marriage,” “civil marriage,” and “valid marriage” all refer to slightly different things, even though they often involve overlapping concepts.

The *Code of Canon Law* gives us a basic definition of marriage itself in canon 1055, when it describes the marriage covenant as that “by which a man and a woman establish between themselves a partnership of their whole life, and which of its own very nature is ordered to the well-being of the spouses and to the procreation and upbringing of children.” The code goes on to note that marriage is a permanent union (see canon 1056) which can only be contracted by the free consent of the parties involved (see canon 1057).

A matrimonial union that includes all the necessary elements—i.e., the true freedom of the parties, a basic knowledge of what marriage involves, an openness to begetting new life and the honest intention of both parties to enter into a permanent and exclusive relationship—is called a valid marriage.

A valid marriage is essentially a marriage where the wedding “worked,” and produced a true bond. In contrast, an attempted marriage where one of these necessary elements was absent would be considered an “invalid” or “null” marriage.

Understood in this way, marriage is an ancient institution, as old as human society itself. Since marriage has existed since the dawn of history, it obviously pre-dates the Church and, therefore, also the sacraments. And even today, marriage is not uniquely Christian. God created marriage as part of his creation of humanity in general. Thus, men and women from all cultures

and religions can and do enter into true matrimony.

A valid marriage that is not a Christian marriage is a non-sacramental marriage, which is more properly called a “natural marriage.” A natural marriage is not a sacramental marriage, but this does not mean that a natural marriage is somehow sinful or bad. It's good to recall that holy Old Testament figures like Abraham and Sarah had a merely natural marriage, as did Mary and Joseph.

But when we are considering Christian marriage, the *Code of Canon Law* tells us that “[marriage] has, between the baptized, been raised by Christ the Lord to the dignity of a sacrament. Consequently, a valid marriage contract cannot exist between baptized persons without its being by that very fact a sacrament” (canon 1055).

So, for Christian spouses, their marriage has essentially been “upgraded” by Christ to include the graces of a sacrament in addition to the goodness found in a natural marriage.

In broad terms, a “civil marriage” simply describes any marriage, religious or not, that is recognized by the secular state government. But the phrase often takes on a particular nuance when applied to Catholics. This is because Catholics, and only Catholics, are bound to observe “canonical form,” meaning that Catholics are required to marry in a specifically Catholic ceremony, or else to obtain a special dispensation from their local diocese.

If a Catholic marries in a non-Catholic ceremony without a dispensation from canonical form, then their attempted marriage is not valid in the eyes of God and the Church, even if their union is recognized by the secular government. So, for Catholics who are, for example, married by a justice of the peace without the needed dispensation, we might call the resulting invalid union a “merely civil marriage.”

Although it might sound surprising, the sacramentality of a marriage is not usually relevant to the work of a marriage tribunal. Typically, a tribunal seeks to investigate only whether or not a true marriage—that is, either a valid but merely natural marriage, or a sacramental marriage between Christians—ever took place.

Since a non-sacramental marriage can still be a valid marriage, and because the tribunal's concern is with whether the marriage in question was valid, a tribunal generally would not investigate whether a marriage was sacramental.

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

My Journey to God

Unfathomable

By Janine Schorsch

LOVE beyond measure,

LOVE that seeks my heart relentlessly,

LOVE that forgives unceasingly,

LOVE that sacrifices unreservedly,

LOVE that cherishes me, heals me,
holds me,

LOVE that is ...

Unfathomable.



(Janine Schorsch is a member of St. Teresa Benedicta of the Cross Parish in Bright. Photo: Bishop Andrew H. Cozzens of Crookston, Minn., incenses the Blessed Sacrament in Lucas Oil Stadium in Indianapolis on July 17 during the opening event of the National Eucharistic Congress.) (File photo by Natalie Hoefler)

Rest in peace

Please submit in writing to our office by 10 a.m. Thursday before the week of publication; be sure to state date of death. Obituaries of archdiocesan priests serving our archdiocese are listed elsewhere in *The Criterion*. Order priests and religious sisters and brothers are included here, unless they are natives of the archdiocese or have other connections to it; those are separate obituaries on this page.

BOAK, Robert, 87, Nativity of Our Lord Jesus Christ, Indianapolis, Sept. 29. Husband of Judy Boak. Father of Jacque and Traci Boak. Grandfather of one. Great-grandfather of two.

