



The

Criterion

Serving the Church in Central and Southern Indiana Since 1960

'It's a commitment'



Couples share wisdom, faith following Wedding Anniversary Mass, page 9.

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Moses and Kate Tinio pose in front of a shrine at Our Lady of Fatima Retreat House in Indianapolis. Our Lady of Fatima has played a special part in their lives, their engagement and their marriage. (Photo by John Shaughnessy)

Synod to focus on the Church and its role in the world

VATICAN CITY (CNS)—When Pope Francis was introduced to the world from the central balcony of St. Peter's Basilica, he spoke to the crowd about taking up a journey, "bishop and people," a "journey of fraternity, of love, of trust among us."



Pope Francis

He did not mention the Synod of Bishops in that greeting on March 13, 2013, nor did he issue one of his now-frequent appeals to ensure a more "synodal Church."

But the inspiration behind the assembly of the Synod of Bishops, which

opens on Oct. 4, can be seen in his very first words as pope and in his course-setting apostolic exhortation, "*Evangelii Gaudium*" ("The Joy of the Gospel"), which emphasized the responsibility of all the baptized for the life of the Church and, especially, its evangelizing mission.

Unlike earlier meetings of the Synod of Bishops, which focused on a specific issue or a specific region of the world, the "synod on synodality" is focused on the Church itself: Who belongs? How are leadership and authority exercised? How does the Church discern God's call? How can it fulfill its mandate to share the Gospel with a changing world?

Members of the synod assembly are being asked to reflect on the characteristics they believe are essential for building a "synodal Church" by starting from what they heard from people who participated in the local, diocesan, national and continental listening sessions.

It's not a synod on whether and how Catholic parishes can be more welcoming of LGBT Catholics, how it can recognize and encourage the leadership of women or how it can foster the involvement of young people—but those questions are part of the discussion about how to increase a sense of unity or communion, promote participation and strengthen the missionary outreach of the Church.

See **SYNOD**, page 8

A time of defending the Blessed Mother leads to a renewed faith and a marriage

One in a continuing series

(Editor's note: In this series, The Criterion is featuring young adults who have found a home in the Church and strive to live their faith in their everyday life.)

By John Shaughnessy

Maybe they would have found each other and fallen in love anyway.

And maybe Moses and Kate Tinio still would have married,

honeymooned in Rome and had their marriage blessed in person by Pope Francis.

See related video: cutt.ly/MosesAndKate.

The moment took place in high school. She had grown up Catholic, but she thought her parish church wasn't vibrant in sharing and living the faith. So when

Yet as 24-year-old Kate tells the story, everything is connected to a defining moment in her faith journey—the time she boldly stood up in defense of the Blessed Mother.

See **MARRIAGE**, page 8

A 'servant to the servants': Transition in leadership marks growth in ministry of deacons in archdiocese

By Sean Gallagher

The first class of permanent deacons in the history of the archdiocese was ordained 15 years ago on June 28, 2008.

One of those men ordained that day was Deacon Michael East. Since then and until recently, his mission was to be a "servant of the servants."

From 2008-11, Deacon East ministered as the archdiocesan associate director of deacons. In 2011, he began 12 years of service as director of deacons,

See **DEACONS**, page 3

Deacon Michael East, left, and Deacon David Bartolowits pose with an icon of St. Lawrence on Aug. 6 during a dinner for archdiocesan deacons at Our Lady of Fatima Retreat House in Indianapolis. The icon was a gift to Deacon East who had retired the previous month after 12 years of service as archdiocesan director of deacons. (Photo by Sean Gallagher)



Columnist Cynthia Dewes remembered for her ‘wonderful life,’ longtime commitment to service, *The Criterion* newspaper

Criterion staff report

Cynthia M. (Oare) Dewes, a retired employee and longtime columnist of *The Criterion*, died on Sept. 12 at the age of 90.

Visitation will be held from 4-8 p.m. on Friday, Sept. 22, at the Bittles & Hurt Mortuary in Greencastle. A funeral Mass will be celebrated at 10 a.m. on Saturday, Sept. 23, at St. Paul the Apostle Church, 202 E. Washington St., in Greencastle.



Cynthia Dewes

Cynthia was born on Oct. 30, 1932, in Minneapolis, the only child of Arthur Henry Oare and Pearl Marion Keller Oare. She spent her childhood in Wayzata, Minn., and Minneapolis. In 1954, she graduated *cum laude* in English from the University of Minnesota and married Edward Henry Dewes II on Sept. 11 of that same year. Their sons Peter David and Andrew Paul Dewes preceded them in death, and her husband died in 2020.

Dewes was hired by *The Criterion* in 1982. She was responsible for writing obituaries, “The Active List”—now called “Events Calendar”—and proofreading. She also wrote feature stories and her column “Cornucopia,” which as the title suggests, touched on all aspects of life.

Although she retired from the newspaper in 1992, she continued to write her column twice a month until 2018.

An online obituary noted “it’s a wonderful life” is how she liked to describe her life, and her final “Cornucopia” column was appropriately published in the Nov. 23, 2018, issue, which was the closest issue to Thanksgiving that year.

Titled “In thanksgiving for the ‘cornucopia’ of life,” she began the column, “Life is an abundant cornucopia for which we thank God on our nation’s appointed holiday [holy day] of Thanksgiving. Like everyone, my life has been a cornucopia of opportunities and challenges, joys and sorrows which I’ve tried to share with *Criterion* readers for many years.”

Cynthia went on to explain how health issues had led to her decision to “hang it up.”

“Macular degeneration has made me too blind to continue,” she wrote. “Scripture says we all have a cross to bear, and this is mine.”

She ended it by writing, “At this time of Thanksgiving, I can’t praise God enough for the cornucopia of a wonderful life. As I hope to say one day at the end, ‘See you later!’” (To read Cynthia’s final column, go to [lnkiy.in/LastCornucopia](https://www.criterionpress.org/Linky.in/LastCornucopia).)

“We were blessed to have Cynthia’s contributions for 30-plus years in our archdiocesan newspaper,” noted Mike Krokos, editor of *The Criterion*. “Even when she was struggling with health issues in the latter part of her life, she always made sure to keep her *Criterion* column among her priorities.

“Cynthia and Ed were also regulars at the archdiocese’s annual employee recognition lunches, where retired employees are invited to come back and celebrate with current staff,” he continued. “In her later years, Ed always drove her, and I believe they enjoyed catching up with old friends and colleagues.”

Editor Emeritus John F. Fink, who worked with Dewes at *The Criterion* for several years, remembered her for the popularity of her column and noted, “You would be hard pressed to find someone more cheerful, and that showed in her columns.”

He also said her dedication to her faith and the work at *The Criterion* was seen when she chose to continue on staff there after moving to Greencastle, an hour’s drive away from the offices of the newspaper at the Archbishop Edward T. O’Meara Catholic Center in Indianapolis.

“She commuted from Greencastle every day—rain, shine, snow, whatever it might be,” Fink said. “She was always there. She was a very dedicated woman.”

Cynthia was an active member of St. Monica Parish in Indianapolis and later at St. Paul the Apostle Parish in Greencastle.

She also had a long history of service to her community, having served on the Indiana Board of Special Education Appeals for 25 years. She was also a den mother to her sons’ Scout troops, a member of the Community Service Extension Homemakers Club in Bainbridge, and a former member of the Woman’s Press Club of Indiana.

Survivors include four children: William (Dianne), Katherine (Johannes), James (Rita) and John (Susan), and daughters-in-law Sandee Schlosser and Janice Dewes; 14 grandchildren; and 20 great-grandchildren, as well as many nieces and nephews.

For donation information, visit www.bittlesandhurt.com. †



Public Schedule of Archbishop Charles C. Thompson

September 23–28, 2023

September 23– 11:15 a.m.
Deacon formation at Our Lady of Fatima Retreat House, Indianapolis

September 23– 5:30 p.m.
Confirmation Mass for the youths of St. Joan of Arc Parish, Indianapolis, at St. Joan of Arc Church

September 24– 11 a.m.
75th Anniversary Mass for St. Michael the Archangel Parish, Indianapolis, at St. Michael the Archangel Church

September 26–1 p.m.
Council of Priests meeting at Archbishop Edward T. O’Meara Catholic Center, Indianapolis

September 26–6 p.m.
Mass for the Season of Creation at St. Thomas Aquinas Church, Indianapolis

September 27–9 a.m.
Breakfast with state legislators at Archbishop Edward T. O’Meara Catholic Center

September 27–7 p.m.
Confirmation Mass for the youths of St. Rita Parish, Indianapolis; St. Joseph Parish, Shelbyville; St. Vincent de Paul

Parish, Shelby County; St. Ann and St. Joseph parishes, Jennings County; and St. Mary Parish, North Vernon, at SS. Peter and Paul Cathedral, Indianapolis

September 28–10 a.m.
Leadership Team meeting at Archbishop Edward T. O’Meara Catholic Center

September 28–noon
Department gathering at Archbishop Edward T. O’Meara Catholic Center

September 28–2 p.m.
Virtual National Eucharistic Revival/ Congress Board meeting

September 28–3:30 p.m.
Catholic Community Foundation Advisory Board meeting at Archbishop Edward T. O’Meara Catholic Center

September 28–6 p.m.
United Catholic Appeal Advance Mass at SS. Peter and Paul Cathedral, Indianapolis, followed by dinner at Archbishop Edward T. O’Meara Catholic Center

How has God made his presence known in your life? Share it with our readers

The Criterion is inviting you, our readers, to share your thoughts and stories about this question, “How has God made his presence known in your life?”

