



# The Criterion

Serving the Church in Central and Southern Indiana Since 1960



## Our Works of Charity

Prioritizing mental health and overcoming its stigmas, page 12.

CriterionOnline.com

September 15, 2023

Vol. LXIII, No. 43 75¢



Sister Celestine Meade, left, and Sister Raymond Korterhof, both members of the Little Sisters of the Poor, smile outside the St. Augustine Home during an event marking the Little Sisters' 150 years of service in central Indiana on Aug. 26. (Photo by Natalie Hoefler)

## Little Sisters mark 150 years 'in service to poor, sick and elderly' in central Indiana

By Natalie Hoefler

In February 1873, four black-cloaked, white-capped religious women of the Little Sisters of the Poor arrived in Indianapolis. They had come to exercise their order's mission: creating loving homes to care for the destitute elderly by means of begging help from the local community.

Within four months, the sisters built a home on the city's near-northeast side and named it the St. Augustine Home for the Aged.

As a June 2, 1873, *Indianapolis Journal* article noted: "The charitable institutions of the city have received a powerful ally

in this—one capable of doing a vast amount of good among the aged and infirm."

The prediction proved true.

On Aug. 26, on the grounds of the St. Augustine Home for the Aged—now located on Indianapolis' northwest side—about 650 people gathered for a celebratory Mass and picnic as the Little Sisters marked the 150th anniversary of "doing a vast amount of good" for the elderly in need in Indianapolis and beyond.

"For the last 150 years, they have given witness of faith and outreach," said Archbishop Charles C. Thompson in his homily

See **LITTLE SISTERS**, page 8

## Pope, Church in Morocco offer prayers after quake kills more than 2,800

(OSV News)—Rescuers continue to search through rubble in the hopes of finding survivors after a powerful earthquake struck Morocco on the night of Sept. 8, killing more than 2,800 people and causing widespread destruction.



Pope Francis

Search and rescue teams continue their attempt to reach those in isolated villages closer to the earthquake's epicenter. Previous attempts to help had been delayed

by fallen rocks covering roads leading to the hard-hit rural communities.

The deadly quake's epicenter was reported to be in the High Atlas mountains, about 44.7 miles (72 kilometers) southwest of historic Marrakech, a city of about 840,000 people. The villages in these areas were reported to have suffered the worst destruction, with buildings falling and killing many of the villagers while they were asleep.

Even as some aid was starting to reach the villages on Sept. 9 and 10, media reports shared that survivors were struggling to find food, water and shelter.

The Sept. 8 earthquake struck shortly after 11 p.m. local time, according to the U.S. Geological Survey (USGS), which said its preliminary magnitude was 6.8 and it lasted several seconds, with a 4.9 aftershock hitting the area minutes later. The quake was the strongest to hit that part of the North African nation in 120 years, according to USGS.

On Sept. 11, Morocco's interior ministry confirmed the earthquake's death toll had risen to 2,862. Authorities warned that these numbers are expected to rise. The ministry said there are more than 2,500 people injured, with at least 1,404 in critical condition. According to CNN, state media reported that most of the dead—nearly 1,500—were in the Al Haouz district in the High Atlas Mountains.

See **MOROCCO**, page 2

## A time for hope: Marian, Notre Dame combine efforts in first college graduation at Women's Prison

By John Shaughnessy

The barbed wire atop towering fences and the jarring clanging of heavy iron doors at the Indiana Women's Prison in Indianapolis can define lives marked by crime, failure and loss of freedom.

Yet inside the prison's chapel on a recent August afternoon, that view of the world was changing for Michelle Williams as she sat in front of a stained-glass image of Jesus that showed him extending his right hand in a gesture of invitation and acceptance.

Moments later, Williams rose from her seat,

See **GRADUATION**, page 15

Michelle Williams, left, and Rheann Kelly pose for a photo in front of a stained-glass window in the chapel of the Indiana Women's Prison in Indianapolis on Aug. 7 after receiving their college diplomas from Marian University in Indianapolis. (Photo by John Shaughnessy)





A woman reacts as rescue workers recover a body from rubble in Ouirgane, Morocco, on Sept. 10, in the aftermath of a deadly magnitude 6.8 earthquake. An aftershock rattled Moroccans that day as they mourned victims of the nation's strongest earthquake in more than a century on Sept. 8, killing more than 2,800 people, a number that is expected to rise. (OSV News photo/Hannah McKay, Reuters)

# MOROCCO

continued from page 1

"The next 2-3 days will be critical for finding people trapped under the rubble," Caroline Holt, global director of operations for the International Federation of Red Cross and Red Crescent Societies (IFRC), told Reuters.

Soon after news of the devastation spread, the Archdiocese of Rabat—which has churches in Marrakech and Ouarzazate that suffered minor material damage—urged prayers for those affected through a message posted on social media. "Let us pray with Our Lady of Morocco for the victims and their families," the archdiocese said.

In a Sept. 9 telegram, Pope Francis expressed his sorrow and "deep solidarity" with the people of the North African nation, praying for those who perished, healing for the wounded and consolation for those mourning the loss of their loved ones and homes, Vatican News reported.

The pope continued expressing his proximity to the Moroccan people "stricken by a devastating earthquake" after the *Angelus* prayer on Sept. 10. He also thanked "the rescue workers and those who are working to alleviate the suffering of the people."

"May concrete help on the part of everyone support the population at this tragic time: Let us be close to the people of Morocco!" he said.

With roads damaged or blocked, rescue teams had difficulty reaching the hardest-hit areas. The Associated Press reported that

authorities were working to clear roads in Al Haouz province to allow passage for ambulances and aid to those affected. But large distances between mountain villages meant it will take time to learn the extent of the damage, said Abderrahim Ait Daoud, head of the town of Talat N'Yaaqoub. CNN reported that the Moroccan army cleared a key road from Marrakech to the mountains early on Sept. 10.

Ayoub Toudite, from the mountainside village of Moulay Brahim, told AP that his village was uninhabitable after the earthquake. "We felt a huge shake like it was doomsday," he said. In 10 seconds, he said, everything was gone. "We are all terrified that this happens again," Toudite said.

Social media videos from Sept. 8 showed buildings collapsing, and there were reports of people trapped amid the rubble in the city. "People were all in shock and panic. The children were crying, and the parents were distraught" when the deadly earthquake hit, Abdelhak El Amrani told the Agence France-Presse news agency.

The BBC reported that many Moroccans "spent the night out in the open as the Moroccan government had warned them not to go back into their homes" in case of severe aftershocks. Those whose homes were destroyed by the earthquake slept outside again on Sept. 9, CNN reported.

Media reported that Indian Prime Minister Narendra Modi opened the G20 summit on Sept. 9 with "heartfelt condolences" to everyone affected by the quake. Other world leaders expressed their condolences and offered support, with many countries—including France, the United States, Germany



## Public Schedule of Archbishop Charles C. Thompson

### September 17—24, 2023

<p><b>September 17 – 5 p.m.</b> Confirmation Mass for the youths of St. Ambrose Parish, Seymour, at St. Ambrose Church</p> <p><b>September 19 – 10 a.m.</b> Priest Formation Day with Knights of Columbus, Scottsburg</p> <p><b>September 19 – 5 p.m. CT</b> Archbishop's Annual Dinner at Saint Meinrad Seminary and School of Theology, St. Meinrad</p> <p><b>September 20 – 10 a.m.</b> Mass and blessing of senior students of Our Lady of Providence High School, Clarksville, at Our Lady of Providence High School</p> <p><b>September 20 – 2:30 p.m.</b> Department gathering at Archbishop Edward T. O'Meara Catholic Center, Indianapolis</p>	<p><b>September 20 – 6:30 p.m.</b> Dinner with IndyCatholic volunteers, Indianapolis</p> <p><b>September 21 – 12:30 p.m.</b> Catholic Center Employee Fall Picnic at Archbishop Edward T. O'Meara Catholic Center</p> <p><b>September 21 – 6 p.m.</b> White Mass at SS. Peter and Paul Cathedral, Indianapolis</p> <p><b>September 23 – 10:30 a.m.</b> Deacon Formation at Our Lady of Fatima Retreat House, Indianapolis</p> <p><b>September 23 – 5:30 p.m.</b> Confirmation Mass for the youths of St. Joan of Arc Parish, Indianapolis, at St. Joan of Arc Church</p> <p><b>September 24 – 11 a.m.</b> 75th Anniversary Mass for St. Michael the Archangel Parish, Indianapolis, at St. Michael the Archangel Church</p>
---	---

and Turkey—saying they are ready to assist Morocco following the disaster. Algeria, which severed diplomatic ties with Morocco in 2021, offered to open its airspace to allow humanitarian aid or medical evacuation flights, according to reports.

On Sept. 9, U.S. President Joe Biden shared multiple messages expressing sadness at the loss of life and devastation following the earthquake and stating that "the United States stands by Morocco" during this difficult time. "My administration is ready to provide any necessary assistance for the Moroccan people," he said on X, previously known as Twitter.

On Sept. 9, the Moroccan Royal Palace announced three days of national mourning following the disaster. Morocco's King Mohammed VI has mobilized the country's military for search and rescue missions as

well as a surgical field hospital, according to AP. The government also ordered water, food and shelter to be sent to those who lost their homes.

On Sept. 10, AP reported that, according to Rescuers Without Borders, teams totaling 3,500 rescuers registered with a U.N. platform were ready to deploy in Morocco when asked.

It was reported that the interior ministry said it had accepted search and rescue aid from four countries: Britain, Spain, Qatar and the United Arab Emirates.

A Sept. 9 statement from the Archdiocese of Rabat expressed solidarity with the victims, "especially for those Moroccan families who are mourning or who have injured family members," and urged the faithful to pray and to help those affected. †

## New York cardinal: Let us remember 9/11 but not forget the day after

(OSV News)—Cardinal Timothy M. Dolan of New York told OSV News the 22nd anniversary of the 9/11 terror attacks, which was marked with solemn ceremonies across the U.S., should be observed with memories of lives lost and impacted by the day's events. But he added it also is worth remembering the spirit of the following day, on Sept. 12, 2001, when Americans came together as a nation.

### Correction

The prayer in the "My Journey to God" section published in the July 28 issue is from the *Roman Missal* rather than written by Ken Ogorek. He modified it to include Archbishop Charles C. Thompson's name. †

On Sept. 11, 2001, 19 militants associated with the Islamic terror group al-Qaida hijacked airplanes for suicide attacks that left nearly 3,000 people dead in New York City, at the Pentagon just outside Washington and in a field in rural Shanksville, Pa., where passengers

thwarted the terrorists' intention to strike another target in Washington, likely the U.S. Capitol with Congress in session.

Cardinal Dolan, who became archbishop of New York in 2009, said the date is "nationally recalled with reverence, even internationally, but it's especially poignant to New York City ... because that was ground zero; that was the place of the tragedy."

In New York City, al-Qaida hijackers rammed two commercial jetliners into the twin towers of the World Trade Center. At 8:46 a.m., American Airlines Flight 11 crashed into floors 93 through 99 of the North Tower. At 9:03 a.m. United Airlines Flight 175 struck the South Tower. Within two hours, both towers collapsed, killing 2,753 people in New York alone that day.


"It's rare in my 15-and-a-half years as archbishop of New York that I've ever met anybody that did not have some disturbing memory of 9/11—a neighbor, a family, a friend—just the reaction of seeing the tragedy upfront and realizing how vulnerable we were," Cardinal Dolan said.

The damage of that day stretched beyond the New York City lines, Cardinal Dolan said, saying he also seeks to attend anniversary memorials in smaller towns in the area that saw loss that day.

The 9/11 attacks would continue to claim more victims. In the years following, more than 4,600 first responders and survivors have since died from cancers and other ailments incurred by toxic dust, fumes and fibers from the debris; thousands more continue to suffer.

A 2021 study by the Pew Research Center found that most Americans who were old enough to recall the day remember where they were and what they were doing when they heard the country was under attack. However, an increasing number of Americans have no recollection of that horrific day, because they were either too young or were not yet born.

Cardinal Dolan said that in remembering the terrorist attacks of Sept. 11, 2001, Americans should also reflect on Sept. 12, 2001, when Americans came together, he said, to console and recover. †



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

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

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

**Web site:** [www.CriterionOnline.com](http://www.CriterionOnline.com)

**E-mail:** [criterion@archindy.org](mailto:criterion@archindy.org)

Published weekly except the last week of December and the first week of January.  
Mailing address: 1400 N. Meridian St., Indianapolis, IN 46202-2367. Periodical postage paid at Indianapolis, IN. Copyright © 2023 Criterion Press Inc. ISSN 0574-4350.

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

1400 N. Meridian St.  
Indianapolis, IN 46202-2367  
317-236-1570  
800-382-9836 ext. 1570  
[criterion@archindy.org](mailto:criterion@archindy.org)

Periodical postage paid at Indianapolis, IN.  
Copyright © 2023  
Criterion Press Inc.

**POSTMASTER:**  
Send address changes to:  
Criterion Press Inc.  
1400 N. Meridian St.  
Indianapolis, IN 46202-2367



09/15/23

**Moving?**  
We'll be there waiting if you give us two weeks' notice!  
Use the form below or at [archindy.org/moving](http://archindy.org/moving).

Name \_\_\_\_\_  
E-mail \_\_\_\_\_  
New Address \_\_\_\_\_  
City \_\_\_\_\_  
State/Zip \_\_\_\_\_  
New Parish \_\_\_\_\_  
Effective Date \_\_\_\_\_

*Note: If you are receiving duplicate copies please send both labels.*

*The Criterion* • 1400 N. Meridian St. • Indianapolis, IN 46202-2367

# 40 Days for Life fall campaign on Sept. 27-Nov. 5 in Bloomington, Indy

Criterion staff report

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

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

The fall campaign runs from Sept. 27-Nov. 5. Two locations in the archdiocese are participating: Bloomington and Indianapolis.

Following is information on the Bloomington and Indianapolis campaigns.

**Bloomington:** The campaign will take place in front of the Planned Parenthood facility at 421 S. College Ave. Parking is available at the meters along the street at \$1 per hour Mon.-Sat. from 8 a.m.-9 p.m. Do not park in the Planned Parenthood parking lot or other private lots.

To sign up, go to [www.40daysforlife.com/en/bloomington](http://www.40daysforlife.com/en/bloomington).

For more information, contact Deacon Russell Woodard at 812-988-6995 or e-mail [rbwoodard@ameritech.net](mailto:rbwoodard@ameritech.net).

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

industrial complex across from the Planned Parenthood facility.

The Indianapolis campaign will have an opening event in front of the facility in Indianapolis at noon on Sept. 27, with guest speaker Ramona Trevino, a former manager of a Planned Parenthood referral center despite being Catholic. Trevino, who now serves on the national 40 Days for Life team, attributes her change to Catholic radio and the prayers of 40 Days for Life participants who prayed outside her clinic.

The Indiana Knights of Columbus will hold a 12-hour overnight vigil in front of the Planned Parenthood facility starting at 7 p.m. on Oct. 6. All are welcome to join.