BRISTOW, David J., 80, Holy Name of Jesus, Beech Grove, Sept. 25. Brother of Janet Russell.

CENTO, Elisabetta R. (Poeta), 84, St. Mark the Evangelist, Indianapolis, Sept. 19. Mother of Mike Cento. Grandmother of seven.

CHRIST, John C., 97, Immaculate Heart of Mary, Indianapolis, Sept. 27. Father of Annie and John Christ. Grandfather of three.

GEHLBACH, Larry, 82, St. Mary, New Albany,

Sept. 17. Father of Andrea Mason, Connie Walter, Jonathan and Timothy Gehlbach. Brother of Linda Boyd, Janet and Paul Gehlbach. Grandfather of seven. Great-grandfather of three.

GULLETT, Camilla M., 3, St. John Paul II, Sellersburg, Sept. 27. Daughter of A.J. and Samantha Gullett. Sister of Sophia and Clark Gullett. Granddaughter of Danny and Stacy Cristiani and Charles and Teresa Gullett.

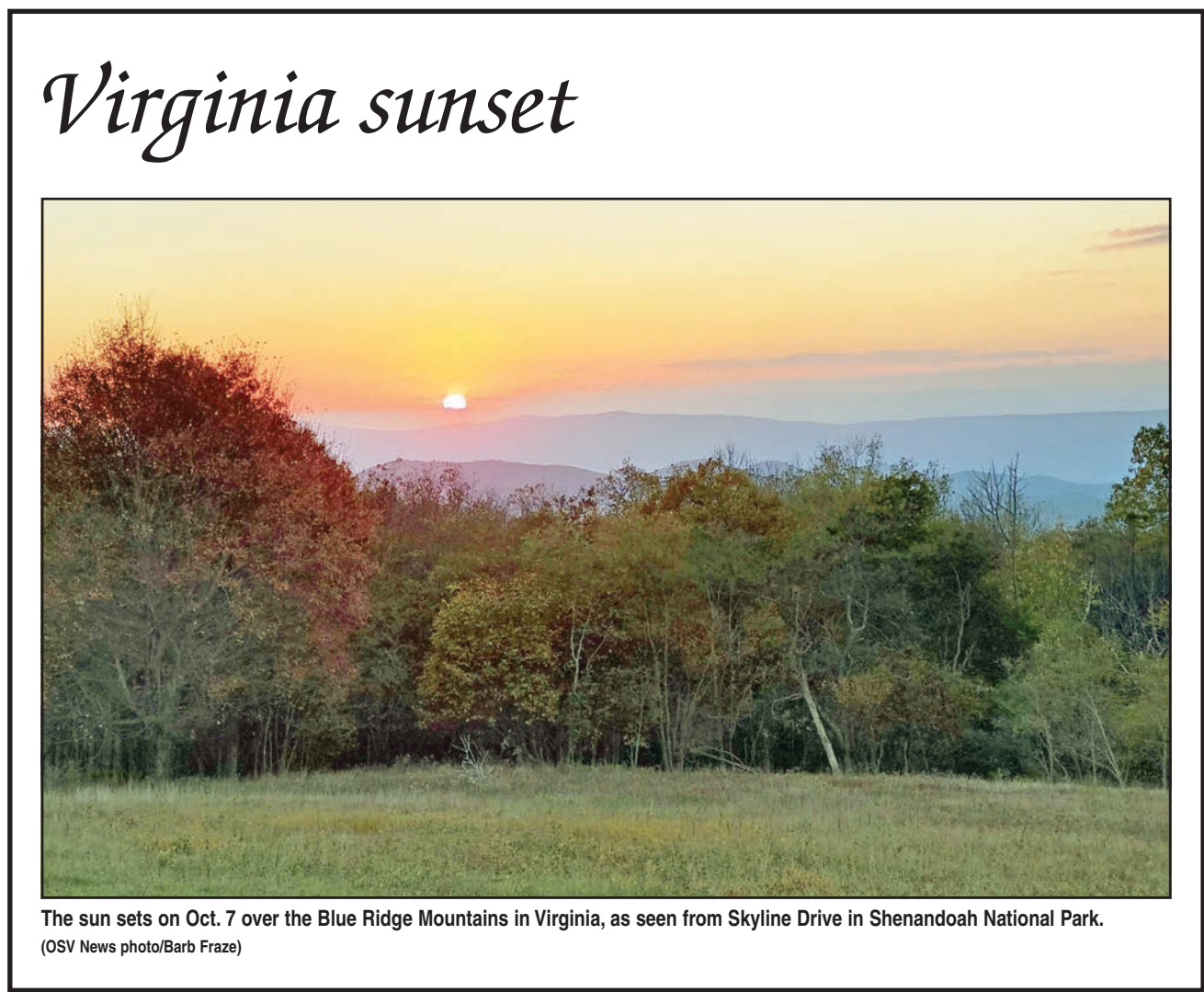
HAUERSPERGER, Nina, 91, St. Joseph, Jennings County, Sept. 30. Mother of Johna Kolb, Yvonne McKain, Lenny and Terry Hauersperger. Sister of Jerry Gholson. Grandmother and great-grandmother of several.