Maybe you routinely feel his presence in an everyday situation. Maybe you have known his presence in a life-changing moment. Maybe it’s happened in your relationship with a family member, a friend or even a stranger. Maybe it was in a dark time

of your life or an especially joyful one.

Whatever the case may be, we would like to hear your thoughts and your stories. Send your submissions to John Shaughnessy by e-mail at jshaughnessy@archindy.org or by mail in care of *The Criterion*, 1400 N. Meridian St., Indianapolis, IN 46202. Please include your parish and a daytime phone number where you can be reached.) †

Official Appointments

Effective August 18, 2023

Rev. Byungjo (Peter) Kim, Diocese of Busan, South Korea, appointed associate pastor of St. Lawrence Parish, Indianapolis, and chaplain to the Korean Catholic community.

Effective September 5, 2023

Rev. Rogelio Martinez-Ruteaga, O.F.M.,

appointed pastor of St. Patrick Parish, Indianapolis.

Effective September 12, 2023

Very Rev. Benjamin Syberg, VF, pastor of St. Patrick and St. Margaret Mary parishes, Terre Haute, dean of the Terre Haute deanery, and associate director of vocations, granted a leave of absence from active ministry.

(These appointments are from the office of the Most Rev. Charles C. Thompson, Archbishop of Indianapolis.) †

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DEACONS

continued from page 1

a role from which he retired on July 1.

“It’s not a feather in your cap to sit in this chair,” said Deacon East in an interview with *The Criterion* in the office for the director of deacons in the Archbishop Edward T. O’Meara Catholic Center in Indianapolis shortly before he retired.

“You’re not any better than anyone else. You’re here to help where you can and stay out of the way the rest of the time.”

Being a “servant to the servants” hit home for Deacon East not long after his ordination when one of the men ordained with him, Deacon Ronald Stier of St. Elizabeth Ann Seton Parish in Richmond, died of cancer on Aug. 24, 2008.

“I was at home in Seymour when I got the word,” Deacon East recalled. “My wife and I were getting ready for a family function. I said, ‘I’ve got to go.’ And I took off for Richmond.”

That episode early in his life and ministry as a deacon helped him come to grips with the reality that permanent deacons as clergy have a life with one foot fully in the Church, and as husbands and fathers have one foot firmly in the world. It’s a balancing act he’s honed over the years and helped his brother deacons refine in their own lives.

A challenge of his ministry in helping to lead the deacons of the archdiocese beginning in 2008 was that permanent deacons were a new phenomenon for all Catholics in the archdiocese—for parish priests as well as their parishioners.

As all archdiocesan Catholics got used to deacons in the years that followed the

historic 2008 ordination, Deacon East said it was his job “to try to smooth out the bumps in the road” in deacons ministering in parishes and in the broader community in places such as jails, hospitals, nursing homes and charitable agencies.

In 2008, deacons were unknown in the archdiocese. In 2023, after three more permanent diaconate ordinations, their place in the life of the Church in central and southern Indiana is well-established.

When the first class of 25 deacons was ordained in 2008, there were 26 parishes in the archdiocese where deacons were assigned to minister. Today, that number has more than doubled to 53 parishes.

“Back in the early days, the question from the pastors was, ‘What do I do with this guy?’” Deacon East said. “Now, the question is, ‘How do I get one?’”

“I’m proud to be a part of that. But I take no credit at all for any of it. The deacons have done a good job in assisting their parishes and their pastors.”

As he approached his retirement, Deacon East had a message for the 69 archdiocesan deacons who minister across central and southern Indiana who were ordained in groups in 2008, 2012, 2017 and 2022.

“Every class is a little different,” Deacon East said. “But with every class, the understanding of the diaconate and the impact that the diaconate has on the archdiocese grows.”

“The biggest thing for deacons is for them always to remember that it’s not about them. It’s about taking our Lord to the people.”

Deacon East turned 65 on the day he was ordained in 2008. He celebrated his 80th birthday two days before he retired in July.

Deacon David Bartolowits now serves as director of deacons for the archdiocese.

“I think David is an ideal person for the job,” said Deacon East of the man to sit in his chair after him. “He’s got the personality for it. He’s got the education and the knowledge for it.”

He also spoke of the experience Deacon Bartolowits has gained in ministering at St. John the Evangelist Parish in Indianapolis since his ordination in 2017. The downtown faith community is bustling with activity with a robust but always changing young adult community, many weddings and the need to show hospitality to a constant flow of out-of-town visitors to the adjacent Indiana Convention Center.

For his part, Deacon Bartolowits gives a lot of credit for who he is as a deacon to the men who came before him in that ministry in the archdiocese.

“We learn from experience,” Deacon Bartolowits said. “We have these gentlemen who’ve had experiences that can give us the reality of what we can expect, how to address challenges. We cherish the wisdom that they offer.”

“You can read all the books and go to

all the classes that you want, but you need to have those men who went before you to help you with real-life experiences of ministry.”

Months before he was ordained in 2017, Deacon Bartolowits retired after being a violinist for 35 years for the Indianapolis Symphony Orchestra.

Now in leading deacons in the archdiocese, does he see himself as a conductor of a symphony of deacons?

No.

“Ultimately, the conductor is the archbishop [Charles C. Thompson],” Deacon Bartolowits said. “It’s really his responsibility. We’re his guys. We’re here to fulfill the Church’s mission and how he envisions our work in the archdiocese. My role is to communicate his vision to our deacons.”

He also wants his ministry to be in continuity with how Deacon East carried it out.

“I look at my position as one of service,” Deacon Bartolowits said. “How can I help the deacons be the most effective in their work? I’m here to serve, to make their jobs easier. That’s the bottom line.”

He would also like to see deacons serving in more parishes and the number of men discerning a possible diaconal vocation grow.

“There are parishes that I know want deacons,” Deacon Bartolowits said. “One of the challenges of parishes that don’t have deacons is that they don’t know who deacons are. It can be hard for men



Deacon Michael East, right, baptizes great-granddaughter Ruby Davidson on June 19, 2021, at St. Ambrose Church in Seymour. Ruby’s mother, Lacy Davidson, is holding her. Looking on are Ruby’s aunt and godmother Brooke Davidson, left, and Blake Davidson, Ruby’s father. (Submitted photo)

in those parishes to feel the call to be a deacon.

“Is there a way for us going forward to help those parishes get to understand who deacons are ... so that we can get some of their men interested in discernment?”

In seeking to help build on the foundation of the service of deacons laid in the archdiocese during the past 15 years, Deacon Bartolowits leans hard on prayer. It’s a priority he hopes to encourage in his 69 brother deacons who minister with him in central and southern Indiana.

“I want to make sure to help the guys when they’re struggling to focus on what’s important,” he said. “I really want to emphasize that a life of prayer is a foundation upon which everything else is possible. Without it, nothing is possible at the end of the day.”

(For more information on the permanent diaconate in central and southern Indiana, call 317-236-1493, e-mail dbartolowits@archindy.org or go to www.archindy.org/deacon.) †



Deacon David Bartolowits leads general intercession prayers during a Feb. 7, 2019, Mass at St. John the Evangelist Church in Indianapolis. In July, Deacon Bartolowits began ministry as archdiocesan director of deacons.