To sign up for one or more hours during the Indianapolis campaign, go to [www.40daysforlife.com/en/indianapolis](http://www.40daysforlife.com/en/indianapolis).

For additional information, contact Linda Kile at 317-213-4778 or e-mail [linda@goangels.org](mailto:linda@goangels.org).



Women pray outside an abortion center in Bogota, Colombia, on Feb. 26, 2020. The vigil was organized by 40 Days for Life, a U.S. pro-life group that now has branches in more than 60 countries. The fall 40 Days for Life campaign will take place in Bloomington and Indianapolis from Sept. 27-Nov. 5. (CNS photo/Manuel Rueda)

To find other 40 Days for Life campaigns outside of the archdiocese, go to [www.40daysforlife.com](http://www.40daysforlife.com) and select "Locations." †

# Annual Respect Life Sunday Mass and Life Chain events are set for Oct. 1

Criterion staff report

Archbishop Charles C. Thompson will be the principal celebrant at the archdiocesan annual Respect Life Sunday Mass at SS. Peter and Paul Cathedral,



Archbishop Charles C. Thompson

1347 N. Meridian St., in Indianapolis, at 10 a.m. on Oct. 1.

During the Mass, the archdiocesan Office of Human Life and Dignity will present its annual pro-life awards. This year's recipients are Larry and Mary Dougherty, members of Immaculate Heart of Mary Parish in

Indianapolis, for the Archbishop O'Meara Respect Life Award, and Sara Cabera of St. Thomas More Parish in Mooresville for the Our Lady of Guadalupe Pro-Life Youth Award.

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

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

and in the archdiocese.

Life Chain events will also take place throughout central and southern Indiana on Oct. 1. They are peaceful and prayerful public witnesses of individuals standing for 60-90 minutes praying for our nation and for an end to abortion. It is a visual statement of solidarity by the Christian community that human life is sacred from the moment of conception until natural death.

The following Life Chain events in central and southern Indiana are listed in alphabetical order by location:

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

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

—**Brookville:** 2-3 p.m., Main Street at Courthouse. Information: Jerry Mersch, 513-702-4949.

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

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

—**Greensburg:** 1-2 p.m., Main Street,

meet at the corner of Franklin and Main. Information: Patricia Louagie, 812-614-2528.

—**Lawrenceburg:** 2-3 p.m., U.S. 50 between Walnut and Front streets. Information: Duane Meyer, 812-537-4853.

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

—**Richmond:** 2-3 p.m., S. A Street at S. 16th Street. Information: Debbie Sams,

765-969-0254.

—**Spencer County:** 2:30-3:30 p.m. CT, intersection of highways 66 and 161. Information: Pastor Walter Phillips, 812-686-8000.

While there is no Life Chain event in Indianapolis, there will be a similar event supporting pro-life advocacy from 2-3 p.m. on Oct. 15 on West Street between W. Ohio and W. Washington streets. For more information, go to [centralindianalifechain.org](http://centralindianalifechain.org). †



UNITED CATHOLIC APPEAL

Reaching a goal of \$6.3 million may seem unattainable when we think about how much we, individually, are able to contribute. But when you stop and think about how many households are in our Archdiocese, it really puts into perspective that together, we can do great things. Your gift WILL make a BIG difference. Please consider a gift today. God bless you!

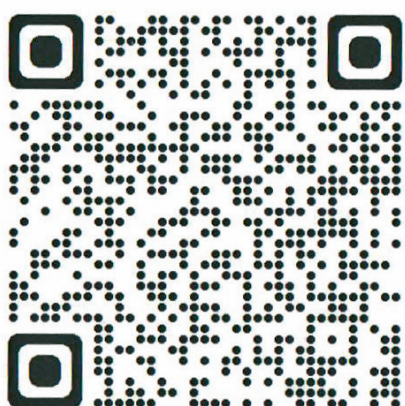
Good and gracious God, give us loving eyes to see You at work in the hearts of all who cross our path. In Jesus' name, Amen.



[www.archindy.org/UCA](http://www.archindy.org/UCA)



Listen to Catholic Radio Indy These Ways:



- Smart Phone – D/L 'Catholic Radio Indy' from your App Store
- Cell Phone – dial up 641-552-5881 free
- [www.catholicradioindy.org](http://www.catholicradioindy.org) – live stream
- 89.1 West Indy
- 89.5 South Indy
- 90.9 Hamilton County
- 94.3 Lafayette
- 98.3 Anderson



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

John F. Fink, *Editor Emeritus*

## Editorial



People in San Jose, Calif., participate in a recitation of the rosary outside a Planned Parenthood facility on Sept. 28, 2022. The gathering was held on the first day of the 40 Days For Life nationwide campaign, which calls for peaceful protests for 40 days outside abortion facilities. (CNS photo/David Maung)

# 40 Days for Life allows us to bring healing to a broken world

The statistics reflect prayers answered.

One-hundred forty-five abortion centers closed. Two-hundred fifty-one abortion workers quitting their jobs. And 23,525 lives saved since 2007.

The above numbers speak volumes to how 40 Days for Life campaigns during the past 15-plus years have borne fruit.

And a recent ruling by the Indiana Supreme Court that the state's new law protecting nearly all unborn babies did not violate the state's constitution was also celebrated by pro-life Hoosiers.

The new law effectively shuttered abortion centers across the state by mandating that the few abortions that are now legal must take place in hospitals.

The first 40 Days for Life campaign taking place in the archdiocese after the law went into effect will still occur outside of Planned Parenthood facilities in Indianapolis and Bloomington, where abortions were previously performed.

The centers are still open and offer some services, just not abortion.

The campaign is moving forward in Indiana because there is still much work to be done to move the hearts of Hoosiers to embrace and build up a culture of life.

Planned Parenthood is still the nation's leading abortion provider, even if it cannot now offer abortion in Indiana. And pro-life advocates praying in front of its flagship facilities in Indiana is an important way to continue asking for God's intercession to turn the hearts of all Hoosiers toward life.

A campaign of prayer, fasting and peaceful activism, a nationwide 40 Days for Life has been held in the spring and fall since 2007 with the purpose of changing hearts and minds from a culture of death to a culture of life and bringing an end to abortion. This year's fall campaign will be held from Sept. 27-Nov. 5.

40 Days for Life is an international effort that seeks to end abortion through peaceful prayer vigils at abortion centers, and to raise community awareness of the consequences of abortion.

During the campaigns, individuals and groups pray during one-hour time slots in front of abortion centers around the world. The initiative offers us a unique opportunity to plant seeds of faith, hope and love where the unborn and their mothers are concerned, and it is a powerful example having people across the globe pray in unison for the unborn. It

provides an opportunity for the Lord to do his work through us and convert hardened or uniformed hearts.

The Bloomington campaign will take place along the public right-of-way outside the Planned Parenthood facility at 421 S. College Ave. Parking is available at the meters along the street at \$1 per hour. Do not park in the Planned Parenthood parking lot. To sign up, go to [40daysforlife.com/en/bloomington](http://40daysforlife.com/en/bloomington). For more information, contact Deacon Russell Woodard at 317-456-7722 or e-mail [rbwoodard@ameritech.net](mailto:rbwoodard@ameritech.net).

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

To sign up for one or more hours during the Indianapolis campaign, go to [www.40daysforlife.com/en/indianapolis](http://www.40daysforlife.com/en/indianapolis). For additional information, contact Linda Kile at 317-213-4778 or e-mail [linda@goangels.org](mailto:linda@goangels.org).

The central Indiana Knights of Columbus will host an overnight prayer vigil from 7 p.m. on Oct. 6 to 7 a.m. on Oct. 7 outside the Planned Parenthood center in Indianapolis. All are invited to participate.

To find other 40 Days for Life campaigns outside of the archdiocese, go to [www.40daysforlife.com](http://www.40daysforlife.com) and select "Locations."

Indiana is not the only state working to build a culture of life. South Carolina and Iowa recently passed pro-life legislation in hopes to build a culture of life. The South Carolina Supreme Court upheld the state's six-week abortion ban in an Aug. 23 ruling, permitting that law to go into effect. Sadly, an Iowa judge issued a preliminary injunction in July temporarily blocking the state's new "heartbeat" abortion ban, which prohibits most abortions after about six weeks of pregnancy, while a legal challenge to that law moves forward.

The approved legislation and legal challenges prove one thing: our work in the pro-life movement is far from over.

Our faith calls us to bring healing to a broken world, and the upcoming 40 Days for Life campaign is another chance to plant seeds to do just that.

This fall and beyond, may we be unwavering in our mission to build a culture of life.

—Mike Krokos

## Reflection/Sean Gallagher

# Beatified Polish family can inspire holiness in today's Catholic families

God blesses his people through the saints with concrete examples of how they, with the help of grace, can also become saints in their daily lives.



There are thousands of individual holy men and women who inspire the faith of clergy, religious and lay Catholics from countless walks of life.

It wasn't until 2015 that a married couple was canonized together. That year, Pope Francis declared saints Louis and Zelig Martin. They lived in France in the 19th century and were the parents of nine children, including St. Thérèse of Lisieux.

Last weekend, God blessed the Church with the first family to be beatified together. On Sept. 10, Cardinal Marcello Semeraro, prefect of the Vatican's Dicastery for the Causes of Saints, declared the Ulma family of Markowa, Poland, as blessed during a Mass in the southeastern Polish town.

Jozef and Wiktoria Ulma, along with their children Stanislaw, Barbara, Wladyslaw, Franciszek, Antoni and Maria, were executed on March 24, 1944, by Nazi forces for sheltering members of three Jewish families.

Also included in the beatification was a seventh unnamed Ulma child. Wiktoria was seven months pregnant at the time of her martyrdom. A week after the family's death when their corpses were exhumed for a more dignified burial than they had received from their executioners, the body of the seventh Ulma child, a boy, was found next to his mother. It is thought that Wiktoria went into labor around the time of her death.

According to the Catholic media outlet [PillarCatholic.com](http://PillarCatholic.com), the Dicastery for the Causes of Saints issued a statement noting that, although the child did not receive the sacrament of baptism, he would be eligible for beatification because he had received a "baptism of blood." This phrase is related to an ancient doctrine in which it is held that those who die for the faith before they can be baptized are considered to have received the fruits of baptism.

## Letters to the Editor

### Age, wisdom help us understand we are called to care for others

It's amazing how age can give you a new perspective.

When I was young, I knew I wanted to get to heaven and avoid hell, so I resolved to follow all the rules as closely as possible and avoid doing anything wrong.

Now, after many, many years, I realize it's not the rules you follow, it's the love and caring that you bring to your life that will make the difference.

Jesus was not a huge advocate of every rule (just ask the Pharisees), but he was a person who lived a life of love, teaching his followers that loving God and caring for others are what's important in life.

Before he left this Earth, he gave us his body and blood in the Eucharist as the

The Ulma family now stands as an outstanding example for Catholic families in the archdiocese and around the world of how they can live out their faith and become saints themselves.

The Ulma family's love and respect for the dignity of neighboring Jewish families, powered by their Catholic faith, led them to give them shelter in the attic of their family home, even though they knew that they risked their lives in doing so.

Catholic families here and now are called by their faith to give of themselves in sacrificial service to one another and to others in need. They may not face the threat of death that confronted the Ulma family, but Catholic families in the U.S. today can be scorned by others in society and sometimes even face pressure from employers or government agencies for seeking to serve any number of people, from unborn children and mothers in need to undocumented immigrants.

In any case, mothers, fathers and children are called to die to themselves many times every day in the lives they share with each other. Knowing from my own experience as a husband and father how challenging this can be, having an example like the Ulma family can be a real source of encouragement to give of myself daily for my wife and sons.

In executing the Ulma family, the Nazis had hoped to instill such fear in the Poles of Markowa that they would refrain from protecting Jews of the area. They failed. Despite the dangers they faced, the people of Markowa continued to hide their Jewish brothers and sisters until the end of the war about a year later.

The powers that be in our world may believe, like the Chinese communist leader Mao Zedong once said, that power flows from the barrel of a gun.

But the Ulma family is a shining witness to the whole world that the greatest and most lasting revolution is fueled by self-giving love.

May God's grace flow through the martyrdom of the Ulma family to empower Catholic families in central and southern Indiana to give of themselves in loving service to each other and to those in need beyond their family homes.

(Sean Gallagher is a reporter for The Criterion.) †

Mike Walro  
Hanover

### Reader: Kudos to Criterion staff for their excellence in journalism

Congratulations to *The Criterion* staff for the numerous awards they received for excellence in journalism.

The Archdiocese of Indianapolis is fortunate to have a very talented

staff writing for our Catholic newspaper.

Mary Ann Klein  
Indianapolis

ARCHBISHOP/ARZOBISPO CHARLES C. THOMPSON



# Christ the Cornerstone

## Mary shares in our sorrow, offers her compassion

Last week, this column focused on the joy that we find in our celebration of the Nativity of the Blessed Virgin Mary. Today, the Memorial of Our Lady of Sorrows, calls our attention to Mary's suffering.

In St. Luke's Gospel, Simeon tells Mary: "Behold, this child is destined for the ruin and rising of many in Israel, and to be a sign of contradiction; and your own soul a sword will pierce" (Lk 2:34-35). Mary's child is destined to experience an excruciating passion and death, and his mother will suffer along with him.

Our reflections on Mary's suffering do not in any way overshadow the joy that we share with her. The horrors of Christ's passion and death were overcome once and for all by his resurrection from the dead. But by honoring Mary under the title Our Lady of Sorrows we acknowledge that she was (and still is) the model for what compassion ("suffering with") means for us as missionary disciples of Jesus Christ.

Many theologians and spiritual writers have joined with artists and musicians throughout the ages in celebrating the traditional image of the *Pietà* which powerfully depicts the two aspects of Mary's suffering—her own sorrow and the suffering of her children.

As Pope Benedict XVI observes: *The image of the grieving Mother, who in her suffering had become sheer compassion and who now holds the dead Christ on her lap, has become especially dear to Christian piety. In the compassionate Mother, sufferers of all ages have found the purest reflection of the divine compassion that is the only true consolation* (from the book *Credo for Today: What Christians Believe, "Incarnate of the Virgin Mary"*).

Mary's courage and perseverance in the face of pure evil cannot help but encourage us in times of trouble. Nothing that any of us must endure is beyond Mary's ability to comprehend and share with us. She who stood at the foot of the cross—faithful until the bitter end—has been given to us by her divine Son to be our consolation and hope. Mary accompanies all of us, her children, in good times and in hard times.

I observed that it is impossible to imagine the Catholic Church without her devotion to Mary. The outpouring of love and enthusiasm displayed by the young pilgrims who traveled to Fatima during this summer's World Youth Day celebration were beacons of hope for every generation. Their songs, their

heartfelt prayers and their expressions of confidence in the presence and healing power of the woman of grace who is our spiritual mother were impossible to witness dispassionately. Devotion to Mary brings out the very best in us as individuals and as a Church.