JOHN, Janet, 79, Annunciation, Brazil, Sept. 2. Mother of Laura Mora and Trenton Schultz. Sister of Sharon Anderson and Anne Sanders. Grandmother of four.

JONES, Shirley, 89, St. Michael, Bradford, Oct. 3. Mother of Linda Abner, Ruth Hackman, Anita Stumler, Keith, Kevin, Mark and Robert Jones. Sister of Ernest, Glenn and Robert Gettelfinger. Grandmother of 30. Great-grandmother of 47.

LEE, Margaret K., 100, St. Mary, North Vernon, Sept. 29. Mother of Delores Rettig, Michael and Richard Lee. Sister of Robert Simpson. Grandmother of six. Great-grandmother of 16.

MORIARTY, Sr., Denis, 95, St. Therese of the Infant Jesus (Little Flower), Indianapolis,



The sun sets on Oct. 7 over the Blue Ridge Mountains in Virginia, as seen from Skyline Drive in Shenandoah National Park. (OSV News photo/Barb Frazee)

Sept. 26. Father of Aidan, Brendan, David, Denis, Jr., and Gerard Moriarty. Brother of Una O'Sullivan, Maudie Widdowson, Frank and Louis Moriarty. Grandfather of nine.

NICKELS, Maurice W., 86, St. Malachy, Brownsburg, Sept. 29. Husband of Julia Nickels. Father of Maribeth Poalson and Michael Nickels. Stepfather of Paula Kaufman-Griffith, Patrece and Ty Kaufman. Grandfather of eight. Great-grandfather of 10.

RAHMAN, Frank, 68, St. Boniface, Fulda, Sept. 21. Husband of Mary Ann Rahman. Father of Bruce, George and Phillip Rahman. Brother of Martha DeMuth, Mary Jo Giesler, Sally Harpenau, Margie Hoffman, Doris Klem, Carol Lueken, Connie Mundy, Alan, Eddie and Steve Rahman. Grandfather of six.

REYNOLDS, Barbara, 76, St. Malachy, Brownsburg, Oct. 1. Mother of Elizabeth Picket and William Reynolds. Sister of James Moser. Grandmother of three.

Pope calls for Mideast ceasefire; prays for peace in Ukraine, Haiti

VATICAN CITY (CNS)—Pope Francis called again for “an immediate ceasefire on all fronts” in the Middle East, urging leaders to “pursue the paths of diplomacy and dialogue to achieve peace.”



Pope Francis

The pope made the appeal on Oct. 13 after leading the recitation of the *Angelus* prayer with visitors in St. Peter's Square.

A year after Hamas militants attacked Israel, killing and taking hundreds of hostages, Israel's retaliation and attack on Gaza continues. Fighting has expanded beyond the Israeli-Lebanese border, with Hezbollah militants firing on northern Israel and Israel invading southern Lebanon and bombing Hezbollah positions in Beirut. Iran, which supports Hezbollah, fired ballistic missiles at Israel on Oct. 1, and Israel was expected to retaliate.

All forces involved have inflicted death and hardship on civilians.

After reciting the *Angelus*, Pope Francis told the crowd, “I am close to all the populations involved, in

Palestine, Israel and Lebanon, where I ask the United Nations peacekeeping forces to be respected.”

Several U.N. peacekeepers were wounded in Lebanon in the days before Pope Francis spoke; it was not clear who was responsible, but Israeli Prime Minister Benjamin Netanyahu called on the United Nations on Oct. 13 to move the peacekeepers from the border area, claiming Hezbollah was using the peacekeepers and their bases as shields.

While Pope Francis prayed for “all the victims [and] for the displaced” throughout the region, he also repeated his call for Hamas to release the hostages they took a year ago.