(File photo by Sean Gallagher)



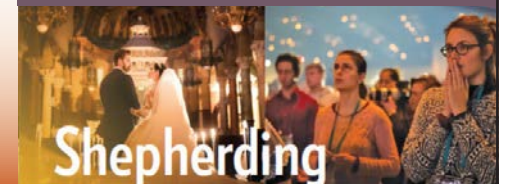
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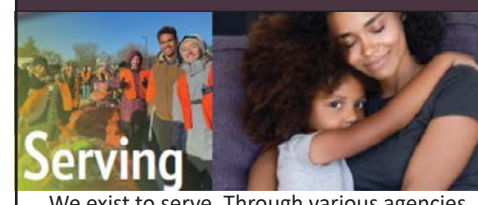
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Editorial



Pope Francis listens to Giancarlo Aneri, one of the founders of the Italian "E" Giornalismo" prize, during an audience in the library of the Apostolic Palace at the Vatican on Aug. 26. Pope Francis asked Italian journalists to help him communicate effectively about the upcoming Synod of Bishops. (CNS photo/Vatican Media)

Preparing for the October Synod

Next month, the 16th Ordinary General Assembly of the Synod of Bishops will be held in Rome. This meeting is vitally important for the life of the Church because it is the culmination of two years of listening and dialogue by individual dioceses and by continental groups in all regions of the world. It is also the point of departure for another year of synodal reflection by local Churches in preparation for the final gathering of this four-year process in October 2024.

"Synodality" refers to the way we baptized Christians walk together as a pilgrim people gathered together in spite of our many differences. Synodality also calls attention to the importance of attentive listening and prayerful discernment as the only way to hear what God is saying to us here and now. By means of respectful dialogue with one another, we are able to set aside our prejudices and fears in order to come to recognize one another as sisters and brothers in Christ.

In spite of the fact that Pope Francis and the synod's organizers have repeatedly said that the purpose of the synod is not to try to change Church teaching, some Catholics fear that synodality is a smokescreen that masks a political agenda. They fear that the open and frank conversations that have taken place during the past two years—and that will continue next month in Rome—will lead to fundamental changes in the moral teaching of the Church.

It's unfortunate, to say the least, that we are divided over the very processes that our Holy Father has established in order to bring us together. What could be more beneficial in today's divided and increasingly judgmental social climate than attentive listening and respectful dialogue?

Instead of hiding behind closed doors paralyzed with fear and acrimony, synodality challenges us to leave our comfort zones in order to engage with others—including those we disagree with—in constructive conversations. Instead of simply using social media to hurl insults and call each other names, the processes initiated by the Holy Father challenge us to meet each other face to face and share our opinions with dignity and respect.

During his address for the opening of the synod two years ago, Pope Francis said:

The Synod is a process of authentic spiritual discernment that we undertake, not to project a good image of ourselves, but to cooperate more effectively with the work of God in history. If we want to speak of a synodal Church, we cannot remain satisfied with appearances alone; we need content, means and structures that can facilitate dialogue and interaction within the people of God, especially between priests and laity.

Spiritual discernment is the synod's primary goal, and this can only be authentic if we resist the temptation to impose on others points of view that are rigid, closed or judgmental.

Yes, there are risks, and the pope lists several of these. The first risk is "formalism," the Holy Father says. "The synod could be reduced to an extraordinary event, but only externally; that would be like admiring the magnificent facade of a church without ever actually stepping inside."

The second risk is "intellectualism. This would turn the synod into a kind of study group," Pope Francis says, "offering learned but abstract approaches to the problems of the Church and the evils in our world. The usual people saying the usual things, without great depth or spiritual insight, and ending up along familiar and unfruitful ideological and partisan divides, far removed from the reality of the holy people of God and the concrete life of communities around the world."

Finally, there is the temptation of complacency, the attitude that says: "We have always done it this way and it is better not to change."

Pope Francis insists that complacency (the sin of indifference) is poison for the life of the Church. "Those who think this way, perhaps without even realizing it, make the mistake of not taking seriously the times in which we are living. The danger, in the end, is to apply old solutions to new problems. A patch of rough cloth that ends up creating a worse tear [Mt 9:16]."

Let us pray that as we prepare for the synod that will take place at the Vatican next month, this process will involve all of us, in spite of our differences, in an exciting and engaging effort that can forge a style of communion and participation directed to the Church's mission.

—Daniel Conway

Be Our Guest/Sr. Constance Veit, L.S.P.

My eye-opening summer vacation and the lessons of spiritual grandparenting

As a kid, I always associated two things with the first day of school—getting new shoes and having to write about what I did during summer vacation.



My siblings and I never really had exceptional summer adventures, but I have fond memories of beach outings, camping trips, museum visits, swimming lessons and hours spent playing with the other kids in the neighborhood.

It's been many years since I got new school shoes or wrote about my summer vacation, but this summer, I did something exceptional. Although I have been a Little Sister for more than 35 years, in July I went away to camp for the very first time!

Along with another member of my community and 15 other women religious, I participated in a discernment camp for high school girls sponsored by the Diocese of Arlington, Va.

Our days at camp were filled with sports activities and team challenges, crafts and plenty of Gen Z-centered conversation. We also had daily Mass, prayed the rosary, took part in eucharistic adoration and listened to lively spiritual talks given by the sisters.

Along with college-age volunteers, each pair of women religious was responsible for a dozen or so high school girls throughout the week.

Our days were jam-packed with activities and the heat was sweltering, but I thought I was doing pretty well keeping up with the girls. Then toward the end of the week, one of the young women—a very lively, outgoing teen—called me our team's grandmother! That was a blow to my ego. "Not an older sister or your mother, but your grandmother?" I asked. "Really?"

"Grandmothers are so kind and supportive," she replied. "They try to make each person feel special. That's what you've been doing for us."

This young woman's insight was a real consolation to me.

Later, during adoration, I reflected on this conversation, a bit ashamed of myself. I realized that the ageism that infects our society has also affected me.

As someone who has devoted my life to advocating for older persons, I should have been honored to be identified as grandmotherly!

I thought about our foundress, St. Jeanne Jugan, who identified

completely with the elderly poor to whom she had offered a home.

Although she was accustomed to stopping by the local charity office to pick up the provisions to which her elderly were entitled, on one occasion an impatient aid worker rebuked her, directing her to get in line with the other beggars. Jeanne complied, rejoicing to truly be poor among the poor.

I was also reminded of the testimonies of the young Little Sisters who had lived with Jeanne Jugan during the long years at the motherhouse when she was no longer recognized as the foundress.

Her young companions thought she was just another elderly sister living among them, but they loved her dearly because she was so good to them. Many years later, they still remembered her kindness, many testifying for her canonization process.

"Ah! If you only knew how good she was! She was so gentle. ... She spoke firmly when necessary, but she thought no more about it afterward." ... "Her charity touched the hearts of all; we were at ease with her, like a mother in her family, and each one could say to herself: 'How kind she is; she loved me!'"

As I continued to reflect on the life and example of our foundress, I felt honored to be identified by a young person as "grandmotherly." Realizing I would never make my mark on either the soccer field or the volleyball court, I really had been trying to take an interest in each young

woman and lend each one a listening ear, and I was grateful to know they had appreciated my efforts.

This is what young people are really looking for as they mature into adulthood and seek to discern their vocation in life. We can do them and the Church a great service by honing our skills as wise elders, spiritual grandmothers and grandfathers.

Pope Francis often speaks of just this.

Talking to journalists at World Youth Day in Portugal, he said the main issue related to the young is knowing how to accompany them and that grandparents are better at this than parents.

Speaking directly to young people in Lisbon, he said that grandparents are "rays of light" and "the roots of our joy."

To be a ray of light or a root of joy—what beautiful ideals for which to strive as we age!

(*Little Sisters of the Poor Sister Constance Veit is director of communications for the Little Sisters of the Poor in the United States and an occupational therapist.*) †

We can do young people and the Church a great service by honing our skills as spiritual grandmothers and grandfathers.

Letters Policy

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

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

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

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

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

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

ARCHBISHOP/ARZOBISPO CHARLES C. THOMPSON



Christ the Cornerstone

God's generosity exceeds our expectations

Are you envious because I am generous? (Mt 20:15)

The Gospel reading for this weekend, the Twenty-Fifth Sunday in Ordinary Time (Mt 20:1-16a), includes a familiar but somewhat perplexing parable. A landowner recruits day laborers to work in his vineyard at an agreed upon daily wage. Some workers begin early in the morning. Others are added as the day progresses, including some who are recruited by the landowner late in the day.

When the day's work is done, and the laborers receive their wages, those who came late receive the same amount as those who worked all day long. Those daylong workers are understandably resentful. "These last ones worked only one hour," they complain, "and you have made them equal to us, who bore the day's burden and the heat" (Mt 20:12).

Our immediate reaction is to side with the laborers who worked all day. Out of a sense of basic fairness, we think, shouldn't they receive more than those who only worked a few hours?

Jesus tells us that the landowner defended his action as being an act of generosity which, by definition, exceeds

ordinary expectations.

To be generous—whether with one's time, talent or money—means to give more than is required by the demands of fairness or custom. Generosity flows from the heart as an expression of compassion or of genuine concern for the welfare of others. It is not limited to what is ordinarily expected.