The liturgy for today's Memorial of Our Lady of Sorrows gives us the option of praying the sequence "*Stabat Mater*" before the proclamation of the Gospel. This medieval hymn has been set to music by many famous composers because its lyrics are truly profound. It begins:

*At the cross her station keeping,  
Stood the mournful Mother weeping,  
Close to Jesus to the last.*

*Through her heart, his sorrow sharing,  
All his bitter anguish bearing,  
Now at length the sword had passed.*

*Oh, how sad and sore distressed  
Was that Mother highly blessed  
Of the sole begotten One!*

The sorrow is nearly unbearable, but Mary bears it and emerges triumphant with her Son. As Pope Benedict says immediately following the passage quoted above, "It is because human life is at all times suffering that the image of the suffering Mother is of such importance

for Christianity. ... The Mother's affliction is Easter affliction which already inaugurates the transformation of death into the redemptive-being-with-of love." This is why we rejoice with Mary. Her Son's passion (and her compassion) has freed us from sin and death.

"Only the joy that stands the test of pain and is stronger than affliction is authentic," Pope Benedict says. Christian joy, the joy we share with Mary, has withstood the tests of intense pain and suffering. That's why we rejoice with the martyrs and why we honor Mary as Our Lady of Sorrows.

At the end of the *Stabat Mater*, we pray: *Christ, when you shall call me hence, Be your Mother my defense, Be your cross my victory.*

*While my body here decays,  
May my soul your goodness praise,  
Safe in heaven eternally.  
Amen. (Alleluia.)*

We cannot escape suffering any more than Mary did, but we can choose to bear it gracefully as she did. And we can look to the cross of Christ as our sure and certain hope for victory. Our Lady of Sorrows, pray for us. May our souls your goodness praise—safe in heaven eternally. †



# Cristo, la piedra angular

## María comparte nuestro dolor y nos ofrece su compasión

La columna de la semana pasada se centró en la alegría que encontramos en la celebración de la Natividad de la Santísima Virgen María. Hoy, el memorial de Nuestra Señora de los Dolores enfoca nuestra atención en el sufrimiento de María.

En el Evangelio de san Lucas, Simeón le dice a María: "Tu hijo ha venido para que muchos en Israel caigan o se levanten. Será una señal que muchos rechazarán y que pondrá de manifiesto el pensamiento de muchos corazones, aunque a ti te traspasará el alma como una espada" (Lc 2:34-35). El hijo de María está destinado a vivir una pasión y muerte atrechos, y su madre sufrirá junto con él.

No obstante, esta reflexión sobre el sufrimiento de María no ensombrece en absoluto la alegría que compartimos con ella. La resurrección de Cristo de entre los muertos supera de manera definitiva los horrores de su pasión y muerte. Pero al honrar a María con el título de Nuestra Señora de los Dolores reconocemos que ella fue (y sigue siendo) el modelo de lo que significa la compasión («sufrir con») para nosotros como discípulos misioneros de Jesucristo.

Muchos teólogos y escritores espirituales se han unido a artistas y músicos de todas las épocas para celebrar la imagen tradicional de la *Piedad*, una representación poderosa de los dos aspectos del sufrimiento de María: su propio dolor y el sufrimiento de sus hijos.

Tal como señala el Papa Benedicto XVI: *La imagen de la Madre doliente, que en su sufrimiento se había convertido en compasión pura y que ahora sostiene en su regazo a Cristo muerto, se ha vuelto particularmente entrañable para la piedra cristiana. En la Madre compasiva, los afligidos de todas las épocas han encontrado el reflejo más puro de la compasión divina que es el único consuelo verdadero* (del libro *El Credo, hoy: "La encarnación de la Virgen María"*).

El valor y la perseverancia de María ante el mal más abyecto no pueden sino animarnos en tiempos difíciles. Nada de lo que cualquiera de nosotros debe soportar está más allá de la capacidad de María para comprenderlo y compartirlo con nosotros. Ella, que estuvo al pie de la cruz—fiel hasta el amargo final—nos ha sido entregada por su divino Hijo para que sea nuestro consuelo y esperanza. María nos acompaña a todos nosotros, sus hijos, en los buenos y en los malos momentos.

La semana pasada señalé que es imposible imaginar a la Iglesia católica sin su devoción a María. La efusión de amor y entusiasmo que mostraron los jóvenes peregrinos que viajaron a Fátima durante la celebración de la Jornada Mundial de la Juventud de este verano fueron faros de esperanza para todas las generaciones. Era imposible presenciar sus cantos, sus sentidas oraciones y sus expresiones de confianza en la presencia y el poder

curativo de la Virgen que es nuestra madre espiritual, sin sentirse invadido por una profunda emoción. La devoción a María hace aflorar lo mejor de nosotros como individuos y como Iglesia.

La liturgia para la conmemoración de hoy de Nuestra Señora de los Dolores nos da la opción de rezar la secuencia *Stabat Mater*, antes de la proclamación del Evangelio. Muchos compositores famosos han puesto música a este antiguo himno porque su letra es realmente profunda. Comienza:

*La madre piadosa estaba  
junto a la Cruz y lloraba,  
mientras el Hijo pendía.  
Cuya alma triste y llorosa,  
traspasada y dolorosa,  
fiero cuchillo tenía.*

*Oh, cuán triste y afligida  
se vio la Madre escogida,  
de tantos tormentos llena.  
Cuando triste contemplaba  
y dolorosa miraba  
del Hijo amado la pena.*

El dolor es casi insoportable, pero María lo resiste y emerge triunfante con su Hijo. Como dice el Papa Benedicto inmediatamente después del pasaje citado: "Esto se debe a que la vida humana es en todo momento sufrimiento, por lo que la imagen de la Madre doliente tiene tanta importancia para el cristianismo. [...] La aflicción de la Madre es la aflicción pascual que inaugura ya la transformación de la

muerte en el ser redentor amoroso." Por eso nos alegramos con María. La pasión de su Hijo (y la compasión de ella) nos ha liberado del pecado y de la muerte.

"Únicamente la alegría que resiste la prueba del dolor y es más fuerte que la aflicción es auténtica," afirma el Papa. La alegría cristiana, esa que compartimos con María, ha resistido las pruebas del dolor y el sufrimiento intensos. Por eso nos alegramos con los mártires y por eso honramos a María como Nuestra Señora de los Dolores.

Al final del *Stabat Mater*, rezamos: *Haz que su Cruz me enamore; y que en ella viva y more, de mi fe y amor indicio. Porque me inflame y encienda y contigo me defienda en el día del juicio. Haz que me ampare la muerte de Cristo, cuando en tan fuerte trance vida y alma estén. Porque cuando quede en calma el cuerpo, vaya mi alma a su eterna gloria. Amén. (Aleluia.)*

Al igual que para María, el sufrimiento es algo que no podemos eludir, pero podemos elegir soportarlo con gracia como hizo ella, y ver en la cruz de Cristo nuestra esperanza segura y la certeza de la victoria. Nuestra Señora de los Dolores, ruega por nosotros. Para que "cuando quede en calma el cuerpo, vaya mi alma a su eterna gloria." †

# Events Calendar

For a list of events for the next four weeks as reported to The Criterion, log on to [www.archindy.org/events](http://www.archindy.org/events).

## September 20

Calvary Mausoleum Chapel, 435 W. Troy Ave., Indianapolis. **Mass**, 2 p.m. Information: 317-784-4439, [catholiccemeteries.cc](http://catholiccemeteries.cc).

St. John the Evangelist Parish, 10701 Olcott Ave., St. John, Ind. (Gary Diocese). **DiscipleShift Conference for Parish Leaders**, 9 a.m.-5 p.m. CT, registration opens 8 a.m. CT, speakers include co-founder of Divine Renovation Ron Huntley, National Director of Alpha USA in the Catholic Context Josh Danis and Father Sammie Maletta, lunch included, \$75, diocesan discounts available. Information, registration: [discipleshiftconference.com](http://discipleshiftconference.com), [hr@stjohnparish.org](mailto:hr@stjohnparish.org), 219-365-5678, ext. 269.

Indianapolis Marriott Downtown, 350 W. Maryland St., Indianapolis. **Celebrate Life Dinner**, 6 p.m. registration, 6:45 p.m. dinner and awards, 8 p.m. filmmaker, author and actor Alex Kendrick presenting, benefitting Right to Life of Indianapolis, \$75 individual, \$750 table of 10, \$525 student table, sponsorships available. Information,

registration: [rtlindy.org/annual-right-to-life-dinner](http://rtlindy.org/annual-right-to-life-dinner), 317-582-1526.

## September 21

Our Lady of Peace Cemetery and Mausoleum, 9001 Haverstick Road, Indianapolis. **Mass**, 2 p.m. Information: 317-574-8898, [catholiccemeteries.cc](http://catholiccemeteries.cc).

## September 21-23

Our Lady of Lourdes Parish, 5333 E. Washington St., Indianapolis. **Fall Festival**, Thurs. 5-10 p.m., Fri. 5-10 p.m. with concert 9 p.m.-1 a.m., Sat. 2 p.m.-midnight, \$5,000 raffle grand prize, pull tabs, Texas Hold'em, poker, carnival rides, kids' games, silent auction, live bands, food, three parking lots: Lot 1 at Our Lady of Lourdes, 5333 E. Washington St.; Lot 2 at Oakley Hammond Funeral Home, 5342 / E. Washington St.; Lot 3 at Mundell and Associates, 110 S. Downey Ave. Information: 317-356-7291, [ollfallfest@gmail.com](mailto:ollfallfest@gmail.com).

## September 22

Northside Events and Social Club, 2100 E. 71st St., Indianapolis. **JoJo's Jumpstart Foundation Birthday Bash**, 7-11 p.m., scholarship fundraiser, live and silent auctions, heavy

registration: [rtlindy.org/annual-right-to-life-dinner](http://rtlindy.org/annual-right-to-life-dinner), 317-582-1526. hors d'oeuvres, open bar, live music by Six Figures, casual attire, \$75, register by Sept. 21. Information, registration: [jojostart.org/donate](http://jojostart.org/donate), 317-260-8015, [jojostart@gmail.com](mailto:jojostart@gmail.com).

## September 22-23

St. Malachy Parish, 9833 E. County Road 750 N., Brownsburg. **Country Fair and Hog Roast**, Fri. 4-11 p.m., Sat. 3-11 p.m., food, drinks, midway, beer tent, silent auction, kids' games, live music: Fri. My Yellow Rickshaw, Sat. Trace Thompson, Another Round and 45 RPM, free admission. Information: 317-852-3195.

## September 23

All Saints Parish, St. John the Baptist Campus, 25743 State Route 1, Guilford. **Married Couples Parenting Retreat**, 9 a.m.-3 p.m., presented by Michael and Alicia Hernon of The Messy Family Project ministry, includes breakfast and lunch, free but registration required. Information, registration: 812-576-4302, [clairekeck.asp@gmail.com](mailto:clairekeck.asp@gmail.com).

St. Michael the Archangel Parish, 3354 W. 30th St., Indianapolis. **75th Anniversary Reverse Raffle and Silent Auction**,

6:30 p.m., \$25 ticket for \$500 raffle, \$50 for \$1,500 raffle, dinner included, beer and wine available for purchase. Information, tickets: 317-926-7359, [rectory@saintmichaelindy.org](mailto:rectory@saintmichaelindy.org).

Mount Saint Francis Center for Spirituality, Pump House Studio, 101 St. Anthony Dr., Mt. St. Francis. **Monarch Festival**, noon-8 p.m., regional arts festival, live entertainment, food trucks, local beer and wine, kids' zone, butterfly experience, free admission. Information/artist registration: [monarchmountfest.com/artist-registration](http://monarchmountfest.com/artist-registration).

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: [holyroaryprolife@gmail.com](mailto:holyroaryprolife@gmail.com).

## September 23-24

**Project Joseph Retreat for Men Suffering from Abortion**, central Indiana location will

be given upon registration. Information, registration: David, 765-860-6006, [dllbans1@gmail.com](mailto:dllbans1@gmail.com), Facebook "Project Joseph Indiana."

St. Gabriel Parish, 232 W. 9th St., Connersville. **Fall Festival**, Sat. 3-11 p.m. (Mass 4 p.m.), Sun. 11 a.m.-3 p.m. (Mass 10:30 a.m.), cash raffle, wine bingo, axe throwing, casino games, kids' games, horse rides, bakery, corn hole tournament, live music, Sat. German food, Sun. chicken dinner, free admission. Information: 765-825-8578, [secretary@stgabrielconnersville.org](mailto:secretary@stgabrielconnersville.org).

## September 24

St. Mark Parish, 5377 Acorn Rd., Tell City. **Shooting Match and Festival**, 10 a.m.-4 p.m., ham and beef shoot, raffle, handmade quilts, country story with produce, chili, homemade pies, hamburger, chicken sandwiches, brats, food prices vary, free admission. Information: 812-836-2481, [stmark@psci.net](mailto:stmark@psci.net).

St. Michael Parish, 11400 Farmer's Lane NE, Greenville. **Annual Chicken and Homemade Dumpling Dinner**, 10:30 a.m.-3 p.m., Mass 11 a.m., meal service ends at 2:30 p.m., dine-in or carry-out, fried chicken with homemade dumplings, slaw, choice of pie, meal price TBD, raffles, handmade quilts, cake booth, children's corner, silent auction, Nanna's Attic, free admission. Information: 812-364-6646, [katieelderst.michaels@gmail.com](mailto:katieelderst.michaels@gmail.com).

St. Michael the Archangel Parish, Parish Life Center, 3354 W. 30th St., Indianapolis. **International Tastes of St. Michael**, noon-2 p.m., for those with past or present connections to the parish, free sampling of international foods prepared by parishioners, preceded by 11 a.m. Mass with Archbishop Charles C. Thompson for parish's 75th anniversary. Information: 317-926-7359, [rectory@saintmichaelindy.org](mailto:rectory@saintmichaelindy.org).

## Mass at St. Thomas Aquinas in Indy on Sept. 26 will mark Season of Creation

A Mass celebrated by Archbishop Charles C. Thompson to mark the Season of Creation will be held at St. Thomas Aquinas Church, 4625 N. Kenwood Ave., in Indianapolis, at 6 p.m. on Sept. 26.

The Mass, sponsored by the archdiocesan Creation Care Commission, honors the Season of Creation, recognized each year between Sept. 1-Oct. 4.

The Creation Care Commission aims to help Catholics across central and southern Indiana live out Pope Francis' call to care more deeply about our intertwined relationships with God, people and Earth.

All are invited, and light refreshments and fellowship will follow the Mass.

For more information, go to [ourcommonhome.org/soc](http://ourcommonhome.org/soc).

## Relic of St. Jude coming to Indy and nearby dioceses in October

A relic of the arm of St. Jude the Apostle will be available for veneration at St. Jude Church, 5353 McFarland Road, in Indianapolis, from 1-10 p.m. on Oct. 5.

A special Mass will be celebrated at 6 p.m.

Treasures of the Church is sponsoring the tour of the relic throughout the United States through May 2024. It marks the first time the relic has left its home in Italy.

St. Jude is the patron saint of lost causes and desperate situations. Carmelite Community Father Carlos Martins, who is leading the tour, notes that visiting the relic "provides an opportunity for individuals to experience intimacy with someone who dwells in heaven and beholds God face-to-face. It allows devotees to receive his blessing and entrust him with their petitions."