“I hope that this great pointless suffering, engendered by hatred and revenge, will end soon,” the pope said.

“Brothers and sisters, war is an illusion, it is a defeat: it will never lead to peace, it will never lead to security, it is a defeat for all, especially for those who believe they are invincible,” he said. “Stop, please!”

Two days after meeting Ukrainian President Volodymyr Zelenskyy, Pope Francis also appealed for peace and humanitarian assistance for the victims of Russia's war on Ukraine.

“I appeal for the Ukrainians not to be left to freeze to death,” he said, referring to the approach of winter and Russia's destruction of power plants and gas supply lines. “Stop the airstrikes against the civilian population, which

is always the most affected. Stop the killing of innocent people!”

Italian Cardinal Matteo Zuppi of Bologna, the pope's envoy for peace in Ukraine, arrived in Moscow on Oct. 14 to speak with government officials “to facilitate the family reunification of Ukrainian children” forcibly taken to Russia and about “the exchange of prisoners, with a view to achieving the much hoped-for peace,” said Matteo Bruni, director of the Vatican press office.

Pope Francis also told the crowd that he is following the “dramatic situation in Haiti,” where extreme gang violence “continues against the population, forced to flee from their own homes in search of safety elsewhere, inside and outside the country.”

Since 2020, Haiti's capital, Port-au-Prince, has been the scene of ferocious gang battles, and since February most of the capital has been in the control of gang members. But the violence is spreading. In the town of Pont-Sondé on Oct. 3, gang members killed at least 115 people and caused more than 6,000 people to flee their homes.

“I ask everyone to pray for an end to all forms of violence” in Haiti, Pope Francis said, and he encouraged the international community “to continue working to build peace and reconciliation in the country, always defending the dignity and rights of all.” †

Sisters of Providence of Saint Mary-of-the-Woods receive two new postulants on Sept. 14

The Sisters of Providence of Saint Mary-of-the-Woods in St. Mary-of-the-Woods in western Indiana received two new postulants into its community on Sept. 14 at Providence Hall on the campus of its motherhouse.

Ann Duong, 43, was born in Vietnam and later moved to the U.S. She earned a bachelor's degree in family and youth development. In her work and ministry prior to entering the community, Duong worked for 15 years as a pre-school teacher in Missouri and assisted with youth groups at a Vietnamese parish.

She is also a graduate of the American School of Floral Design, worked at a floral business in St. Louis and assisted as a floral designer for numerous churches.

Maite Rodriguez-Mora, 48, was born in Puerto Rico. For the past 14 years, she lived in Missouri. Prior to joining the Sisters of Providence, she worked as an office manager for the Abbey Guest Center at Conception Abbey in Conception, Mo. She has also volunteered in catechetical ministry at Our Lady of the Americas Parish in Des Moines, Iowa.

As postulants, Duong and Rodriguez-Mora will explore the community life and the life of prayer of the Sisters of Providence and learn about the community's history.

After a year in the postulancy and continued discernment, Duong and Rodriguez-Mora will be eligible to enter into the first year of the novitiate. At that point, both will receive the title of sister. †

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 Albany Deanery parishioners receive CYO's highest honor

Criterion staff report

Three members of the New Albany Deanery recently received the highest honor that the archdiocese's Catholic Youth Organization (CYO) awards its volunteers.

Tracy Cooper, Leisa Roll and Bob Naville were awarded the St. John Bosco Medal for their dedication and service to young people in the deanery. They were honored during the Catalyst Catholic Gala on Aug. 24.

Cooper and Naville are members of St. Mary Parish in Navilleton, while Roll is a member of St. Bernard Parish in Frenchtown.

Cooper is regarded as a pivotal mainstay in his parish's confirmation

program who has left an indelible mark on several generations of young people in the parish.

Roll is a longtime catechist for her parish who has been involved in many deanery mission trips, all in the hope of bringing young people closer to God and people in need.

Naville is known for applying his skills in finance, administration and technology to make a difference in the lives of the youths in his parish and the New Albany Deanery. †

Photo: Tracy Cooper, left, Leisa Roll and Bob Naville show their joy in receiving the St. John Bosco Medal, the highest honor that the archdiocese's Catholic Youth Organization awards its volunteers. (Submitted photo)



Classified Directory

Employment

Executive Director Indiana Non-Public Education Association

The Indiana Non-Public Education Association (INPEA) has opened a search for its next Executive Director. INPEA, a membership association, is recognized as the essential voice in advancing excellence and equitable access for all Indiana non-public schools. The successful candidate must be a dynamic leader who exhibits exceptional relationship-building, interpersonal, and communication skills.