The landowner responded to one of the laborers who complained: "My friend, I am not cheating you. Did you not agree with me for the usual daily wage? Take what is yours and go. What if I wish to give this last one the same as you? Or am I not free to do as I wish with my own money? Are you envious because I am generous?" (Mt 20:13-15)

If our minds and hearts are open, this parable should cause us to ask ourselves this same question: Are we envious because God is generous? Do we pass judgment on those who we think are being treated differently (better) than us? Do we resent those who don't work as hard as we do and yet seem to receive more benefits? Do we complain when our individual rights seem to be overshadowed by the common good?

We have become a society that

is obsessed with individual rights.

Certainly, human rights are fundamental to human dignity, and they should be protected and preserved as a matter of fairness and justice. But individual rights are not absolute. They are always subject to the good of others, the common good. As law-abiding people, we seek to achieve the proper balance between individual needs and the needs of all. Good laws, and just public policies, respect this balance between individual rights and the common good.

God's generosity, on the other hand, exceeds all human expectations of fairness and equality. God treats every individual as special, a unique person made in the divine image and likeness. Regardless of race, ethnicity, social or economic status or personal characteristics, everyone is special in the eyes of God.

Therefore, our generous God shares his abundant gifts with everyone without exception. None of us "deserves" God's gifts of life, liberty and love. We are not entitled to the things that make us happy or successful. They are gifts that we receive from a good and gracious God.

It is God's nature to give generously. All of creation is God's generous gift.

Our redemption came as a result of the selfless gift of Christ our Lord, and our sanctification—our growth in holiness—is accomplished by the gifts of the Holy Spirit poured out for us in the seven sacraments and in our prayer, worship and selfless service to our sisters and brothers in Christ.

The parable concludes with one of the most perplexing statements in sacred Scripture: "Thus, the last will be first, and the first will be last" (Mt 20:16). We naturally scratch our heads in confusion when we hear this. How is it fair that we who have worked hard, trying to do our very best and achieving at least a modest amount of success, will be superseded by the "last and least" among us? Everything in us screams: That's not fair!

Still, as baptized Christians, we are invited, and challenged, to accept God's generosity without measuring or comparing our gifts with what others have been given.

Do we pay too much attention to what others have been given? Are we envious because God is generous? If so, let's ask God for the gift of repentance and for the grace to be grateful and accepting of God's generosity even when we don't understand it. †



Cristo, la piedra angular

La generosidad de Dios supera nuestras expectativas

“¿Acaso tienes envidia, porque yo soy bueno?” (Mt 20:15)

La lectura del Evangelio de este fin de semana, el vigésimo quinto domingo del tiempo ordinario (Mt 20:1-16a), incluye una parábola conocida, pero algo desconcertante. Un terrateniente contrata jornaleros para trabajar en su viñedo con un salario diario acordado. Algunos trabajadores empiezan temprano por la mañana; otros se añaden a medida que avanza el día, incluidos algunos a quienes el terrateniente contrata a última hora del día.

Cuando termina la jornada y los jornaleros reciben su salario, los que llegaron tarde reciben la misma cantidad que los que trabajaron todo el día; estos últimos están comprensiblemente resentidos. "Estos últimos han trabajado una sola hora—reclaman—y les has pagado lo mismo que a nosotros, que hemos soportado el cansancio y el calor del día" (Mt 20:12).

Nuestra reacción inmediata es ponernos del lado de los obreros que trabajaron todo el día. Por un sentido de justicia elemental, pensamos: "¿no deberían recibir más que los que apenas trabajaron unas horas?"

Jesús nos dice que el terrateniente defendió su acción como un acto de generosidad que, por definición, supera

las expectativas ordinarias.

Ser generoso, ya sea con el tiempo, el talento o el dinero, significa dar más de lo que dicta la exigencia de lo justo o la costumbre. La generosidad emana del corazón como expresión de compasión o de auténtica preocupación por el bienestar de los demás. No se limita a lo que se espera habitualmente.

El terrateniente respondió a uno de los jornaleros que se quejó: "Amigo mío, no te estoy tratando injustamente. ¿Acaso no te arreglaste conmigo por el salario de un día? Ésa es tu paga. Tómalala y vete. Si yo quiero darle a este último lo mismo que te doy a ti, ¿no tengo el derecho de hacer lo que quiera con lo que es mío? ¿O acaso tienes envidia, porque yo soy bueno?" (Mt 20:13-15).

Si nuestras mentes y corazones están abiertos, esta parábola debería hacernos plantearnos esta misma pregunta: ¿Acaso tenemos envidia porque Dios es bueno? ¿Juzgamos a los que creemos que reciben un trato diferente (mejor) que nosotros? ¿Estamos resentidos con los que no trabajan tanto como nosotros y, sin embargo, parecen recibir más beneficios? ¿Nos quejamos cuando nuestros derechos individuales parecen quedar eclipsados en favor del bien común?

Nos hemos convertido en una sociedad obsesionada con los derechos individuales. Ciertamente, los derechos

humanos son fundamentales para la dignidad humana, y se deben proteger y preservar como una cuestión de equidad y justicia. Pero los derechos individuales no son absolutos, sino que en todo momento están supeditados al bien de los demás, al bien común. Como personas respetuosas de la ley, buscamos el equilibrio adecuado entre las necesidades individuales y las de todos. Las buenas leyes, y las políticas públicas justas, respetan este equilibrio entre los derechos individuales y el bien común.

Por otro lado, la generosidad de Dios supera todas las expectativas humanas de justicia e igualdad. Dios trata a cada persona como un ser especial y único, hecho a Su imagen y semejanza. Independientemente de la raza, la etnia, el estatus social o económico, o las características personales, todos somos especiales a los ojos de Dios.

Por eso, nuestro generoso Dios comparte sus abundantes dones con todos, sin excepción. Ninguno de nosotros "merece" los dones divinos de la vida, la libertad y el amor. Tampoco tenemos derecho a aquello que nos hace felices o exitosos. Todos estos son dones que recibimos de un Dios bueno y misericordioso.

La naturaleza de Dios es dar con generosidad; toda la creación es un regalo generoso de Dios. Nuestra

redención sobrevino como resultado del don desinteresado de Cristo nuestro Señor, y nuestra santificación—nuestro crecimiento en santidad—se logra por los dones que derramó el Espíritu Santo en los siete sacramentos y en la oración, la adoración y el servicio desinteresado que prestamos a nuestras hermanas y hermanos en Cristo.

La parábola concluye con una de las afirmaciones más desconcertantes de las Sagradas Escrituras: "Así que los primeros serán los últimos, y los últimos serán los primeros" (Mt 20:16). Naturalmente, cuando leemos esto nos rascamos la cabeza confundidos: ¿Cómo puede ser justo que quienes nos hemos esforzado arduamente, tratando de hacer todo de la mejor forma posible y hemos logrado al menos un modesto éxito, quedemos rezagados detrás de los últimos? Todo nuestro ser grita: ¡No es justo!

Aun así, como cristianos bautizados, se nos invita, y se nos desafía, a aceptar la generosidad de Dios sin medir ni comparar nuestros dones con lo que otros han recibido.

¿Prestamos demasiada atención a lo que otros han recibido? ¿Acaso tenemos envidia porque Dios es bueno? De ser así, pidamos a Dios el don del arrepentimiento y la gracia de ser agradecidos y aceptar la generosidad de Dios incluso cuando no la entendamos. †

Events Calendar

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

September 26

St. Thomas Aquinas Parish, 4625 N. Kenwood Ave., Indianapolis. **Mass for the Season of Creation**, 6 p.m., Archbishop Charles C. Thompson, principal celebrant, sponsored by ArchIndy Creation Care Ministry, refreshments and fellowship following, free. Information: ourcommonhome.org/soc, 317-253-1461.

September 27

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

St. Luke the Evangelist Parish, 7575 Holliday Dr. E., Indianapolis. **Evening of Spiritual Renewal**, confessions 5 p.m., Mass 5:30 p.m., refreshments and fellowship 6:30 p.m., speaker 7 p.m., Dominican Father Patrick Hyde presenting "Desired, Chosen, Fed," free. Information: 317-259-4373.

Planned Parenthood, 8590 Georgetown Road, Indianapolis. **40 Days for Life 2023 Kickoff Rally**, noon, former Planned Parenthood manager Ramona Travino speaking, free. Information: 40daysindy.org/kick-off-rally, linda@40daysindy.org.

SS. Peter and Paul Cathedral,

1347 N. Meridian St., Indianapolis. **Mass for feast of St. Vincent de Paul**, 5:15 p.m., all are welcome. Information: 317-657-8721.