The relic will also be available for veneration in these nearby locations:

—St. Maria Goretti Church, 17102 Spring Mill Road, in Westfield, Ind. (Diocese of Lafayette), from 1-10 p.m. on Oct. 4, with Mass at 5:30 p.m.

—St. Jude Church, 19704 Johnson Road, in South Bend, Ind. (Diocese of Fort Wayne-South Bend), from 1-9 p.m. on Oct. 7, with Mass at 4:30 p.m.



This photo depicts the relic of the arm of St. Jude the Apostle. (Photo courtesy of Treasures of the Catholic Church/The Apostle of the Impossible Tour)

—Our Lady of Good Hope Church, 7215 Saint Joe Road, in Fort Wayne, Ind. (Diocese of Fort Wayne-South Bend), from 1-10 p.m. on Oct. 8, with Mass at 5 p.m.

—St. Cecelia Church, 3105 Madison Road, in Cincinnati, Ohio (Archdiocese of Cincinnati), from 1-10 p.m. on Oct. 26, with Mass at 7 p.m.

For more information on the Oct. 5 visit at St. Jude Church, call the parish office at 317-786-4371.

For more information about the tour and tour sites, go to [apostleoftheimpossible.com](http://apostleoftheimpossible.com).

## Wedding Anniversaries

**ROBERT AND DOROTHY (EXELBY) ROOT**, members of St. Lawrence Parish in Indianapolis, will celebrate their 65th wedding anniversary on Sept. 20.

The couple was married in St. Joseph Church in St. Johns, Mich., on Sept. 20, 1958.

They have two children: David and Michael Root.

The couple also has 12 grandchildren and four great-grandchildren.



**THOMAS AND BETTY (VIA) REESE**, members of St. Jude Parish in Indianapolis, celebrated their 55th wedding anniversary on Aug. 17.

The couple was married in St. John the Evangelist Church in Indianapolis on Aug. 17, 1968.

They have two children: Christina Vavra and Matthew Reese.

The couple also has three grandchildren.



**PHILLIP AND ANNETTE (DETTY) DOCKTER**, members of St. Joan of Arc Parish in Indianapolis, celebrated their 50th wedding anniversary on June 10.

The couple was married on June 10, 1973.

They have two children: Jay and Tony Dockter.



**RICHARD AND SUZANNE (TORRANCE) GOSS**, members of SS. Francis and Clare of Assisi Parish in Greenwood, celebrated their 50th wedding anniversary on Sept. 14.

The couple was married in St. John the Evangelist Church in Indianapolis on Sept. 14, 1973.

They have three children: Rene Childers, Rachele Hawkins and Rebecca Meisberger. The couple also has six grandchildren.



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

# Conference shares truth of ‘total, permanent, exclusive love’

By Natalie Hoefler

Gabriela Ross noticed a trend, something akin to “the blind leading the blind,” but with dire personal, relationship and spiritual consequences.

“From my experience talking with married couples and parents in our archdiocese, there is a great need for better formation on how to accompany young people in the area of God’s plan for love, relationships, chastity and marriage,” said Ross, director of the archdiocesan Office of Marriage and Family Life.

But the problem is exacerbated “when parents have never received that message in their own marriage preparation and formation,” she added, a fact she said became clear through her office’s Natural Family Planning (NFP) outreach.

So, Ross and her team made an effort to enlighten both teens and adults simultaneously. It happened during a conference for both age groups on July 29 at the Archbishop Edward T. O’Meara Catholic Center in Indianapolis. Sixty-eight of the 177 participants were teenagers.

The goal was to share “the message of Theology of the Body and NFP, and to raise awareness of the dangers of the pornography industry and its effects on marriage and pornography addiction,” said Ross.

Internationally-known Theology of the Body speaker and Amar Al Maximo Institute co-founder and director Evan Lemoine led off the conference with a talk on “Love is Love, Except When it Isn’t.”

## ‘Totally, permanently and exclusively’

Lemoine spoke about the difference between the idea of “love for use” offered by modern culture and true love as God intended.

“‘Love’ is when you say I want you to be happy,” he explained. “‘Use’ is when you say I want you, and I don’t care about your happiness.”

God made humans with sexual impulses, said Lemoine. “And it’s OK for there to be pleasure involved—that’s a

good thing.

“But as persons, our sexual impulses only satisfy when we learn to channel them as a total gift of self to the other, the deep connection of intimacy and communion with another and the openness to life, to create a family with another.

“This means sexual love as intended by God is only possible with a person of the opposite sex, where sexual love has the possibility of reproduction.”

Lemoine defined two primary attitudes toward sexuality that repress a person’s capacity for true conjugal love as God intended. Both are examples of “using.”

The first of those approaches is for pleasure only with no feeling—and often with no other person, he said.

“It’s more like a compulsion, an escape or release,” he explained.

The second attitude is where “there might be a sentimental bond, but it does not give completely of oneself to another,” said Lemoine. This attitude looks for pleasure and affection, and includes premarital sex, adultery, infidelity and same-sex relations.

True conjugal love as God intended “seeks pleasure, affection and is self-giving,” said Lemoine. “It’s when you give yourself to another person of the opposite sex totally, permanently and exclusively.”

“Total” includes “seeking the greatest good of the other,” he explained.

“Permanent” means in good times and



Mercedes Ahuati, left, answers a question about Natural Family Planning (NFP) during a conference at the Archbishop Edward T. O’Meara Catholic Center in Indianapolis on July 29. Her husband Gaspar Xochitlatoa, second from left, and NFP panel discussion moderators Jose Rivas and Lilia Lua listen to her response. (Photo by Natalie Hoefler)

bad. And “exclusive” includes “in body, mind, heart and soul.”

“It also means that I’m going to cultivate a growing intimacy with you,” he added. “I’m giving you that privileged place in my heart that’s more central than any hobby, job or other relationship.”

In a breakout session for the teens on dating relationships, Lemoine reminded them that “the sexual act is not meant to only say ‘I love you,’ but ‘I belong to you.’ And that’s only true if I give you my whole self forever. [Conjugal love] is not just only *allowed* in a marriage relationship—it’s only *true* in a marriage relationship.”

## With NFP, ‘You take care of your wife’s health’

Love can only be completely self-giving

without artificial contraception.

But a married couple might discern a need to space their children, or there might be an issue with infertility.

Enter Natural Family Planning.

Several NFP teaching couples shared about various practices, each working with the woman’s natural fertility cycle to achieve or postpone pregnancy or to address the root causes of infertility.

“I think that one of the best advantages is that you take care of your wife’s health,” said presenter Ernesto Villasenor. He and his wife Georgina are members of St. Bartholomew Parish in Columbus. “There are no chemicals in the process, no side effects.”

The Villasenors tragically know the impact of those side effects.

“We lost our baby girl because of side effects.”

See CONFERENCE, page 10

# Conferencia sobre la verdad del ‘amor total, permanente y exclusivo’

Por Natalie Hoefler

Gabriela Ross observó una tendencia, algo parecido a la metáfora “de un ciego que guía a otro ciego,” pero con nefastas consecuencias personales, relacionales y espirituales.

“A partir de experiencia en conversaciones con matrimonios y padres de nuestra Arquidiócesis, identifiqué que hay una gran necesidad de tener una mejor formación para poder acompañar a los jóvenes en cuanto al amor, las relaciones, la castidad y el matrimonio desde la perspectiva del plan de Dios,” afirmó Ross, directora de la Oficina de Matrimonio y Vida Familiar de la Arquidiócesis.

Pero el problema se agrava «cuando los padres nunca han recibido ese mensaje en su propia preparación y formación matrimonial», añadió, un hecho que, según comentó, quedó claro a través de las actividades de divulgación que lleva a cabo su oficina sobre la Planificación Familiar Natural (PFN).

Por ello, Ross y su equipo se esforzaron por brindar una mejor preparación a adolescentes y adultos simultáneamente. Esto ocurrió durante una conferencia para ambos grupos de edad que se celebró el 29 de julio en el Centro Católico Arzobispo Edward T. O’Meara de Indianápolis. Sesenta y ocho de los 177 participantes eran adolescentes.

El objetivo era compartir “el mensaje de la Teología del Cuerpo y la PFN, y concienciar sobre los peligros de la industria pornográfica y sus efectos sobre el matrimonio y la adicción a la pornografía,” señaló Ross.

Evan Lemoine, conferenciante de renombre internacional sobre la Teología del Cuerpo y cofundador y director del Instituto Amar al Máximo, abrió la conferencia con una ponencia sobre “El amor es amor, excepto cuando no lo es.”

## ‘Total, permanente y exclusivo’

Lemoine habló de la diferencia entre la idea del “amor como objeto” que ofrece la cultura moderna y el verdadero amor tal y como Dios lo concibió.

“‘Amor’ es cuando dices quiero que seas feliz”—explicó—. “Es un ‘objeto’ cuando dices que te quiero pero no me importa tu felicidad. Dios creó a los humanos con impulsos sexuales”—dijo Lemoine—. “Y está bien que esto conlleve placer; eso es bueno. Pero como personas, nuestros impulsos sexuales únicamente nos satisfacen cuando aprendemos a canalizarlos como la entrega total de uno mismo al otro, la conexión profunda de la intimidad y la comunión con otro y la apertura a la vida, para

crear una familia con otra persona. Esto significa que el amor sexual tal y como lo concibió Dios solamente es posible con una persona del sexo opuesto, donde el amor sexual tiene la posibilidad de reproducción.”

Lemoine definió dos actitudes primarias hacia la sexualidad que reprimen la capacidad de una persona para el verdadero amor conyugal tal y como Dios lo dispuso. Ambos son ejemplos de “objetos.”

El primero de esos enfoques es apenas por placer, sin que medien sentimientos, y a menudo sin la participación de otra persona.

Según explicó esto “es más bien una compulsión, un escape o una liberación.”

La segunda actitud es aquella en la que “puede haber un vínculo sentimental, pero no hay una entrega completa al otro.” Esta actitud busca el placer y el afecto, e incluye las relaciones prematrimoniales, el adulterio, la infidelidad y las relaciones entre personas del mismo sexo.

El verdadero amor conyugal, tal y como Dios lo concibió, “busca el placer, el afecto y la entrega”—afirmó Lemoine—. “Es cuando te entregas a otra persona del sexo opuesto de forma total, permanente y exclusiva.”

“Total” incluye “buscar el mayor bien para la otra persona,” explicó. “Permanente” se refiere en las buenas y en las malas. Y “exclusivo” incluye “en cuerpo, mente, corazón y alma.”

“También significa que voy a cultivar una intimidad cada vez más profunda contigo”—añadió—. “Te estoy dando ese lugar privilegiado en mi corazón que es más central que cualquier pasatiempo, trabajo u otra relación.”

En una sesión de trabajo para los adolescentes sobre el noviazgo, Lemoine les recordó que “el acto sexual no solamente es una forma de decir ‘te quiero,’ sino que quiere decir también ‘te pertenezco.’ Y esto únicamente es cierto si te entrego todo mi ser para siempre. [El amor conyugal] no solo *está permitido* en una relación matrimonial, sino que solo es *verdadero* en una relación matrimonial.”

## Con la PFN, ‘cuidas la salud de tu esposa’

El amor solo puede ser completamente abnegado sin anticonceptivos artificiales.

Ver CONFERENCIA, página 10



Evan Lemoine habla a 177 participantes sobre el amor como lo ha concebido Dios, durante una conferencia en el Centro Católico Arzobispo Edward T. O’Meara de Indianápolis el 29 de julio.

(Foto: Natalie Hoefler)

# LITTLE SISTERS

continued from page 1

during the outdoor Mass. “We take this opportunity to give thanks, especially to God, for the witness of the Little Sisters here in central Indiana.”

## A two-fold charism

When the Little Sisters arrived in Indianapolis, their order was only 34 years old. It was founded by St. Jeanne Jugan in the Brittany region of France in 1839.

The order’s charism is two-fold, according to Mother Maria Christine Lynch, the current superior



Archbishop Charles C. Thompson receives the offertory gift of wine from Carol Gaal, a resident of the St. Augustine Home, during a Mass on the grounds of the St. Augustine Home in Indianapolis during the Aug. 26 Mass. (Photos by Natalie Hoefler)

at the St. Augustine Home.

First is “this compassionate gaze on the needy, elderly poor, bringing the love of Jesus to those who really need it at that period of time in their life,” she said.

The sisters don’t just build structures where care is administered to “low-income elderly of at least 65 years of age regardless of race or religion” (according to the St. Augustine Home website).

Rather, as the website explains, the sisters’ mission is to create “a home where [residents] will be welcomed as Christ, cared for as family and accompanied with dignity until God calls them to himself.”

The second charism of the Little Sisters “is that of begging or collecting,” said Mother Maria Christine. “That’s a part of our charism that some people perhaps don’t realize.”

“Jeanne Jugan understood she was to beg from God first that she might give of herself, then to beg for others the graces that they might have that same opportunity to give.”

From the start, the Little Sisters have sought support—whether financial, food, physical items or more—from individuals and businesses in the community. This act “invites others to know the gift of giving from what God has given to them, because everything is a gift from God,” Mother Maria Christine explained.

“There’s a wonderful quote in our constitution, our rule of life, that expresses the charism of collecting,” she added. “It says, ‘God has confided each person to the love of all.’ It’s an individual call, but it’s a call and a mandate that’s meant for the whole world, however we witness to it in our own lives.”

## From six to 6,500

After arriving in Indianapolis by invitation of Bishop Jacques M. De Saint-Palais of what was then the Vincennes Diocese, the four Little Sisters got right to work in exercising their charisms.

Msgr. Jean-Francois Augustin de Bessonies, then diocesan vicar general and pastor of St. John the Evangelist Parish in Indianapolis, helped the sisters lease two small homes near the church.

“We think St. Augustine Home might have been named to honor him,” said Mother Maria Christine.



Religious of the Little Sisters of the Poor sing during a Mass on the grounds of the St. Augustine Home in Indianapolis on Aug. 26 celebrating the 150th anniversary of their order ministering in central Indiana. Mother Maria Christine Lynch, superior of the home, is second from right.

The religious women immediately took in six elderly in need. Their ministry quickly outgrew the small space, so they purchased from the Sisters of Providence of Saint Mary-of-the-Woods a two-and-a-half acre plot on the city’s near-northeast side. The sisters and residents moved to their newly constructed home there in June.

They soon outgrew that home, too.

In 1878, construction began on a large, three-story brick home on the same plot of land. The address was 502 E. Vermont Street, and there the St. Augustine Home remained until 1967. The Indiana Historical Bureau erected an historical marker there in 2017.

By 1962, the aging home was no longer able to meet the modern needs of the residents and the sisters.