Qualifications:

Candidates should demonstrate a passion for non-public school education and a proven track record in building strategic partnerships in the public policy arena. Successful leadership experience in non-public schools as well as a master's degree is strongly preferred. A complete position description can be found at <https://inpea.org/job/inpea-executive-director>.

Interested applicants should submit a cover letter and resume to searchcommittee@inpea.org by November 15, 2024.

Employment

Business Manager

St. Anthony Catholic Church in Indianapolis seeks a business manager to replace the retiring incumbent. The position will be hired this winter with training through the spring. This position reports directly to the priest and provides regular information to the Pastoral Council and the Finance Committee. This is considered a part-time position of 28 hours per week and is not eligible for health benefits.

The preferred candidate will have:

- an active relationship with a parish as a Catholic in good standing,
- documents necessary to be employed in the United States,
- the ability to speak English and Spanish,
- proficiency in Microsoft Office and computer data entry,
- an understanding of generally accepted accounting principles,
- experience supervising employees, volunteer teams and individuals,
- an ability to create and manage an annual budget,
- experience in producing payroll,
- a track record of negotiating with vendors,
- experience in filling out government applications and forms,
- ability to multi-task with facility, personnel, regulatory, landscaping and other issues facing the parish,
- the flexibility to perform other duties as assigned.

Send a resume with a cover letter explaining your interest and experience to saintanthonybusiness@gmail.com by October 30. No phone calls, please.

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Health Insurance Professionals



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PH: 317-787-4638
danshearhu@gmail.com

Employment

Maintenance Technician

This full-time, hourly, position is responsible for the maintenance of several buildings.

Duties include:

- Completing repairs, preventative maintenance and maintenance tasks on buildings and grounds.
- Responding, in a timely manner, to internal equipment repair needs.
- A verifiable background in building maintenance.
- A working knowledge of all building systems and components.
- The ability to evaluate and repair existing equipment.
- The ability to work with contractors, subcontractors, and suppliers.
- An ability to work with the Archdiocesan staff.
- Basic computer skills.
- Good organizational and communication skills.

If you are interested in this position, please send your resume to: dherbertz@archindy.org.

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Employment

ASL Interpreters Needed!