September 27-Nov. 5

Planned Parenthood, 8590 Georgetown Road, Indianapolis. **40 Days for Life**, sign up for prayer times. Information: 40daysindy.org, 317-213-4778, linda@40daysindy.org.

Planned Parenthood, 421 S. College Ave., Bloomington. **40 Days for Life**, sign up for prayer times. Information: www.40daysforlife.com/en/bloomington, 812-988-6995, rbwoodard@ameritech.net.

September 29-30

Holy Name of Jesus Parish, 89 N. 17th Ave., Beech Grove. **Oktoberfest**, 5-11 p.m., kids' zone, beer garden, food, health fair, raffle, live music: Fri. Monarch Band and the Woomblies Rock Orchestra, Sat. Colin Hawk and Trainwreck, free admission. Information: 317-784-5454, parishadmin@holyname.cc.

September 30

Primo Banquet Hall, 2615 National Ave., Indianapolis. **Angels of Grace Awards Luncheon**, 10:30 a.m.-2 p.m., honoring Sandra Ziebold, CEO of Beacon of Hope Crisis Center; Theresa Weisenbach, founder of Megan Weisenbach Foundation; Kim Striby, teacher at Roncalli High School in Indianapolis; \$45.

Information and registration: benedictinn.org/angels-of-grace, 317-788-7581, benedictinn@benedictinn.org.

St. Augustine Parish, 315 E. Chestnut St., Jeffersonville. **Oktoberfest**, 3-10 p.m., dance in parking lot, live music by The Louisville Crashers, food and beer trucks, no coolers or outside food or beverages allowed, \$5 admission after 6 p.m. Information: 812-282-2677, kueding@jeffersonvillecatholic.org.

St. Lawrence Church, 4600 N. Shadeland Ave., Indianapolis. **Cultural Delights Day**, 10 a.m.-4:30 p.m., celebration of nationalities including Nigerian, Latino, Haitian and Korean, proceeds benefit St. Lawrence Parish and Adani Care Foundation which aids widows and orphans in rural Nigeria, reverse raffle, music, food, wine, beer, suggested donation of \$20 individual, \$50 families. Information: 317-658-9754, team@adanicare.org.

Immaculate Heart of Mary Parish, 5692 Central Ave., Indianapolis. **Oktoberfest 2023 Fun Run 5K**, 9 a.m., 5K or 1-mile options, \$10 children, \$15 adult, \$40 family of three or more. Information, registration: 317-257-2266, cutt.ly/IHMfunrun23.

Immaculate Heart of Mary Parish, 5692 Central Ave., Indianapolis. **Oktoberfest 2023**, 4-11 p.m., food, drinks,

live music, entertainment, free admission. Information: 317-257-2266, ihmindy.org/oktoberfest.

October 1

St. Thomas More Parish, 1200 N. Indiana St., Mooresville. **Mass and Pro-Life Speaker**, 10:45 a.m.-1 p.m., Mass 10:45 a.m., cake and speaker noon, bring baby items (no toys) to donate to Gabriel Project: clothing size NB-2T, towels and washcloths, shampoo, lotion, diapers sizes 4-6, wipes, strollers, highchairs, pack-and-play, new car seats, bathtubs, sponsored by Homeschoolers 4 Life. Information: homeschoolers4life.indy@gmail.com.

Mount Saint Francis Center for Spirituality, Pump House Studio, 101 St. Anthony Dr., Mt. St. Francis. **Bluegrass Jam**, 5:30 p.m., free. Information: franciscansusa.org/bluegrass-jam.

Holy Family Parish, 3027 Pearl St., Oldenburg. **Parish**

Festival, 11 a.m.-4 p.m., fried chicken dinners, turtle soup, adult and kids' games, money raffle, quilt raffle, basket raffle, silent auction, country store, pet blessing, free admission. Information: 812-934-3013, holyfamilycheryl@gmail.com.

St. John Paul II Parish, 2253 St. Joe Rd., W., Sellersburg. **Turkey Shoot/Chicken Dinner/Fall Festival**, 11 a.m.-4 p.m., chicken dinner with homemade dumplings, booths, raffles, handmade quilts, kids' games, country store, free admission. Information: 812-246-2512.

Ars Café and Meeting House, 6995 N. Dearborn St., Suite 100, Guilford. **Ribbon Cutting for Ars Café and Meeting House**, 6-8 p.m., coffee shop owned by All Saints Parish, Dearborn County, regular business hours Mon.-Sat. 6 a.m.-6 p.m. Information: 812-576-4302.

October 3

St. Bartholomew Parish,

1306 27th St., Columbus. **Living Laudato Si': Care for Our Common Home Globally and Locally**, 7-8 p.m., archdiocesan *Laudato Si'* action platform representative Andrew Miller presenting, free. Information: 812-379-9353.

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

October 4

MCL Cafeteria, 5520 Castleton Corner Lane, Indianapolis. **Solo Seniors**, 5:30 p.m., Catholic, educational, charitable and social singles—separated, widowed or divorced—age 50 and older, new members welcome, also call about regular Friday night dinner events. Information: 317-796-8605. †

Retreats and Programs

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

September 27

Mount Saint Francis Center for Spirituality, 101 St. Anthony Dr., Mt. St. Francis. **Plein Air Classes: Painting the Autumn Landscape**, 9:30-11:30 a.m., second of five stand-alone sessions (Oct. 4, 11, 18), learn outdoor

painting techniques from Conventual Franciscan Father Vincent Petersen, open to all levels, bring paints, canvases and brushes; chairs, easels and drawing tables provided, \$30 per session. Registration: lnkiy.in/9-27-plein-air-or 812-923-8817.

September 29-Oct. 1

Saint Meinrad Archabbey Guesthouse, 200 Hill Dr., St. Meinrad. **The Eucharist: What Did Jesus Have in Mind?**, Benedictine Father Jeremy King presenting, \$300 single, \$425 double. Registration: saintmeinrad.org/retreats. †

St. Teresa of Calcutta film to be shown in some theaters for one night only on Oct. 5

A new film titled *Mother Teresa and Me* will be shown in some theaters through Fathom Events at 7 p.m. on Oct. 5 to honor the anniversary of St. Teresa of Calcutta's passing. The film will be shown only on that night at that time.

The film is about a young woman named Kativa who, upon discovering herself unexpectedly pregnant, considers having an abortion. A native of India, she returns home where she learns about Mother Teresa's struggles in her dark night of the soul and finds inspiration in the saint's life and work. The production was entirely financed

by donations, and proceeds of the film will be given to the poor through the Zariya Foundation, an organization founded in honor of St. Teresa of Calcutta to ease the suffering of the poor, abandoned, sick and dying and to improve health and education for youths around the world.

In the archdiocese, *Mother Teresa and Me* will be shown in three theaters in Indianapolis, one in Brownsburg and one in Plainfield. It will also be shown in venues near the archdiocese in Ohio, Illinois and Kentucky. For locations and to purchase tickets, go to fathomevents.com/events/Mother-Teresa-and-Me. †

Marian Day of Prayer offered at Mother of the Redeemer Retreat Center on Oct. 7

A Marian Day of Prayer in honor of the feast of the Holy Rosary will be offered at Mother of the Redeemer Retreat Center, 8220 W. State Road 48, in Bloomington, from 10:30 a.m.-4:30 p.m. on Oct. 7.

The day will begin with a rosary procession and will include opportunities for confession, Mass and

presentations by Father Thomas Haan, a priest of the Diocese of Lafayette and a former quarterback at Purdue University. A schedule of the day is available at maryschildren.com/retreats.

There is no cost to attend. Sack lunches are available for a nominal cost. For more information or to request a sack lunch, call 812-825-4642, ext. 1. †

Wedding Anniversaries

WILLIAM AND MARY DELORES (MATERN) WAGNER, members of St. Maurice Parish in Napoleon, celebrated their 65th wedding anniversary on Aug. 23.

The couple was married in St. Ann Church in Jennings County on Aug. 23, 1958.

They have seven children: Karen Horan, Rose Ann Kramer, Dennis, Gary, Ron and the late Mary Regina and Tony Wagner.

The couple also has 10 grandchildren and 27 great-grandchildren.



ARTHUR AND MARLENE (BACK) HOOG

members of All Saints Parish in Dearborn County, will celebrate their 60th wedding anniversary on Sept. 28.

The couple was married in St. Peter Church in Franklin County on Sept. 28, 1963.

They have four children: Melissa Bales, Bev Wilgenbusch, Don and Doug Hoog.

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



GEORGE AND MARY (ROLFES) SCHEWE

members of St. Mary of the Immaculate Conception Parish in Aurora, celebrated their 50th wedding anniversary on Sept. 1.