Archbishop Charles C. Thompson prays the eucharistic prayer during a Mass on the grounds of the St. Augustine Home in Indianapolis on Aug. 26 celebrating the 150th anniversary of the Little Sisters of the Poor ministering to the elderly poor in central Indiana. Concelebrating with the archbishop are Father Steven Schwab, left, Msgr. Joseph Schaedel, Father James Farrell, Father Jude Nwaigwa and Father Ben Okonkwo. Kneeling are transitional Deacon Michael Schultz of the Archdiocese of Louisville, Ky., left, and Father James Brockmeier.



A resident of the St. Augustine Home receives the Eucharist from a Little Sister of the Poor during a Mass on the grounds of the home in Indianapolis on Aug. 26.

Through fundraising, land was purchased on the corner of West 86th Street and Township Line Road on the city’s northwest side, and construction began on the current home. The sisters and the residents moved there in November 1967.

Since taking in the first six seniors in 1873, the Little Sisters have welcomed and cared for some 6,500 elderly through the St. Augustine Home.

That figure includes the 61 current residents cared for by 11 Little Sisters, with the help of staff and volunteers. “I love it here,” said 11-year resident Carol Gaal. “The family spirit, the sisters, Mass every day, morning and evening prayer. I couldn’t be more pleased.”

## ‘Our Lord’s closest companions’

Gaal called it “an absolute honor” to carry the offertory gifts during the anniversary Mass on the front lawn of St. Augustine Home’s 23-acre campus.

Before the Mass, Mother Maria Christine welcomed the hundreds who were gathered for the event.

“Down through the decades, there’s been generations of families, businesses, friends and residents who have touched the lives of the Little Sisters of the Poor,” she said.

“Today we want to thank you for the trust that you have placed in us ... and the way that you have made us feel loved and a part of your lives. Without you, we could not accomplish the mission that the Lord has confided to us.”

Since the order’s founding in 1839, that mission has involved seeking “the divine treasures of the kingdom of God that can be found only in word, sacrament and service, especially in service to the poor, the sick and the elderly,” Archbishop Thompson said in his homily.

For the last century-and-a-half in central Indiana, he said, the sisters “have sought to encounter Jesus Christ in each person. They have served, dedicated in a life of service and respecting the human dignity and sacredness



Religious of the Little Sisters of the Poor pose on May 20, 2017, beside a state historical marker unveiled that day at 520 E. Vermont St. in Indianapolis, where the order’s home for the elderly poor in Indianapolis was located from 1873-1967. Standing at left is Mother Mary Vincent, then-superior of St. Augustine Home. (File photo by Natalie Hoefler)



St. Augustine Home Guild member Sara Wissler, center, watches as a girl plays a game during a picnic on the grounds of the St. Augustine Home in Indianapolis on Aug. 26.

of life and those who society would prefer to cast aside or even at times discard.”

It was for providing such respect and dignity that the Little Sisters received the archdiocese’s Archbishop Edward T. O’Meara Respect Life Award in 1993.

St. Augustine Home board member Timothy O’Donnell sees “moral clarity” in the culture of life the sisters cultivate.

“In today’s setting, there’s a lot of confusion out there,” the member of St. Mary Parish in North Vernon said after the Mass. “And when anyone looks at the Little Sisters and their love and devotion and lifelong dedication and service to others, it brings moral clarity.”

“When you meet one of the Little Sisters, you can’t help but feel as if in a very special way you’re meeting one of our Lord’s closest companions. They’re full of joy, they’re full of energy—and their sense of humor is absolutely wonderful!”

## ‘More joy in giving than receiving’

The picnic reflected that sense of joy. Every child received several toys, and areas for games, face-painting, music and dancing dotted the lawn. Applause broke out as a trio of biplanes soared overhead in several passes scheduled as a surprise during the event.

St. Augustine Home Guild member Sara Wissler paused to watch the planes before continuing to help at a game booth. For 56 years, the guild has supported the Little Sisters’ work at the home.

“One of the things I do is bed-making,” she said. “That’s my favorite part because we get to meet the residents. All the residents here are such a joy, and so are the sisters.”

Little Sister Rose Marie Kietter smiled as she watched Wissler help a child choose a toy. Sister Rose Marie, who has served at St. Augustine Home for two-and-a-half years, took a moment from the festivities to reflect on life as a Little Sister.



In this file photo from the late 1960s, religious women of the Little Sisters of the Poor show off the construction of the St. Augustine Home on the northwest side of Indianapolis. The home has been in operation there since 1967. (File photo)

“It’s very rewarding,” said the 63-year-professed religious. “You’re giving, and there’s more joy in giving than receiving, and the Lord always rewards you.”

## Assuring ‘the future here’ for years to come

Even as the Little Sisters celebrated 150 years of service through the St. Augustine Home—now the only home operated by the order in Indiana—they were looking to the future.

Mother Julie Marie Horseman, superior of the Little Sisters’ Chicago Province to which St. Augustine Home belongs, made a surprise announcement about that future at the end of the Mass.

“I’m happy to announce that we have begun preparations for the building of a new home here on our current property,” she said to enthusiastic applause. No time frame was announced for the project, which will include demolition of the current home.

Later, Mother Maria Christine shared more information about the decision with *The Criterion*.

“The current building is approaching 60 years,” she said. “The sheer size, difficulty repairing outdated equipment and safety code requirements are all factors. “More importantly, though, are the changing needs and desires of an aging population.”

“For the Little Sisters, accompanying older persons in living the remaining years God has given them—especially at end of life—carries both challenges and opportunities nowadays. We see the need to adapt in order to protect and nurture life.”

She said the sisters are excited about the future plans and about continuing to serve the elderly in need in Indiana.

“We have a responsibility to assure the future here,” said Mother Maria Christine. “It’s a continuum that we never become complacent [about], that whatever good comes is not just [because of] us but all the gracious people God puts in our path.”

She noted that, as the sisters researched St. Augustine Home’s history in preparation for the 150th anniversary, they discovered a quote by “a gentleman who was very much involved in this property and the building of this home back in 1968.

“On more than one occasion, he said, ‘Hoosiers must be the nicest people in the world.’

“We couldn’t agree more.”

(For more information or to support the Little Sisters of the Poor and the St. Augustine Home, go to [littlesistersofthepoorindianapolis.org](http://littlesistersofthepoorindianapolis.org) or call 317-415-5767.) †



Little Sisters of the Poor Sisters Rose Marie Kietter, left, and Celestine Meade smile with Alexa Healey, who had her face painted during a picnic on the grounds of the St. Augustine Home in Indianapolis on Aug. 26. The picnic and preceding Mass marked 150 years of the order ministering to the elderly in central Indiana.



Timothy O’Donnell, a board member of the Little Sisters of the Poor’s St. Augustine Home in Indianapolis, and his wife Maureen, both members of St. Mary Parish in North Vernon, talk with Mother Julie Horseman, provincial superior of the Little Sisters’ Chicago Province, during an Aug. 26 gathering marking the 150th anniversary of the order serving in central Indiana.



# CONFERENCE

continued from page 7

effects from the pill,” said Ginna. “We’re using that [loss] to let couples know that, worst-case scenario, using the pill could mean no babies in the future.”

Mireya Ramirez and Gustavo Serrano, members of St. Anthony Parish in Indianapolis, shared about the Sympto-thermal Method of NFP.

Serrano said men ask him about the time of abstinence when a couple is seeking to postpone having children.

“It’s about 10 days a month that you will not have intimacy,” he said.

“But there are many ways that you can show love to your spouse, like when you’re dating. We’ll take a walk in the park, go out for a nice dinner.

“But bottom line, I do this because I love my wife, because I need to take care of her, and that makes it easy.”

Gasper Xochitlatoa and Mercedes Ahuatl said they see the benefits of practicing NFP in the relationships of the couples they teach the Billings Method.

“There’s more unity, more communication,” said Ahuatl, who worships with her husband at St. Patrick Parish in Indianapolis. “They value one another. It’s a richness that’s incomparable.”

## Treating infertility and cycle issues naturally

The couple has personally experienced the promotion of artificial contraception by those in the medical industry.

“The doctors always would ask right after she had a baby, ‘How are you going to take care of yourself? What artificial method are you going to use?’” said Xochitlatoa.

As a pharmacist, José Ocampo is aware that most doctors push the pill—and not just to avoid pregnancy.

“A young, single woman once told me she had very hard periods and that her

doctor prescribed the pill,” he recalled.

Ocampo teaches the Creighton Method, which serves not just as a means of NFP but also as a way to treat infertility and gynecological issues by tracking biological markers in a woman’s cycle.

By using the Creighton Method, “in about three months, we were able to determine that her problem was just because of low levels of progesterone, which is easy to take care of naturally,” said Ocampo.

Maria Hernandez, who teaches the Creighton Method with her husband Daniel Cabrera, said the method is supported by natural pro-creative technology, or NaPro Technology.

“NaPro doctors want to get to the bottom of the problem,” she said, whether it’s female or male infertility, post-partem depression, pre-menstrual syndrome, polycystic ovary syndrome or endometriosis.

When it comes to achieving pregnancy when infertility is an issue, the Creighton Method alone “has a success rate of 20-40% of conception just with the chart,” said Hernandez. “Then when you add the help of NaPro technology, there’s an 80% success rate of becoming pregnant.

“And it’s all done naturally, so it respects the dignity of women and men.”

## With porn, ‘You lose the capacity to love’

On the opposite spectrum of such respect is pornography. It’s a sin that is pervasive in today’s culture—and not just among secular society, Claudia Corona told those at the conference. She is coordinator of the archdiocesan Office of Marriage and Family Life. She attended a six-hour course by Lemoine on the topic.

“The cause of 56% of divorces is pornography,” she said, citing a statistic from a 2009 study by Dr. Patrick Fagan titled “The Effects of Pornography on Individuals, Marriage, Family and Community.” In the study he called pornography “a quiet family killer.”

Corona cited other sobering statistics from the study, including that nearly 50% of families in the U.S. are affected by pornography, “even among Catholic families,” she said.

She recalled a priest at a conference she attended saying, “You cannot imagine the number of men that volunteer at my church who mention pornography in confession. It’s the main mortal sin I hear.”

His comment is supported by another statistic Corona shared: 68% of church-going Christian men admit to consuming pornography, according to *The Porn Phenomenon: The Impact of Pornography in the Digital Age*, published in 2016 by Barna and Josh McDowell Ministry.

The same study noted that 76% of Christian men and women ages 18-24 actively search the Internet for pornography, she said.

“It’s an addictive behavior,” she noted. “And children who access pornography are getting younger and younger. Many children are exposed to pornography by age 11, but some as young as 9 or 10.”

In fact, Corona noted that “75% of parents in a survey thought their child hadn’t seen pornography online, but 53% of their children reported that they had.” The figures come from a 2019 survey by the British Board of Film Classification.

A 2023 Gitnux Digital Strategy Consulting report showed that the industry generates up to \$14 billion in revenue the U.S. annually.

“Many of the girls are sex slaves,” said Corona. “That means there is abuse.



Evan Lemoine speaks to 177 participants about love as God intended during a conference at the Archbishop Edward T. O’Meara Catholic Center in Indianapolis on July 29. (Photo by Natalie Hoefer)

Pregnancies are likely, which means there are abortions.

“Every time you click on pornography, you are contributing to the industry,” she said. “Every time you don’t, you’re saving a woman.”

One of the “worst effects” of consuming pornography “is that you lose the capacity to love,” Corona said. Just as Lemoine noted earlier, she said, “You cannot love because you are trained to use others.”

(For more information about Natural Family Planning, go to [marriageandfamily.archindy.org/nfp](http://marriageandfamily.archindy.org/nfp). For information on healing from pornography addiction, go to [www.covenanteyes.com](http://www.covenanteyes.com). For more information on Theology of the Body and the offerings of Amar Al Maximo Institute, go to [www.amaralmaximo.com](http://www.amaralmaximo.com).) †

# CONFERENCIA

continúa de la página 7

Pero una pareja casada podría identificar la necesidad de espaciar la venida de sus hijos, o quizá podría tener un problema de infertilidad.

Aquí es donde interviene la Planificación Familiar Natural.

Varias parejas que enseñan la PFN hablaron de diversas prácticas, cada una de las cuales trabaja con el ciclo natural de fertilidad de la mujer para lograr o posponer el embarazo o para abordar las causas profundas de la infertilidad.

“Creo que una de las principales ventajas es que cuidas la salud de tu esposa,” afirmó el presentador Ernesto Villaseñor. Él y su esposa Georgina son miembros de la parroquia de San Bartolomé en Columbus. “En el proceso no intervienen productos químicos, ni hay efectos secundarios.”

Los Villaseñor conocen trágicamente el impacto de esos efectos secundarios.

“Perdimos a nuestra bebé por los efectos secundarios de la píldora anticonceptiva”—dijo Ginna—. “Estamos utilizando esa [pérdida] para que las parejas sepan que, en el peor de los casos, utilizar anticonceptivos podría significar no tener bebés en el futuro.”

Mireya Ramírez y Gustavo Serrano, miembros de la parroquia de San Antonio de Indianápolis, hablaron acerca del método sintotérmico de PFN.

Serrano dijo que los hombres le preguntan por el tiempo de abstinencia cuando una pareja busca posponer tener hijos.

“Son unos 10 días al mes en los que no tendrás relaciones”—comentó—. “Pero existen muchas formas de demostrar amor a su cónyuge, como cuando están de novios. Damos un paseo por el parque, salimos a cenar. Pero en resumidas cuentas, hago esto porque quiero a mi esposa, porque debo cuidarla, y eso me facilita las cosas.”

Gasper Xochitlatoa y Mercedes Ahuatl dijeron que ven los beneficios de practicar la PFN en las relaciones de las parejas a las que enseñan el método Billings.

“Hay más unidad, más comunicación”—comentó Ahuatl, quien va a la iglesia con su esposo en la parroquia de San Patricio de Indianápolis—. “Se valoran mutuamente. Añade una cercanía incomparable.”

## Tratar la infertilidad y los problemas del ciclo de forma natural

La pareja ha vivido de primera mano la presión para usar anticonceptivos por parte de los miembros de la

industria médica.

“Justo después de tener un bebé, los médicos siempre le preguntaban: ‘¿Cómo va a cuidarse? ¿Qué método artificial va a utilizar?’” afirmó Xochitlatoa.

Como farmacéutico, José Ocampo es consciente de que la mayoría de los médicos presionan para que las pacientes usen la píldora anticonceptiva, y no solo con el fin de evitar embarazos.

“Una mujer joven y soltera me dijo una vez que tenía menstruaciones muy dolorosas y que su médico le había recetado anticonceptivos,” recuerda.

Ocampo enseña el Método Creighton, que no solamente sirve para la PFN, sino también para tratar la infertilidad y los problemas ginecológicos mediante el seguimiento de marcadores biológicos en el ciclo de la mujer.

Utilizando el método Creighton, «en unos tres meses, pudimos determinar que su problema se debía únicamente a unos niveles bajos de progesterona, algo fácil de solucionar de forma natural», afirmó Ocampo.

María Hernández, que enseña el Método Creighton con su marido Daniel Cabrera, dijo que el método se apoya en la tecnología procreativa natural, o Tecnología NaPro.