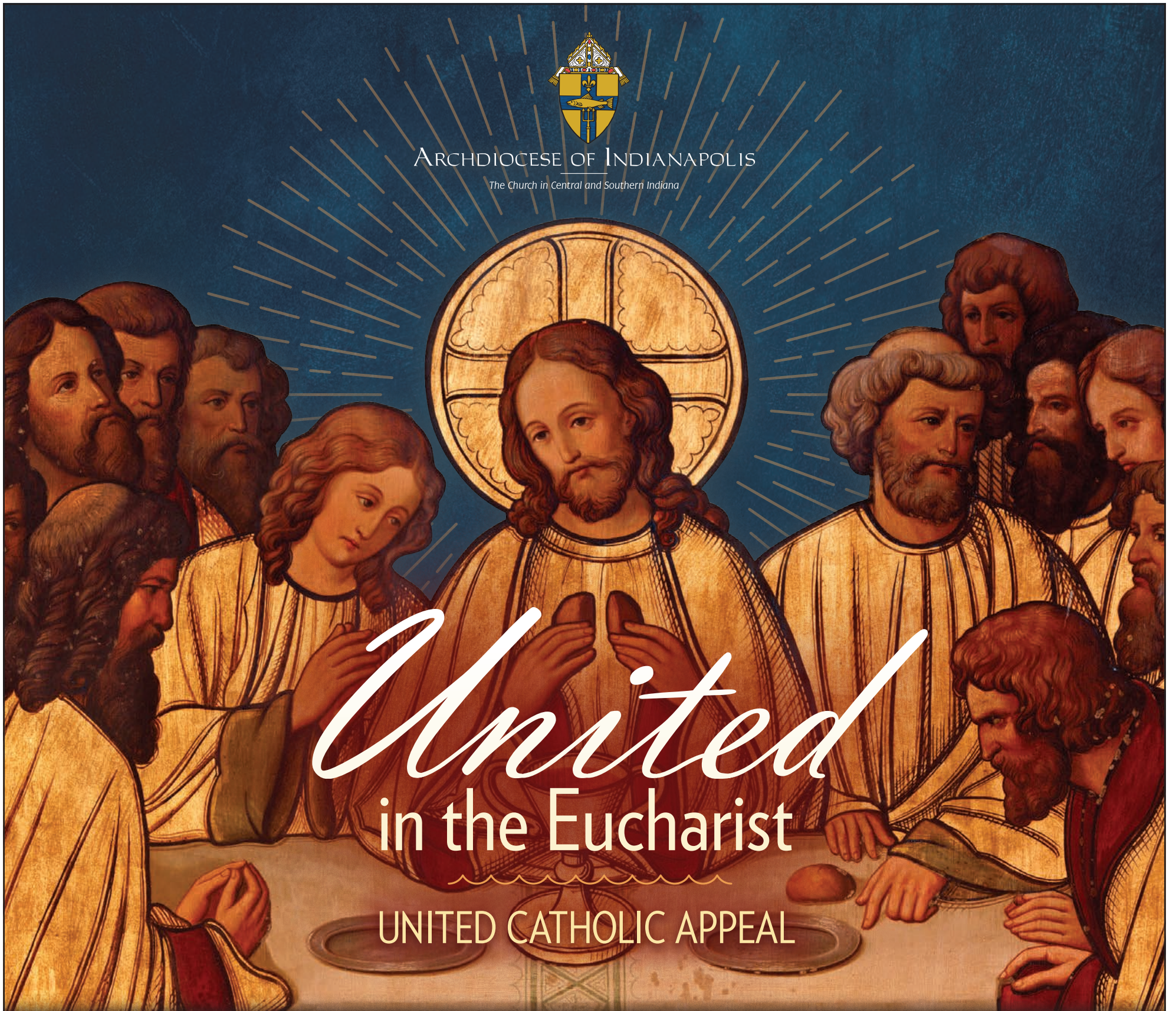
The Disabilities Ministry of the archdiocesan Office of Catechesis is in urgent need of American Sign Language (ASL) interpreters for 7:30 a.m. Mass at St. Jude Parish in Indianapolis, and sacramental prep assistance for two children at St. Matthew the Apostle Parish in Indianapolis.

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

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



ARCHDIOCESE OF INDIANAPOLIS
The Church in Central and Southern Indiana



United in the Eucharist

UNITED CATHOLIC APPEAL

When you give to the United Catholic Appeal, you are directly supporting the growth and vitality of the younger Church. The Office of Young Adult and College Campus Ministry relies on the generous funding made possible by the appeal to foster the faith lives of young people in our communities. By investing in their spiritual development, you are helping to build the future of the Church—ensuring that today’s young adults become tomorrow’s leaders. **Your gift empowers ministries that nurture their faith and strengthens the Church for generations to come.**

“Investing in college students and young adults is one of the best strategic decisions we can make as a Church right now. 80% of those who leave the Catholic faith do so by age 23. While we are always learning and growing, the “defining decade” of our 20s shapes a young adult’s relationships, values, and habits for the rest of their life. Today, young adults are more passionate than ever - when we introduce them to the person of Jesus Christ, they carry that passion and zeal into our Churches. I often meet older people who are fearful for the future of our Church, and especially of the young people who don’t seem to be showing up. I always say that I never despair of the young Church because I am a part of it. I see today a renewal of the Church’s missionary spirit that is quietly bearing fruit all across the United States, and notably in our Archdiocese. Frequently, I hear young adults tell me at Indy Catholic events that they chose to move to Indianapolis because “they knew they would have community and a Catholic home”. This is the direct fruit of years of UCA donors pouring into this ministry and allowing our team to create essential spaces for evangelization for young adults.

When you donate to UCA, you are helping our team to equip young adults to develop habits of prayer and frequenting the Sacraments, to facilitate meaningful relationships, and to teach them to evangelize. From the bottom of my heart, thank you for all that you do! Thank you for your faithfulness to the Church, and thank you for the sacrifices you and your families make to help make young adult ministry possible.”

— Meagan Morrissey, Director of Young Adult and College Campus Ministry



1000+
young adults attended Theology on Tap events

232
young adults participated in archdiocesan-lead intramural sports

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www.archindy.org/UCA



Watch A Moment with Archbishop -
The Importance of Growing the Younger Church