The couple was married in Cathedral Basilica of the Assumption in Covington, Ky., on Sept. 1, 1973.

They have three children: Sonya Warren, Andrew and Jeremy Schewe.

The couple also has six grandchildren.



JAMES AND KATHLEEN (KELLY) STEUER

members of Our Lady of the Greenwood Parish in Greenwood, will celebrate their 50th wedding anniversary on Sept. 22.

The couple was married in St. Matthew Church in Norwood, Ohio, on Sept. 22, 1973.

They have two children: Kelly Corbett and Matthew Steuer.

The couple also has nine grandchildren.



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



The Face of Mercy

By Daniel Conway



Let us journey together with Christ to bring others to him

Pope Francis has invited the entire Church to reflect on a theme that is decisive for its life and mission: “It is precisely this path of synodality which God expects of the Church of the third millennium.” What is this “path of synodality,” and why does the Holy Father believe that it is “decisive” for the Church’s life and mission today?

The three-year synodal journey, which began in October 2021 and will conclude in October 2024, follows in the wake of the Church’s renewal proposed by the Second Vatican Council.

It is both a gift and a task, the pope teaches. “By journeying together and reflecting together on the journey that has been made, the Church will be able to learn through her experience which processes can help her to live communion, to achieve participation, to open herself to mission.”

In his homily for the opening of the Synod in Rome on Oct. 9, 2021, Pope Francis said:

“The Synod has three key words: communion, participation and mission. Communion and mission are theological terms describing the mystery of the Church, which we do well to keep in mind. The Second

Vatican Council clearly taught that communion expresses the very nature of the Church, while pointing out that the Church has received ‘the mission of proclaiming and establishing among all peoples the kingdom of Christ and of God, and is, on Earth, the seed and beginning of that kingdom’ ” (“*Lumen Gentium*,” #5).

With these words, the Holy Father continues, the Church contemplates and imitates the life of the Blessed Trinity, a mystery of communion and the source of mission.

In the wake of the doctrinal, theological and pastoral reflections that were part of the reception of Vatican II, St. Paul VI sought to distill in those two words—communion and mission—the main lines enunciated by the council.”

Commemorating the opening of the council, Paul VI stated that its main lines were in fact “communion, that is, cohesion and interior fullness, in grace, truth and collaboration ... and mission, that is, apostolic commitment to the world of today” (*Angelus* on Oct. 11, 1970), which is not the same as proselytism (converting people by force rather than persuasion).

Jesus first gathered his disciples around him to form them as members of his body, the Church, and only then did he send them out as missionaries and evangelists. What Pope Francis is telling us is that the divisions among us—whether political, social or religious—are a serious impediment to the mission we were given at our baptism. To be missionaries and evangelists who proclaim the Gospel of Jesus Christ to all nations and peoples, we must be united in Christ.

According to Pope Francis, this insight about the importance of “gathering” (communion) and “being sent” (mission) brings us to a third word: participation.

As the pope teaches us, “The words ‘communion’ and ‘mission’ can risk remaining somewhat abstract, unless we cultivate an ecclesial praxis that expresses the concreteness of synodality at every step of our journey and activity, encouraging real involvement on the part of each and all.”

Participation is a requirement of the faith received in baptism. As a result, the Holy Father believes that a synod proves most beneficial when it becomes a living expression of “being Church,” a way of acting marked by

the true participation of all.

Those who fear that synodality is an excuse for making fundamental changes in the Church’s teaching miss the main point. Synodality is primarily about engagement—giving all members of the body of Christ opportunities to participate in the Church’s mission. This requires that we come together around the word of God and the sacraments. It also means listening prayerfully to the hopes and dreams, fears and anxieties of all the baptized, our sisters and brothers in Christ.

Pope Francis believes that “a synodal Church needs the Spirit, the ever-new breath of God, who sets us free from every form of self-absorption, revives what is moribund, loosens shackles and spreads joy. The Holy Spirit guides us where God wants us to be, not to where our own ideas and personal tastes would lead us.”

Let us invoke the Holy Spirit and humbly listen to him, the pope says, journeying together with docility and courage, so that can all participate fully in the Church’s mission.

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

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

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

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

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

El rostro de la misericordia/Daniel Conway

Caminemos juntos con Cristo para llevar a otros hacia él

El Papa Francisco ha invitado a toda la Iglesia a reflexionar sobre un tema que resulta decisivo para la vida y la misión de la institución: “Precisamente el camino de la sinodalidad es el camino que Dios espera de la Iglesia del tercer milenio.” ¿Qué es este “camino de la sinodalidad” y por qué cree el Santo Padre que es “decisivo” para la vida y la misión de la Iglesia hoy?

El viaje sinodal de tres años, que comenzó en octubre de 2021 y concluirá en octubre de 2024, sigue el camino de renovación de la Iglesia que trazó el Concilio Vaticano II.

“Es un don y una tarea: caminando juntos, y juntos reflexionando sobre el camino recorrido, la Iglesia podrá aprender, a partir de lo que irá experimentando, cuáles son los procesos que pueden ayudarla a vivir la comunión, a realizar la participación y a abrirse a la misión.”

En su homilía para la apertura del Sínodo en Roma el 9 de octubre de 2021, el Papa Francisco expresó:

“El Sínodo tiene tres palabras clave: comunión, participación y misión. Comunión y misión son términos teológicos que describen el misterio de la Iglesia y que hacemos bien en tener presentes. El Concilio Vaticano II enseñó claramente que la comunión expresa la

naturaleza misma de la Iglesia, señalando al mismo tiempo que la Iglesia ha recibido “la misión de anunciar el reino de Cristo y de Dios e instaurarlo en todos los pueblos, y constituye en la tierra el germen y el principio de ese reino” (“*Lumen Gentium*,” #5).

El Santo Padre prosigue y afirma que la Iglesia contempla e imita la vida de la Santísima Trinidad, misterio de comunión y fuente de misión.

A raíz de las reflexiones doctrinales, teológicas y pastorales que formaron parte de la recepción del Concilio Vaticano II, san Pablo VI trató de condensar en esas dos palabras—comunión y misión—“las líneas maestras enunciadas por el concilio.”

Conmemorando la apertura del concilio, Pablo VI afirmó que sus líneas maestras eran en realidad “la comunión, es decir, la cohesión y la plenitud interior, en la gracia, la verdad y la colaboración [...] y la misión, es decir, el compromiso apostólico con el mundo de hoy” (*Angelus* del 11 de octubre de 1970), que no es lo mismo que proselitismo (convertir a la gente por la fuerza y no por la persuasión).

Jesús reunió primero a sus discípulos a su alrededor para formarlos como miembros de su cuerpo (la Iglesia), y únicamente entonces los envió como

misioneros y evangelizadores. Lo que el Papa Francisco nos está diciendo es que las divisiones entre nosotros, sean estas de carácter político, social o religioso, son un grave impedimento para la misión que se nos encomendó en el bautismo. Para ser misioneros y evangelistas que proclamen el Evangelio de Jesucristo a todas las naciones y pueblos, debemos estar unidos en Cristo.

Según el Papa Francisco, esta idea en cuanto a la importancia de “reunirse” (comunión) y “ser enviado” (misión) nos lleva a la tercera palabra: participación.

Como nos señala el Papa, “Las palabras ‘comunión’ y ‘misión’ pueden correr el riesgo de quedarse en algo abstracto, a menos que cultivemos una práctica eclesial que exprese la concreción de la sinodalidad en cada paso de nuestro camino y actividad, fomentando una implicación real por parte de todos y cada uno.”

La participación es un requisito de la fe recibida en el bautismo. Por ello, el Santo Padre considera que un sínodo resulta más beneficioso cuando se convierte en una expresión viva del “ser Iglesia,” una forma de actuar marcada por la verdadera participación de todos.

Quienes temen que la sinodalidad sea una excusa para introducir cambios

fundamentales en la doctrina de la Iglesia no comprenden la idea principal. La sinodalidad tiene que ver principalmente con el compromiso: dar a todos los miembros del cuerpo de Cristo oportunidades de participar en la misión de la Iglesia. Esto requiere que nos reunamos en torno a la Palabra de Dios y los sacramentos. También significa escuchar en oración las esperanzas y los sueños, los miedos y las ansiedades de todos los bautizados, nuestras hermanas y hermanos en Cristo.

El Papa Francisco cree que “una Iglesia sinodal necesita el Espíritu, el aliento siempre nuevo de Dios, que nos libera de toda forma de ensimismamiento, reaviva lo que está moribundo, afloja los grilletes y difunde la alegría. El Espíritu Santo nos guía hacia donde Dios quiere que estemos, no hacia donde nos llevarían nuestras propias ideas y gustos personales.”