“Los médicos de NaPro buscan llegar a la raíz del problema,” aseguró, ya sea esto por infertilidad femenina o masculina, depresión posparto, síndrome premenstrual, síndrome de ovario poliquístico o endometriosis.

Cuando se trata de lograr un embarazo y hay problemas de infertilidad, el Método Creighton por sí solo “tiene una tasa de éxito de concepción del 20% al 40% solamente con el uso de la tabla”—afirmó Hernández—. “Luego, al añadir la ayuda de la tecnología NaPro, la tasa de éxito de quedar embarazada es del 80%.

“Y todo se hace con naturalidad, por lo que respeta la dignidad de mujeres y hombres.”

## Con la pornografía ‘se pierde la capacidad de amar’

En el espectro opuesto a ese respeto se encuentra la pornografía, un pecado omnipresente en la cultura actual, y no solamente en la sociedad secular, según mencionó Claudia Corona a los asistentes a la conferencia. Corona es coordinadora de la Oficina de Matrimonio y Vida Familiar de la Arquidiócesis y asistió a un curso de seis horas impartido por Lemoine sobre el tema.

“La causa del 56% de los divorcios es la pornografía,” aseguró, citando una estadística de un estudio de 2009 del Dr. Patrick Fagan titulado “Los efectos de la pornografía en los individuos, el matrimonio, la familia y la comunidad,” en cual calificó a la pornografía como el “asesino familiar silencioso.”

Corona citó otras estadísticas aleccionadoras del estudio, como que casi el 50% de las familias de EE. UU. están afectadas por la pornografía, “incluso en las familias católicas,” indicó.

Recordó que un sacerdote en una conferencia a la que asistió le dijo: “No te imaginas la cantidad de hombres voluntarios en mi iglesia que mencionan la pornografía en confesión. Es el principal pecado mortal que escucho.”

Su comentario se apoya en otra estadística que compartió Corona: el 68% de los hombres cristianos que van a la iglesia admiten consumir pornografía, según *The Porn Phenomenon: The Impact of Pornography in the Digital Age (El fenómeno de la pornografía: El impacto de la pornografía en la era digital)*, publicado en 2016 por Barna y Josh McDowell Ministry.

El mismo estudio señalaba que el 76% de los hombres y mujeres cristianos de entre 18 y 24 años buscan activamente pornografía en Internet.

“Es un comportamiento adictivo”—señaló—. “Y los menores que acceden a la pornografía son cada vez más jóvenes. Muchos niños están expuestos a la pornografía a la edad de 11 años, pero algunos incluso a los 9 o 10.”

De hecho, Corona señaló que “el 75% de los padres que participaron en una encuesta pensaban que sus hijos no habían visto pornografía en Internet, pero el 53% de sus hijos declararon que sí.” Las cifras proceden de una encuesta realizada en 2019 por la Junta Británica de Clasificación Cinematográfica.

Un informe de 2023 de Gitnux Digital Strategy Consulting mostró que la industria genera hasta \$14,000 millones en ingresos en EE. UU. anualmente.

“Muchas de las niñas son esclavas sexuales”—aseguró Corona—. “Lo que significa que hay abuso. Es probable que se den embarazos, lo que significa que hay abortos.

“Cada vez que usted hace clic en pornografía, está contribuyendo a la industria”—afirmó—. “Cada vez que no lo hace, está salvando a una mujer.”

Uno de los “peores efectos” del consumo de pornografía “es que se pierde la capacidad de amar,” dijo Corona. Tal y como señaló Lemoine anteriormente, Corona expresó: “No se puede amar porque estamos entrenados para usar a los demás.”

(Para obtener más información sobre la Planificación Familiar Natural, visite [marriageandfamily.archindy.org/nfp](http://marriageandfamily.archindy.org/nfp). Para obtener información sobre cómo curarse de la adicción a la pornografía, visite [www.covenanteyes.com](http://www.covenanteyes.com). Para obtener más información sobre la Teología del Cuerpo y lo que ofrece el Instituto Amar Al Máximo, visite [www.amaralmaximo.com](http://www.amaralmaximo.com).) †

# SIMPLY CATHOLIC

## Mother Teresa witnessed to Christ's presence in the poor and suffering

By Amy Welborn

(OSV News)—The rapid progress of Mother Teresa's cause from her death to her canonization within two decades came as no surprise.

From the day Mother Teresa rode on a train in India in 1946 and heard Jesus Christ tell her, "Come be my light," her life was a steady answer to that call until her death on Sept. 5, 1997. Pope Francis canonized her in 2016. With her feast day earlier this month on Sept. 5, the Church honors St. Teresa of Calcutta for committing herself to bring the light of God's love to the poorest of the poor.

Her response has borne great fruit, as we can see from the continued ministry of the Missionaries of Charity with the dying, the destitute, the orphans and the rejected. But Mother Teresa would not want our reflections on her life to stop with appreciation of what others have done in her name.

As she said many times, God desires to work through each one of us. When we reflect on her life, we are really seeing how any of us—if we allow God to fill our hearts and guide us—can change the world, one life at a time.

She was born Agnes Bojaxhiu on Aug. 27, 1910, in what was then the Ottoman Empire, to Albanian parents. In 1928, she joined the Sisters of Loretto and traveled to Ireland for formation. Soon after, she was sent to India to teach in her order's school for girls in Calcutta.

In 1946, then-Sister Teresa was traveling to a retreat when she experienced a "call within a call" from God to follow him in a new direction. "The mission was quite clear," she later told a biographer. "It was an order. I was to leave the convent. I felt God wanted something more from me. He wanted me to be poor and to love him in the distressing disguise of the poorest of the poor."

Sister Teresa became Mother Teresa, foundress of a new religious order, the Missionaries of Charity. Teresa left her old motherhouse with only a few coins in her pocket, began dressing in traditional Indian attire—a white sari with a blue border—and moved to the poorest section of Calcutta.

She obtained some basic medical training and opened a school. Within a year, she had been joined by several of her former students, and in time, they embraced the ministry for which they are most well-known today: the care of the dying.

At the time of her death, the Missionaries of Charity ministered to the poor throughout the world, from Calcutta to Baghdad to New York City. They continue to touch the lives of thousands with the love of Jesus, bringing his light to those whom the world would like to forget.

Her ministry to the dying and destitute was tremendously difficult on many levels. The people whom the sisters brought in from the streets were suffering physically, emotionally and spiritually. Why bother with them? Because God called her to do that. How could she continue with joy? Through the presence of Jesus, especially in the Eucharist.



St. Teresa of Calcutta cares for a sick man in an undated photo. Her life of service to the poorest of the poor was strengthened through her devotion to Christ's presence in the Eucharist. (CNS photo courtesy Catholic Press Photo)

In the Gospel of St. Matthew, Jesus tells us that when we meet those in need, we meet him, and that when we serve those in need, we serve him. Mother Teresa was a witness that lives on today to the truth and power of Jesus' words. The Christ she met in the Eucharist each day revealed to her his presence in the poor.

Mother Teresa also reminds us that if Christ is present in the poor, we have much to learn from them. They teach us about human dignity, patience and wisdom. It is, as Mother Teresa said, a privilege to live with and serve the poor.

It is tempting to turn away from the difficulty of suffering, to let someone else handle it, to hope it will go away. Sometimes we are even tempted to take pleasure in the suffering of others or, at the very least, rest complacently in our belief that suffering was unavoidable or even deserved.

But when we listen to Jesus, when we see how Mother Teresa put flesh onto his words and what joy it brought to the suffering, even if for only the brief moments before

they passed from this life, how can we continue to think this way?

By the 1970s, Mother Teresa was famous. Books had been written about her; documentary films had been made about her; and she had received numerous important awards. We live in an age of celebrity, and perhaps some think that Mother Teresa's importance lay in her fame or in the big things she had done. That is what we value today: huge achievements, powerful institutions and a wealth of attention.

But Mother Teresa's life and message always stood in complete opposition to this modern sensibility. From the day she took the first dying person into her room in Calcutta, she was a witness to the importance of the small gesture and simple acts of care, performed with great love.

In a world that values productivity, health and usefulness, Mother Teresa's care for the dying seems kindly, but of doubtful use, perhaps even a "waste." But that is the way the world sees it. Through the eyes of Mother Teresa, each dying person is a precious child of God in need of love, no matter how close death might loom.

Cleansing a wound, sharing food, pushing a wheelchair or simply being present to another: acts that will not inspire headlines or make a profit, but small acts that are precious because they are, in Mother Teresa's words, "something beautiful for God."

The suffering that Mother Teresa and her sisters have dealt with is extreme. Through the years, many have traveled to Calcutta to serve with the Missionaries of Charity, doing valuable work and building up other foundations and ministries of the order around the world.

Mother Teresa, however, always made it clear that there is no need for any of us to travel across the globe to follow Jesus. She said, "You can find Calcutta all over the world, if you have eyes to see. Everywhere, wherever you go, you find people who are unwanted, unloved, uncared for, just rejected by the society—completely forgotten, completely left alone. That is the greatest poverty of the rich countries."

There are many kinds of hunger besides physical hunger, Mother Teresa constantly reminds us. Even those who are well fed suffer from loneliness and hurt. There are many kinds of suffering—physical and spiritual—and many kinds of darkness. This is where the love of Christ can shed light and why Mother Teresa said, "Do ordinary things with extraordinary love."

(Amy Welborn is a freelance writer living in Birmingham, Ala. She is the author of many books on faith and spirituality for children, teens and adults. Her website is [AmyWelborn.com](http://AmyWelborn.com).) †



Members of the Missionaries of Charity pray at the tomb of the order's foundress, St. Teresa of Calcutta in Calcutta, India, on Sept. 5, 2019, the anniversary of the saint's death. (CNS photo/Rupak De Chowdhuri, Reuters)

Joyful Witness/Kimberly Pohovey

## Mourning a musician dedicated to sharing happiness

Take it all in. ... It's as big as it seems. Count all your blessings. Remember your dreams. There are so many great quotes and song lyrics one of my favorite singers left behind when he passed away on Sept. 1.



Whether you're a Jimmy Buffett fan or not, you probably know him for his laid-back, beach persona. While I was certainly attracted to

that in my youth, through the decades, I grew to appreciate him more for his capacity for joy and sharing it with others.

While I read countless tributes to him the weekend after his death, I noted how many people knew and loved him for the happiness he brought to their lives. It was evident that he encouraged others, was generous with so many and genuinely lived life to the fullest. Another thing I admired about him was his appreciation for the vast beauty of our world, most especially the ocean. His lyrics describe the ocean in such poetic terms, you can almost feel the ocean breeze brush your cheek as you listen.

"I can't change the direction of the wind, but I can adjust my sails to always reach my destination." (Jimmy Buffett)

I was especially struck by an online tribute penned by Sir Paul McCartney, who said he recently played on Jimmy's track, "Bubbles Up." This is a common diving term. If you get into trouble deep in the water, follow the bubbles up and it will take you to the surface. What a fantastic metaphor for looking to God for help.

And I loved a cartoon I saw depicting Jimmy arriving at the Pearly Gates. St. Peter hands Jimmy a halo and wings, and adds, "and here's a new pair of flip-flops."

"Wrinkles will only go where the smiles have been." (Jimmy Buffett)

While his music was oftentimes silly and non-sensical, more often than not, I found his lyrics soulful and metaphorical for life's journey. Yes, a few songs are definitely salty, but overall, he invented a whole genre of laid-back, feel-good, beach and sailing music based on his life lived at the ocean, on the ocean and dreaming of the ocean. For someone who doesn't live at the beach, his music always had me dreaming of returning to the ocean for my next vacation.

"Oh, yesterdays are over my shoulder, so I can't look back for too long. There's just too much to see waiting in front of me, and I know that I just can't go wrong." (Jimmy Buffett)

After hearing news of his death, I went hunting for a long-forgotten photo from the first Jimmy Buffett concert I attended in 1989 at River Bend Music Center in Cincinnati. Three friends and I are piled in the back of a pick-up truck, decked out in Hawaiian leis. To my surprise, I'm pictured arm and arm with my friend Mark, whom I married years later. I suppose I have Jimmy to thank for that too! It was just the first of many Buffett concerts I attended through the years in Cincinnati, where, in his heyday in the '90s he would sell out five straight nights. My hometown of Cincinnati is also where the term "Parrotheads" originated, coined to describe Buffett's fans.

"I'd rather die while I'm living than live when I'm dead." (Jimmy Buffett)

Fast-forward to when my sons were teenagers. They often made fun of my love for Buffett songs, but when my oldest son was in college, he worked security at Ruoff Music Center in Noblesville. He was scheduled to work a Jimmy Buffett concert. He texted me halfway through the concert, basically saying, "I get it—it's a whole vibe—everyone is happy, singing and swaying to the music together" (fins to the left, fins to the right, of course). A convert, he even later bought a Buffett T-shirt. I felt vindicated, but more important, I was glad my son could experience the same joy I always derived from a Buffett concert.

His concerts attracted folks from all ages and walks of life—just thousands of people gathered to enjoy the chill music, beach balls by the dozens batted about by the crowd, goofy beach attire, a margarita or two, and a collective feeling of happiness. I'm not sure it was exactly what Jesus had in mind when he came here to create a community, but I bet he too tapped in time to Jimmy's music and couldn't help but smile.

Very relevant today are Jimmy's lyrics: "Some of it's magic and some of it's tragic, but I had a good life all the way." I can imagine Jimmy will have the heavenly choirs singing "Cheeseburger in Paradise" in no time. Rest in peace, Jimmy, and enjoy the new flip-flops.

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

Guest Column/Richard Etienne

## Renew your faith, follow 'the way' in building the kingdom of God

When you think of an image of your parish church, do you see it more as the final destination in your schedule at the end of each week at which you ultimately arrive or more like a momentary respite from your journey, similar to a filling station, to recharge your battery or "fill your tank" before going back out for the next leg on your journey along "the way"?



I have a vivid memory of hearing details from friends who made a pilgrimage in Spain on *El Camino de Santiago* (The Way of St. James).

I listened intently as they described their experience, from walking many miles each day to experiencing the amazing hospitality—often in people's private homes—each evening after their day of travel.

This is a wonderful image of church for me—a place of rest—to find nourishment and renewed energy to continue our journey, much like the Gospel account in chapter 24 at the end of St. Luke on the road to Emmaus.

At the end of this journey, the disciples only recognized Jesus in the meal at the breaking of the bread. And what a high they got from this experience!

Aren't we often also like St. Peter at the transfiguration in the Gospel of Mark when he suggests, "Rabbi, it is good that we are here! Let us make three tents: one for you, one for Moses, and one for Elijah" (Mk 9:5)?

Isn't it our first impulse after a great parish mission or a weekend retreat to see how long we can extend those personal highs—wanting just to hunker down, to set up tents and to ultimately stay on that "mountaintop" for a little longer? Could it be that it is only in these refueling processes that we are "recharged" in our mission?

In the Gospel of Luke, Jesus says, "I confer a kingdom on you, just as my Father has conferred one on me, that you may eat and drink at my table in the kingdom" (Lk 22:29-30).