El Sumo Pontífice nos invita a que invoquemos al Espíritu Santo y lo escuchemos con humildad, caminando juntos con docilidad y valentía, para que todos puedan participar plenamente en la misión de la Iglesia.

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

MARRIAGE

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she was on a sleepover and a friend invited Kate to a Christian church the next morning, Kate went and was drawn to the upbeat music, the minister's resonating message and the "on-fire" faith of its members. It seemed like the perfect place for her until a conversation with some of her friends focused on the Blessed Mother.

"They were like, 'Yeah, look at what God did with Jesus' mother,'" she recalls. "I had grown up with the Immaculate Conception, and I was like, 'What are you guys talking about?' They said, 'She was a sinner just like us.' It felt like a train hit me. Everything in my body said, 'You know that's not true, and you know you're not vocalizing it.' A couple moments went by where I was very silent and they were saying, 'If God can literally come to Earth within this sinner' ... and I just said, 'No, she wasn't a sinner.'"

"After that, I really started digging deep into my faith. And through that, I actually stumbled back into Catholicism."

It all led her to a deeper devotion in college to the Blessed Mother—especially to Our Lady of Fatima. And that devotion, she believes, eventually led her to a surprising and life-changing introduction to Moses Tinio, an outgoing young adult in Indianapolis determined to bring the joy of the Catholic faith to other young adults in the archdiocese.

'Wouldn't that be great?!'

When Kate moved to Indianapolis in 2021, most people were just starting to emerge from the isolation and quarantining caused by the COVID-19 pandemic. She had learned about an upcoming social event of young adult Catholics at St. John the Evangelist Parish in Indianapolis, yet she was tentative about entering a situation where she didn't know anyone. So she prayed a novena to Our Lady of Fatima, asking her to be with her when the evening of the event arrived.

"That Sunday, I was sitting up in the choir loft, and I was talking to a girl I had never seen," Kate recalls. "She had just had a baby, and I was like, 'Oh my gosh, how did you meet your husband?' She said, 'Right here in the parking lot at St. John's.' I laughed and said, 'Oh my gosh, wouldn't that be great?!' And then little did I know I would meet Moses an hour later."

Now 28, Moses made his Catholic faith the focus of his life several years ago after a breakup in a romantic relationship with a young woman. He felt he had put more emphasis into the "temporal joy" of that relationship instead of "the eternal joy I had at my fingertips."

"I didn't want other people to not have this experience of this Christ-like love that we can all have—this friendship that happens within a deeper circle of individuals," he says. "I wanted to offer that to people. I wanted to give back."

"When I first moved here, I came from a very strong evangelization ministry at the University of Kansas. I was already very vested in how to preach the Gospel and explain my testimony."

Living in Indianapolis, he has formed a flag football league, taught lessons in partner dancing and hosted small and large social events, all with the focus of getting young adults together, making friendships and starting in-depth conversations about their lives and their faith.

The outcome has led to close friendships, deeper relationships with Christ and even some marriages, including his and Kate's.

"The day after the novena ended, I met Moses at an event taking place not even 200 feet from the spot where we would get married," Kate says about her prayers to Our Lady of Fatima.

"I don't believe that novenas are some sort of a 'fix it quick' solution to any issue of discernment or decision making, but [Mary] obviously had my attention at that point. Over the course of our relationship, and even the few weeks leading up to him finally asking me on a date, she was there. She would always appear without fail as

a part of a homily or as an image we'd encounter."

So Moses made sure that Our Lady of Fatima was part of his marriage proposal to Kate last November.

'That was the moment I really cried'

In preparing for the proposal, Moses ordered a statue of Our Lady of Fatima from Fatima, Portugal. It's the setting where the Blessed Mother first appeared to three shepherd children—Francisco, Jacinta and Lucia—on May 13, 1917.

Entrusting the statue to a friend, Moses proposed to Kate on homecoming weekend at DePauw University in Greencastle where Kate had graduated in 2021. He also had asked Father John Hollowell, then the Catholic chaplain at DePauw, to reserve the chapel of the college's Newman Center so that he and Kate could share in eucharistic adoration there, following the proposal. The couple arrived there with huge smiles from Kate saying yes.

As the couple prayed together with friends for the next hour, the friend who had been entrusted with the statue placed it at the back of the chapel. When their holy hour ended and Kate saw the statue for the first time, she was overwhelmed with emotion.

"That was the moment when I really cried," she recalls. "When he got down on one knee to propose, I was too excited to cry. Then we prayed that holy hour together and I saw that statue and it hit me. I saw how much detail went into everything. We had a lot of encounters with Our Lady of Fatima together. When I saw the statue, my heart almost stopped."

Six months and a day later, Moses and Kate were married in St. John the Evangelist Church on May 13, the feast of Our Lady of Fatima.

That day, Kate wore a necklace showing the image of Our Lady of Fatima. Prayer cards for the wedding featured the Blessed Mother. And the couple's devotion to her was the focus of Father Vincent Gilmore's homily of their wedding Mass. Moses and Kate had also requested that a Litany of Saints be the offertory hymn of the Mass, with the first mention being of Our Lady of Fatima.

"That was actually my favorite part of the entire wedding—of finally having our souls combined," Moses says. "Just imagining everybody praying for us and interceding for us."

Moses especially felt the prayers, the intercession and the presence of one special person that day.

'Just remember that you are a gift'

His mother Amelia had died the day after Mother's Day of 2022—and his marriage to Kate was almost a year to the day later. The couple's choice of a honeymoon in Rome was partly a tribute to their shared faith and partly a reflection of his mom's lifetime dream.

"My mom always wanted to go to Rome," he says, one of her five sons. "All of my brothers were going to try to pitch in so that we could have her go there, but then she got diagnosed with pancreatic cancer, and she started getting worse and worse. Because she wasn't able to go physically, we thought, 'Why don't we actually have it be a part of what we want for our honeymoon?'"



Moses and Kate Tinio of St. John the Evangelist Parish in Indianapolis pose for a photo at the Vatican, an extended part of the celebration of their wedding on May 13. (Submitted photo)

"So that was beautiful, like she had a front row seat for everything. Instead of going to a beach or wherever, we wanted to make it a pilgrimage, to go to as many churches as we could and let that be a part of our trip. My mother would have loved to be there physically and at the wedding itself."

During their pilgrimage to the churches and basilicas of Rome, they prayed for his mom. They were also repeatedly amazed at all the statues of Our Lady of Fatima that they saw at nearly every turn, both inside the churches and in the streets and stores of the city.

"I was like, 'OK. Mom! I know you're on our honeymoon with us!'" Kate says with a laugh about the Blessed Mother. "And then there was the meeting with the pope."

As part of a celebration of recent marriages of couples from around the world, Moses and Kate were at the very end of a long line of people waiting to have their unions blessed by Pope Francis.

"I wore a traditional Filipino dress because Moses is Filipino," Kate says. "The pope blessed my Fatima necklace that I wore for the wedding."

Both Moses and Kate smile as she recalls that moment. Their faces reflect a similar joy as they share how their Catholic faith is the foundation of their marriage and their lives—and how it can make the same impact on young adults seeking meaning and purpose in their lives.

"Say yes, just like Mary said to the angel—to have the Lord Jesus be birthed from her," Moses advises. "Say yes to whatever you may be invited to. Say yes to being vulnerable. Say yes to going and talking with somebody. And don't be afraid of what can happen based on your vulnerability, but what you both can share. Put yourself out there. And when you get the opportunity, also invite others because our Church can only grow when we invite people who may not know Christ."

Kate knows the power of saying yes to the Blessed Mother and her Son. She also knows the possibilities that come from making yourself vulnerable and open to others.

"My grandfather always said, 'Good things aren't always easy, and easy things aren't always good,'" she says. "He would always remind us that good things take work, good things take time. In an age where I order something off Amazon and it gets to my house in a short time, a lot of things are easy."

"It's not as easy to be intentional with people and to go deeper. But your faith is the one place in your life that always requires that of yourself. And just remember that you are a gift, and the Lord wants you and he's waiting for you." †

SYNOD

continued from page 1

The questions, and dozens more, have come up repeatedly in the synod process, which began in October 2021 with parish and other local listening sessions and is scheduled to go through October 2024 with a second assembly at the Vatican.

Almost every time someone mentions the synod within earshot of the pope, Pope Francis insists "it's not a parliament."

And the pope, the synod secretariat and the synod preparatory commission have spent months working on ways to ensure the 378 full members of the synod, the eight special guests and 75 experts, facilitators and staff have an experience of "spiritual conversation," which the synod office describes as intense, prayerful listening that pays attention at the same

time to spiritual movements in oneself and in the other person.