But is that enough? Is it enough to focus on more and more time with our new-found friends that, for the most part, act and think as we do? Isn't a person inevitably called to go beyond that, sharing our Scripture stories, being nourished and resting briefly, to continue the never-ending task of impacting those persons nearest to us while also inviting others to join us at the banquet?

Doesn't there need to be a balance between focusing inward on that parish experience and moving outward to take the Gospel message of the kingdom of God into the world?

What does that balance look like in your life? Could it be that it is only in these refueling processes that we are recharged in our mission? How we see our own role as a member of the body of Christ will greatly influence the actions we choose daily in our attempt to follow "the way."

Although most of us will never have the chance to make a pilgrimage along the *Camino*, we are each called to be missionary disciples on the route God has chosen for us.

And remember: Enjoy your journey!

(Richard Etienne has a degree in theology from Saint Meinrad Seminary and School of Theology in St. Meinrad and resides in Newburgh, Ind.) †

Our Works of Charity/David Bethuram

## Prioritizing mental health and overcoming its stigmas

Mental well-being, often subject to stigma and misunderstanding, has frequently been sidelined in discussions about holistic health. Yet, its impact is universal, affecting us directly or indirectly. The urgency to prioritize mental health care is undeniable and long past due.



The World Health Organization has reported that nearly one in four individuals worldwide will experience a mental or neurological disorder at some point in their lives. Furthermore, suicide, often stemming from untreated mental health conditions, ranks as the second

leading cause of death among those aged 15 to 29. Despite these concerning statistics, mental health tends to be overlooked, with insufficient resources allocated to address it adequately.

The COVID-19 pandemic has underscored the critical necessity for robust mental health services. Isolation, job losses, grief and anxiety, among other stressors, have profoundly affected global mental well-being. Mental health hotlines have noted an unprecedented surge in calls, and mental health professionals have seen a significant rise in their workload. This increased demand has strained the system, exposing significant gaps in our mental health infrastructure.

For many, seeking help for mental health issues presents a challenging journey fraught with obstacles. The stigma associated with mental illness often deters individuals from acknowledging their struggles and seeking assistance. Additionally, a shortage of mental health professionals and complexities related to insurance coverage further compound the difficulties. Consequently, many individuals suffer in silence, unable to access the care they urgently need.

A fundamental shift in our perspective on mental health is imperative. This transformation begins by dismantling the stigma surrounding mental illness. We must cultivate an awareness that mental health is a pivotal aspect of overall well-being and that mental illnesses are genuine, widespread and treatable. Fostering a culture where discussing mental health is as commonplace as discussing physical health is of utmost importance.

Furthermore, comprehensive and multifaceted mental health care is crucial. This encompasses not only therapy

but also medication management when necessary. Organizations like Catholic Charities Indianapolis are innovators in such initiatives, providing an inspiring model of compassionate, all-encompassing mental health care.

Our services cater to diverse individuals of varying ages and backgrounds, offering an array of options including individual and group therapy, family and couples counseling. These efforts encompass collaboration among primary care providers, case managers or behavioral health consultants, and mental health specialists such as psychiatrists.

Integrating behavioral health into primary care practice has been shown to enhance mental health, particularly for depression symptoms. This approach improves patients' adherence to treatment, boosts patient satisfaction, and fosters engagement with health care providers.

Catholic Charities' mental health services are inclusive, recognizing that mental health challenges transcend backgrounds and beliefs. We believe that everyone deserves empathetic and effective care. This commitment reflects an understanding that mental health struggles can impact anyone, highlighting their dedication to providing compassionate and impactful care.

Recognizing the multifaceted nature of mental health is also pivotal. Factors like race, gender, socioeconomic status and exposure to trauma significantly shape mental health outcomes. Hence, an inclusive and equitable approach to mental health care is necessary, ensuring access to culturally sensitive care.

Mental health is not a peripheral concern; it lies at the core of our well-being. It is intertwined with our ability to lead fulfilling, productive lives. The vitality of our communities, loved ones, and ourselves hinges

upon it. For those seeking assistance or seeking to learn more about comprehensive mental health care services, resources are readily accessible.

Remember, seeking help is not just acceptable but encouraged. Together, we can prioritize mental health and strive for a future where comprehensive care is available to all in need.

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

**A fundamental shift in our perspective on mental health is imperative. This transformation begins by dismantling the stigma surrounding mental illness.**

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

# The Sunday Readings

Sunday, September 17, 2023

- Sirach 27:30-28:7
- Romans 14:7-9
- Matthew 18:21-35



The Book of Sirach is the source of the first reading for Mass this weekend. Sirach's author was Joshua, the son of

Sirach. (He should not be confused with Joshua, active centuries earlier as a disciple of Moses and leader of the Hebrews as they passed into the Promised Land.)

Protestant Christianity centuries

ago refused to recognize Sirach as inspired by God, presuming that it had been originally written in Greek, not Hebrew. It has been subsequently learned that it was originally written in Hebrew in Jerusalem and later translated into Greek.

Evidently Joshua, son of Sirach, operated a school in Jerusalem for young men. His great interest was to teach ethics to his students. Thus, this book is very much a testament of Jewish belief in God and of Jewish morality.

Composed less than 200 years before Christ, Sirach indicates the intellectual environment in which it appeared. It was an environment affecting even pious Jews, filled with regard for human logic, a circumstance taken from the Greeks whose military exploits had overtaken much of the eastern Mediterranean and Middle East, including the Holy Land.

The reading frankly calls upon its audience to forgive the faults of others and to trust in the merciful God. Wrath and anger are hateful things, the reading insists. No one who succumbs to these faults should expect mercy from God.

St. Paul's Epistle to the Romans provides the second reading.

Probably the great majority of Christians in Rome to whom this epistle was written were among the poorer classes. They would have been tempted to look longingly at the rich and aristocratic, assuming that the privileged controlled their own destinies.

Instead, Paul insists, God controls the lives of all. All belong to the Lord.

For its last reading this weekend from the Gospel of St. Matthew, Jesus answers the question of how often, and to what extent, must disciples forgive

those who have sinned against them.

Like the people of today, those of Jesus' time naturally hurt each other. They lived as we live. We owe debts, material or otherwise, to others. We yearn. We suffer. We despair, all just as those who lived in Jesus' time did.

How should we react to hurts? The Lord answers that disciples must forgive, not "seven" times, but "seventy-seven times" (Mt 18:22). The number meant complete, absolute and total.

True Christian forgiveness, however, must in all things take account of and resemble God. Those stingy with forgiveness are not of God.

Christian forgiveness, so powerfully noted here, but also elsewhere in the Gospels, reveals the essence of the redemption, that in Christ we as sinners are forgiven. In turn, this reveals again that "God is love," and that always God's will for us is that we should live eternally (1 Jn 4:8).

## Reflection

St. Paul's Epistle to the Romans was written when life could not have been worse for Christians residing in Rome, the great imperial capital and center of the Mediterranean world.

By calling the Christians in Rome to hold fast to their faith in God, Paul in effect reminded them that first things matter.

The people of Maui feel that life could not be worse, as they try to rebuild their lives after the destructive fires that recently ravaged the island. First things are first, their own survival, the survival of loved ones, the future.

God loves us. His love is proved by the fact that we still hold the things that matter most. Think about them. Thank God for them.

The Church observes a particular feast day to remember the Christians of Rome who died rather than repudiate Christ. They put first things first. They were rewarded.

For all believers, visited by disaster or not life makes sense when first things are acknowledged and when in all things, with the help of grace, they see an avenue to discover and meet God. †

## Daily Readings

### Monday, September 18

1 Timothy 2:1-8  
Psalm 28:2, 7-9  
Luke 7:1-10

### Tuesday, September 19

St. Januarius, bishop and martyr  
1 Timothy 3:1-13  
Psalm 101:1-3, 5-6  
Luke 7:11-17

### Wednesday, September 20

St. Andrew Kim Tae-gön, priest, and St. Paul Chông Ha-sang, and companions, martyrs  
1 Timothy 3:14-16  
Psalm 111:1-6  
Luke 7:31-35

### Thursday, September 21

St. Matthew, Apostle and Evangelist  
Ephesians 4:1-7, 11-13  
Psalm 19:2-5  
Matthew 9:9-13

### Friday, September 22

1 Timothy 6:2c-12  
Psalm 49:6-10, 17-20  
Luke 8:1-3

### Saturday, September 23

St. Pius of Pietrelcina, priest  
1 Timothy 6:13-16  
Psalm 100:1-5  
Luke 8:4-15

### Sunday, September 24

Twenty-fifth Sunday in Ordinary Time  
Isaiah 55:6-9  
Psalm 145:2-3, 8-9, 17-18  
Philippians 1:20c-24, 27a  
Matthew 20:1-16a

## Question Corner/Jenna Marie Cooper

### Canon law tribunals may charge fees to cover administrative costs

Q My cousin told me I could get an annulment for \$1,000. Is that still true? (Washington, D.C.)



A It's important to keep in mind that Catholic marriage tribunals exist to conduct an impartial investigation as to whether a marriage that initially appeared valid was indeed valid and binding in fact. In other words, the goal of a marriage nullity process is simply to uncover the truth.

This is why the preferred term is "declaration of nullity" rather than "annulment"—because the word "annulment" implies that the Church is actively making a union null, whereas the term "declaration of nullity" makes it clear that an objective fact is simply brought to light.

Thus, the possibility of a particular marriage being declared null is never something that can be promised at the outset of the process, and therefore nobody should be able to "buy" a declaration of nullity from a Catholic marriage tribunal.

The Church's canon law has several rules in place to ensure that the process won't be swayed in one direction or the other for monetary reasons.

For example, canon 1456 of the *Code of Canon Law* states: "The judge and all officials of the tribunal are prohibited from accepting any gifts on the occasion of their acting in a trial." Similarly, canon 1488 §1 warns that advocates in a marriage nullity process (who have a role analogous to a "personal attorney" for the parties involved) can face serious consequences—including being forbidden from practicing in a particular

tribunal—if they attempt "to resolve the litigation by bribery or to make an agreement for an excessive profit."

While you cannot guarantee the outcome you want from a marriage nullity trial by paying a certain amount, it is in principle legitimate for marriage tribunals to charge a fee for taking your case. Although it is against canon law to charge fees for sacraments per se, a marriage nullity trial is an administrative process which, despite investigating a sacrament, is not a sacrament itself.

And like any administrative process, there are real costs involved. For one thing, there is the overhead involved in running any office for things like supplies, rent, postal costs and utility bills. Additionally, although many tribunals make use of volunteers or clergy working on a part-time basis, the Church is obligated to pay a living wage to full-time lay professionals who staff tribunals.

In the United States, each tribunal has a different policy on whether or how much the petitioner (i.e., the person who is actively seeking the declaration of nullity) pays as a fee. Through the years, I have heard of some tribunals charging as much as \$1,000 for the whole process. I've heard of others that charged less than half of this; and others that charge a nominal "filing fee" mainly to ensure that petitioners are willing to take the process seriously. Other tribunals might not charge a fee for the process itself, but might ask the petitioner to cover particular expenses, such as the stipend for a psychologist the tribunal may ask to weigh in on the case.

In many American tribunals there is no charge at all, and the cost of the process is borne entirely by the diocese through sources like the annual diocesan appeal.

(Editor's note: *The metropolitan tribunal of the Archdiocese of Indianapolis does not charge fees in nullity cases, a practice begun in 2015.*)

The Church's ministry of justice is meant to be open to all the faithful, regardless of their personal financial circumstances, so even in tribunals that do charge fees for trying marriage nullity cases, there is always some provision to ensure that the process is accessible for those who cannot afford to pay. Therefore, nobody should be deterred from approaching their diocesan marriage tribunal due solely to a lack of funds.

(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](mailto:CatholicQA@osv.com).) †

## My Journey to God

### Mater dolorosa

By Sandra Marek Behringer

The sight of him  
Was salt in open wounds,  
But she held his gaze fixedly,  
As tenderly as once she laid  
His infant body to her breast.

Almost drowning in his pain,  
Her fingers bit into the skin  
Of John's arm and she choked  
As her son's breath  
Strangled in his throat

He spoke to her just once, then,  
Pulling against the nails, crying out,  
He exhaled and sagged upon the wood.  
The sword old Simeon had promised  
Plunged deep into her heart.

Holding her son at last,  
His head cradled in her arms,  
She watched John, weeping,  
Gently pull away the hideous crown.  
Bending over her son,

She touched the places  
Where the thorns had pierced him.  
Her many kisses could not warm his skin  
And though she tried to think of him  
As he had been, memory quailed before  
The sleeping face death closed to her.

She who had borne him without pain,  
Ravaged by this second birthing,  
Became mother of us all,  
Mother of our many sorrows,  
None, ah none, like hers.

(Sandra Marek Behringer is a member St. Luke the Evangelist Parish in Indianapolis.)

# 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.

**BROMAGEN, Stephen**, 76, St. Gabriel, Connerville, April 5. Brother of Kathleen Gregory, Mary Mertens, Ann Steinbrunner, Patricia Sterling, Anthony, Christopher and Timothy Bromagen. Uncle and great-uncle of several.

**DURBIN, David**, 93, St. Simon the Apostle, Indianapolis, July 27. Father of Patty Horan, Judy Lee, Carol Munsell, Kathleen Porter, Mary Sparks, Jean Thayer and Sylvia Zimmerman. Brother of Ruth Walsh and John Durbin. Grandfather of 17. Great-grandfather of 12.

**GLASGOW, Teresa**, 75, Holy Family, New Albany, July 27. Wife of Alan Glasgow. Mother of Laura, Rebecca and Sarah Glasgow. Sister of Martha Russ, Dorothy Tidmore and Robert Hamilton.

**GOLEY, Patricia**, 82, Prince of Peace, Madison, Aug. 4. Sister of Jean DeVore, Ruth Dixon, Elizabeth Garrett, Mary Jo Jandosky, Bernie, Bob and Tom Ringwald. Aunt of several.

**GRUNKEMEYER, Cletus E.**, 94, St. Anthony of Padua, Morris, July 27. Husband of Rose Marie Grunkemeyer. Father of Sandra Zeigler, Chris, Dale, Glenn, Randal, Roy and Steven Grunkemeyer. Brother of Rosella Billman. Grandfather of 11. Great-grandfather of seven.

**HAGEST, Sr., John R.**, 60, St. John Paul II, Sellersburg, July 28. Husband of Beverly Hagest. Father of Amber, John and Shawn Hagest. Brother of Linda Graf, Cindy Rudy and Sam Hagest. Grandfather of two.

**HUGHES, Ruby**, 96, St. Augustine, Jeffersonville, July 25. Mother of Nancy

Francavilla and James Hughes. Grandmother of two.

**KENNEY, Norma**, 91, St. Martin of Tours, Martinsville, July 29. Wife of Robert Kenney. Mother of Lynn Sherrow and Jeff Kenney. Grandmother of five. Great-grandmother of 10.

**LANDRY, Alma (Horn)**, 82, Prince of Peace, Madison, July 25. Wife of Robert Landry. Mother of Heather Kennedy, Deanna Stewart, Jonathan, Michael and Robert Landry. Sister of Anna Perkinson, Kenny Bruce, Jim and Ronald Horn. Grandmother of 15. Great-grandmother of eight.

**LASHER, Iola I.**, 90, St. Augustine, Leopold, July 20. Mother of Shirley Allard, Brian, Rodney and Todd Lasher. Grandmother of 11. Great-grandmother of 19.

**LEPPERT, Pauline**, 97, St. Luke the Evangelist, Indianapolis, July 29. Aunt and great-aunt of several.

**LESKOW, Joseph P.**, 87, SS. Francis and Clare of Assisi, Greenwood, July 22. Father of Susan Barr and Jennifer Brummett. Brother of Nellie Brown, Grace Kiesslind and Roland Leskow. Grandfather of five. Great-grandfather of 10.

**LILLY, Ralph E.**, 92, Holy Family, New Albany, July 7. Husband of Juanita Lilly. Father of Evelyn Bostock, Donnie and Mike Lilly. Grandfather of six. Great-grandfather of six.

**LUBER, Linda L.**, 76, St. Mary, Greensburg, Aug. 2. Sister of Mary Green and Robert Luber. Aunt, great-aunt and great-great-aunt of several.

**MARTIN, Stephen L.**, 74, St. Mary, Rushville, May 6. Father of Jennifer and Stephen Martin. Brother of Becky Antonelli and Ginny Miller. Grandfather of three.

**MCDONALD, Elizabeth**, 95, St. Therese of the Infant Jesus (Little Flower), Indianapolis, July 19. Mother of Karen Lyons, Patty Rogers and Joe McDonald. Grandmother of seven. Great-grandmother of 19. Great-great-grandmother of one.

**MOONEY, John**, 96, Holy Family, New Albany, July 21. Husband of Marie Mooney. Father of Laura Meyer, Mary Ellen Routin, Jane Wease and Larry Mooney. Brother of Mary Kracha. Grandfather of 10. Great-grandfather of 10.

**OLGES, John L.**, 88, St. Joseph, Corydon, July 25. Husband of Mary Olges. Father of Lisa Cobb, Terri Harless, Susan Rizer, Mark and Michael Olges and



Late afternoon sunlight shines through trees on Sept. 3 in rural Decatur County. (Photo by Sean Gallagher)

John and Joe Rizer. Brother of Roberta Coomes, Ruth Fogle and Mary Murphy. Grandfather of 14. Great-grandfather of nine.

**PETERS, Susan K.**, 65, St. Mary, Greensburg, July 27. Wife of Eugene Peters. Sister of Sandra, David, Michael and William Shaw. Aunt and great-aunt of several.

**PIERLE, Daniel J.**, 76, St. Roch, Indianapolis, July 21. Husband of Christine Pierle. Father of Regina Ashley, Angela Kraft, Daniel II and Matthew Pierle. Brother of LeeAnn Biggeman, Donna Wheeler, Gary and Michael Pierle. Grandfather of nine.

**REDMON, Kathy M.**, 67, St. Peter, Harrison County, Aug. 5. Wife of John Redmon. Mother of Joshua and Stewart Redmon. Sister of Sandy Haller and Bruce Lockett. Grandmother of six.

**SHOCK, Carl R.**, 94, St. Roch, Indianapolis, July 15. Husband of Joan Shock. Father of Cynthia Meier, Patrick and Thomas Shock. Brother of Doris Cline and Shirley Melvin. Grandfather of eight. Great-grandfather of six.

**SHUMATE, Rita M.**, 67, St. Mary, Lanesville, July 30. Mother of Dr. Ashley and Jason Shumate. Sister of Mary Rose Block, Theresa Savage, Charles and John Sell.

**SLOWEY, Grace**, 90, St. Vincent de Paul, Bedford, July 22. Stepmother of Bill,

Dave and John Slowey. Aunt of several.

**SMUCK, Richard M.**, 89, St. Pius X, Indianapolis, July 29. Husband of Kay Smuck. Father of Elizabeth Graham, Jennifer Smith and Kristopher Smuck. Grandfather of six. Great-grandfather of two.

**SPELLMAN, Sr., Michael T.**, 78, Nativity of our Lord Jesus Christ, Indianapolis, July 14. Father of Rebecca Mourning, Deborah Perr and Michael Spellman. Brother of Edwin Spellman. Grandfather of five. Great-grandfather of one.

**STACEY, James R.**, 84, St. Mary, Navilleton, July 19.

Father of Marisa Rowe and Erick Stacey. Brother of Connie, Sally, David, Nett and Roger Stacey. Grandfather of seven.

**STENGER, Ruth F.**, 91, All Saints Parish, Dearborn County, July 25. Wife of Jake Stenger. Mother of Terri Gardner, Lynn Hertel and Jerry Stenger. Sister of Carrol and Wilfred Gramman. Grandmother of eight. Great-grandmother of four.

**SWEENEY, Rosemary A.**, 89, SS. Francis and Clare of Assisi, Greenwood, Aug. 1. Mother of Jeanne Bowling, Kathleen Helderman, Jim, Michael and Rob Sweeney.

Grandmother of five. Great-grandmother of two.

**VICIAN, Edwin B.**, 89, St. Malachy, Brownsburg, July 16. Father of Michael Vician. Grandfather of five. Great-grandfather of one.

**WARD, Patricia J.**, 64, St. Mark the Evangelist, Indianapolis, Aug. 5. Sister of Charles Ward.

**YOUNG, Yolanda**, 72, St. Malachy, Brownsburg, July 30. Mother of Sonya, Tonya, David, Jr., and Eric Mulkey. Stepmother of Josh Young. Sister of Mary Painter, Annie Urick and John Sercer, Jr. Grandmother of six. Great-grandmother of one. †

## 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](http://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:

- Ethics Point**  
Confidential, Online Reporting  
[www.archdioceseofindianapolis.ethicspoint.com](http://www.archdioceseofindianapolis.ethicspoint.com) or 888-393-6810
- 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](mailto:victimassistance@archindy.org)

## Benedictine Sister Marie Olinger served in Catholic schools for 41 years

Benedictine Sister Marie Olinger (formerly Sister Frances Mae), a founding member of Our Lady of Grace Monastery in Beech Grove, died on July 25 at the Enclave of Beech Grove in Beech Grove. She was 97.

The Mass of Christian Burial was celebrated on July 29 at the Monastery Chapel at Our Lady of Grace. Burial followed at the sisters' cemetery.

Sister Marie was born on Jan. 24, 1926, in North Vernon. She entered Monastery Immaculate Conception in Ferdinand, Ind., in 1944, professed first vows on June 30, 1946, and perpetual vows on Aug. 10, 1949. She later became a founding member of Our Lady of Grace Monastery.

Sister Marie earned a bachelor's degree in education at the former St. Benedict College in Ferdinand and a master's degree in education at

Marquette University in Milwaukee.

During her 77 years of vowed religious life, Sister Marie ministered for 41 years in Catholic schools across central and southern Indiana. In the archdiocese, she served at the former St. Paul School in Tell City from 1954-57, at St. Mary-of-the-Knobs School from 1957-61 and 1974-89, at St. Bartholomew School in Columbus from 1961-62, at the former St. Mark School in Pery County from 1962-65 and in Indianapolis at St. Barnabas School from 1965-66 and 1968-74 and at Christ the King School from 1966-68.

Sister Marie is survived by a sister, LaVerne Newcome of Las Cruces, N.M.

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

## Soaking up the joy of reading



Above left, students, teachers, staff members and Father Timothy DeCrane recently celebrated the achievement of St. Rose of Lima School in Franklin in the Johnson County Public Library's Explore Summer 2023 reading program. The school won the competition for "most student participation and finishers" in the program, earning the library's traveling trophy and \$1,000 worth of prizes. Above right, St. Rose of Lima principal Kim Tekippe fulfilled her promise for allowing students to soak her with water if they won the competition. After drying off, Tekippe noted, "Our school is one of the smallest schools in Johnson County, but we have a mighty roar when it comes to competition. The importance of summer reading is critical to retaining all of the information students learned throughout the year. Here at St. Rose of Lima, we work to have excellence in education, therefore it was important for me to encourage the summer reading program, and I was thrilled to hold up my end of the bargain with the soak tower!" (Submitted photos)

## GRADUATION

continued from page 1

walked by the image of the forgiving God she has embraced in her life, and strode up the steps of the chapel's stage to deliver a graduation speech on behalf of the 13 other women who were also receiving degrees from Marian University in Indianapolis.

It was all part of the first commencement ceremony at the prison of the Women's College Partnership, involving Marian and the University of Notre Dame.

As Williams—wearing the blue cap and graduation gown of Marian—settled in front of a microphone, her thoughts included the memory of a former fellow inmate and graduate who had been released early from prison on good behavior and planned to be a counselor before cancer took her life just a few weeks before the graduation ceremony.

That personal loss was another part of the trials and tears that these women have endured in their degree-pursuing journeys to a present marked with increased self-worth and toward a future touched with growing hope—a journey that Williams shared in her emotional speech.

She acknowledged that people often view those in prison through "a lens of failure," adding, "And sure, we've all failed, right? Every single one of us. But just as important is knowing there is the opportunity to begin again. Today, we've seen the fruit of that."

She addressed the prison staff members who have supported the graduates and the Marian instructors who came to the prison

to teach them in classes, noting, "We're more intelligent because you invested in us. We're more intelligent because you taught us not to give up."

And she referred to the mercy of God, quoting Isaiah 30:19: "You shall no longer weep; he will be most gracious to you when you cry out; as soon as he hears, he will answer you."

She also had words of thanks for her fellow graduates whom she called "God's amazing, beautiful women," saying, "This journey has been so long, but it has been so well worth it. Every step of the way, you've had rough barriers we faced. We were able to grow and endure."

When she finished, everyone in the chapel rose to give her a standing ovation.

### 'God was so present in the entire ceremony'

As the director of the college partnership program, Justin McDevitt was among the audience members who rose to cheer Williams, flashing a smile that beamed again and again during the ceremony that celebrated redemption and rehabilitation.

The program's partnership between Marian and Notre Dame offers inmates the opportunity to earn associate and bachelor's degrees and support when they eventually re-enter the world outside the prison. The program is funded through grants and private donations.

"It was such an amazing and special day," McDevitt said later. "We got to see two premier Catholic institutions of higher education coming together to live out the mission of Matthew 25. God was so present in the entire ceremony, start to finish, and it's no wonder people were so moved. I'm still so full of joy."

So were the female graduates. With their caps and gowns covering their usual prison clothes, they proudly stepped forward to receive their diplomas from Daniel Elsener, president of Marian University.

In welcoming the graduates as Marian alumni, Elsener told the women earlier that he admired their dedication in earning their degrees. He also challenged them to live out the values of the Franciscan university—to respect "the dignity of every human person, to strive for peace and justice, to be responsible stewards of

your gifts and your talents and education, to be a source of reconciliation."

Lisa Van Morrison strived to live that way following her early release from prison on good behavior, but she lost her fight with cancer just weeks before the graduation. Her cap and gown—and a bouquet of flowers—were placed on a chair among the graduates. That scene led to even more poignant emotions among the graduates and others in the chapel when her parents rose from their seats to receive their daughter's diploma from Elsener.

After the ceremony, her parents talked about how hard she had worked to achieve her degree, how much she would have savored the ceremony, and especially how proud of her they are.

"She would have been thrilled," said her mother, Carol. "She worked hard. She wanted to be a counselor." Pausing for a few seconds, she lowered her eyes and added, "She was really only sick about three weeks."

Nodding, her dad Leon said, "She had a second chance and really made good use of it. She turned her life around."

That is the hope for all the graduates.

### Embracing a different foundation of success

After the ceremony, their hope and joy were on full display as they posed for photo after photo in front of a Marian University backdrop, a photo session that concluded with them laughing and smiling as they tossed their caps into the air.

In the moments that followed, some of the graduates talked about the journey toward their degrees—and where they hope their education will lead them.

Sharon Collins shared how the graduates felt hopeless at times, "but then we prayed and trusted God to deliver us." She mentioned how "life-changing" their degrees are, not just for them but for their children and even their parents. She also talked about how the journey has given her a foundation for success that goes far beyond a diploma: "When you care about yourself, you learn to care about others."

Rheann Kelly, who earned both an associate degree and a bachelor's degree,

noted, "I'm just so grateful. I feel it opens up doors for the future, for different possibilities moving forward. This is going to help me be a productive member of society."

She and her fellow graduates are already an inspiration to other women in the prison. Forty-five of them are pursuing college degrees in the 2023-24 academic year.

### 'I finally have accomplished something'

Michelle Williams will tell them that the feeling of accomplishment is well worth the challenges and the hard work.

As she posed for a photo with Kelly in their caps and gowns in front of the stained-glass image of Jesus in the prison chapel, Williams exuded a sense of peace, joy and dignity—qualities that were at the heart of the prayer to God for the graduates that Holy Cross Father Robert Dowd shared at the end of the ceremony.

"Help them to continually grow in awareness of their God-given dignity, the dignity that comes from you and that no one can take away," prayed Father Dowd, Notre Dame's vice president and associate provost for interdisciplinary initiatives. "And help them to grow in respect of the dignity of others along the way."

"May your Spirit which sets us free enliven our hearts and minds to grow even more attentive to the needs of those around us. Help us all to use the gifts we have received, especially the gift of education, to make our communities, our country, our world a better place."

That's the hope and the plan for Williams.

"I am so overwhelmed and so blessed," she said. "The reality for me is being 46 years old and just now receiving my associate's and now working toward my bachelor's. At first, I thought I could never do it because of my age. And now I know I can do anything I put my mind to."

"When I see a graduation ceremony in a movie or on television, I'm bawling my eyes out because it's something in my life I didn't get to do. So being here today is like full circle. I finally have accomplished something, and I know who I am today." †



Graduates of the Women's College Partnership program at the Indiana Women's Prison in Indianapolis toss their caps into the air on Aug. 7 in celebration of earning degrees from Marian University in Indianapolis. (Photo by Scott Roberson, Indiana Department of Correction)

## Classified Directory

For advertising rates call (317) 236-1585.

### For Sale

**HOLY CROSS/ST. JOSEPH CEMETERY**, 2446 S. Meridian St. Indianapolis. Two plots, lot 322 spaces 1 and 2, section B. \$2000 each, prefer to sell together. Cemetery is sold out. Call or text 810-252-4482.

### Construction

**Brothers Construction**  
Masonry • Fencing  
Chimneys cleaned \$99  
Since 1974  
**317-357-4099**

**JW FENCE**  
Done in one week  
or FREE  
Since 1976  
**317-357-1103**



# CATHEDRAL HIGH SCHOOL OPEN HOUSE

Thursday, October 5

Mass - 5 PM • Open House - 5:30-8 PM



EXPLORE OUR 40-ACRE CAMPUS, MEET TEACHERS, COACHES,  
AND STUDENTS, AND TOUR OUR BEAUTIFUL INNOVATION CENTER.  
REGISTER TODAY AT [GOCATHEDRAL.COM/OPENHOUSE](http://GOCATHEDRAL.COM/OPENHOUSE).