Creating and protecting an environment where such conversations can take place—and where people truly are open to changing their minds—has been a matter of strategizing, planning and intense debate as advisers to the pope and the synod office also try to help the entire Catholic Church understand how the process is working and whether the hopes and concerns they shared early in the synod process were heard.

A regular rhythm of shared prayer—both publicly and among synod members only—is planned throughout the Oct. 4-Oct. 29 synod assembly.

After an ecumenical prayer vigil in St. Peter's Square on Sept. 30, all the members of the synod—which include lay women and men for the first time—will spend three days together on retreat outside Rome. They will return to the

Vatican for the opening Mass of the synod on Oct. 4 and will worship at Mass together before beginning work on each main synod theme: synodality, communion, mission and participation.

Pope Francis told reporters in early September the synod would be "very open" with regular updates from the synod's communication commission, but "it is necessary to safeguard the religiosity and safeguard the freedom of those who speak," so apparently synod members will be asked not to share with reporters the contents of their own or other members' remarks to the synod.

The notoriously stuffy atmosphere characterized by hours of speeches in the Vatican Synod Hall will disappear. The synod assembly will be held in the much larger Vatican audience hall with its rows of seats removed to make way for round tables to promote constant interactions.

More of the work will be conducted in small groups, organized by language and by the themes of interest to participants. The plenary sessions are designed for a general introduction of the various themes and for reporting the results of the small group discussions. Members will not stay in the same small groups throughout the assembly but change when the themes they are working on change.

According to the working document, "the last segment of the work of the assembly will be dedicated to gathering the fruits of the process, that is, discerning the paths we will continue to walk together. The assembly will consider ways to continue reading the experience of the people of God, including through promoting the necessary in-depth theological and canonical studies in preparation for the second session of the synodal assembly in October 2024." †

Couples share wisdom, faith following Wedding Anniversary Mass

By Natalie Hoefler

James and Barbara Vandygriff first walked along the aisle together on their wedding day on Aug. 9, 1958.

Sixty-five years later, they walked along the aisle together again, this time bringing forward the offertory gifts during archdiocese's Wedding Anniversary Mass on Aug. 27 at SS. Peter and Paul Cathedral in Indianapolis.

Those 65 years have been filled with "humor, faith and lots of laughs," says Barbara.

The Vandygriffs, members of St. Rose of Lima Parish in Franklin, were one of 130 couples who celebrated their marriage at the annual Mass, coordinated by the archdiocesan Office of Marriage and Family Life.

Combined, the couples represented 3,155 years of marriage, 361 children, 292 grandchildren and 76 great-grandchildren.

Among the couples were Stephen and Rita Sharp of Holy Angels Parish in Indianapolis, who were married in 1977. They met in 1968 as sixth graders at the parish's school—and started dating the same year.

Alma and Walter Tapia of St. Anthony Parish in Indianapolis were also at the Mass. The couple was celebrating 20 years of marriage—and the faith that got them through several challenging times.

The Tapias, Sharps and Vandygriffs shared their stories, faith and marital wisdom with *The Criterion* at a reception that followed the Mass.

But first they listened to the words of Archbishop Charles C. Thompson's homily—words like "accompaniment, mutual love and respect."

'His witnesses to the world'

Christian marriage is something not to be taken for granted, the archbishop told the couples and their families.

"With proper understanding of authority as service, Christian marriage involves the art of accompaniment in mutual love and respect," the archbishop said. "It's something we have to work on and develop—as you know better than I."

He noted that, according to Church teaching, marriage "and every vocation involves the universal call to holiness and mission. ..."

"Those privileged to be here today, those celebrating especially 50 years or more [of marriage], have the responsibility and opportunity to be witnesses to others, just as you are to your families and your neighbors every day, uniting both the challenges and blessings of your vocation with the transforming grace of Jesus' passion, death and resurrection for the salvation of the world.

"Through word, sacrament and service, especially in the grace of the holy Eucharist, your marriage has a solid foundation to make a difference not only for your children, your grandchildren, your neighbors and friends, but for all you encounter."

Archbishop Thompson emphasized the importance of the Eucharist, "the very real presence of Christ that sustains us and nourishes us daily in our vocations to carry out the rights and responsibilities, the privileges and the obligations of being his witnesses to the world."

He closed his homily with words of thanksgiving for the married couples.

"Today we celebrate you," the archbishop said. "We

give thanks to God for your witness, and we say to you, congratulations, thanks and blessings."

'Marry a saint like I did'

Blessings are what James Vandygriff counts when considering his 65 years of marriage—and not just the blessing of six children, 17 grandchildren and 13 great-grandchildren.

"Marry a saint like I did," he offered as advice to future couples. "She treats me awfully good, better than she should."

The couple met on a blind date to see a movie with another couple.

Barbara thought James "was good-looking." James, though, was a bit more smitten.

"She was beautiful," he said. "We had easy conversation, and we had a lot of fun. I couldn't wait for our second date!"

The couple also shared a devout love for their Catholic faith—so much so that James proposed to Barbara in a church.

"I just wanted our marriage to start off right," he explained. "We raised our kids in the faith, and that meant so much to us. Our parents were the same way, and that helped us along."

Barbara agreed.

There were "lots of tough times—illnesses, accidents, problems," she said. "Those are tough times that faith gets you through."

But other things helped, too, like "humor and lots of laughs," she said, looking at James with a bright smile. "You've got to laugh through the good and the bad times."

James agreed, noting that they "tease each other all the time" and "just have fun in life."

Faith and fun were how the Vandygriffs celebrated their 65th anniversary.

"We had all the family in for Mass at St. Rose and a little reception after," said Barbara. "And getting to carry up the gifts [at the Wedding Anniversary Mass] was so special. And getting to meet the archbishop.

"This was just a really, really unique anniversary this time around. It's going to be hard to beat."

'There should always be three in a marriage'

In 1968, Rita Sharp's family moved from the east side of Indianapolis to the west side. They joined Holy Angels and enrolled Rita in the sixth grade at the parish school.

It was then that she met the love of her life.

"I always did like Steve," she said. "He was the manliest man at my school, and always a gentleman. And he's not failed me yet being all of that."

Steve liked Rita, too—although being a sixth-grader, he struggled to admit it in front of his peers.

"He told people in front of me and some of my girlfriends, 'I don't like that ol' girl,'" Rita recalled with a laugh.

Steve grinned and admitted it was "a tough guy thing."

Still, the two became a couple that year and married nine years later on June 11, 1977.

Forty-six years, five children and seven grandchildren later, their love is still strong. So is their friendship.

"You've got to be friends first" for a lasting marriage, said Rita.

"Got to be friends," Steve echoed. "And you've got to be patient and know that everything can't go your way all the time."

Rita agreed, adding "patience, trust and communication" to the "ingredients" for a lasting marriage.

"We don't always agree, but it's good to talk about it and not go to bed with bad feelings," she said.

"And did we mention the 'c' word—commitment? It's a commitment to be married and a commitment to one another."

And a commitment to faith, the couple concurred.

"They say that there should always be three in a marriage," said Rita. "That's you, your spouse and the Lord. We know it's nothing but the grace of God that keeps us bonded and keeps us on a good foundation."



Archbishop Charles C. Thompson shares a word with James and Barbara Vandygriff after they brought forth the offertory gifts during the annual archdiocesan Wedding Anniversary Mass on Aug. 27 at SS. Peter and Paul Cathedral in Indianapolis. The couple, members of St. Rose of Lima Parish in Franklin, celebrated 65 years of marriage. (Photos by Natalie Hoefler)

A foundation that began decades ago between two sixth-graders in a Catholic school and still remains today.

'Keep God in your heart'

Walter and Alma Tapia may have been married several decades less than the Vandygriffs and Sharps. But their 20 years as husband and wife are no less a witness to the sacrament of marriage—a covenant that was challenged just a few years after they married on Dec. 20, 2003.

"Marriage has its ups and downs, and we've been through a lot," Alma admitted. "We were married only three years and were thinking of divorce."

The couple had even started the divorce process and had a court hearing set.

But they first decided to go to a Catholic marriage retreat.

"We never showed up at the divorce court because we decided to do what we could do" to save the marriage, Alma said.

"Thanks be to God, we are now married 20 years," said Walter. "I love my family."

That love includes the couple's 18-year-old son and 2-and-a-half-year-old daughter. The story behind the age gap is a testament to the Tapias' faith and devotion.

For years after their son was born, "We prayed and prayed to get pregnant again," Alma recalled. "We were afraid we wouldn't have any more kids."

So, when the couple learned they were expecting again after nearly 15 years, they considered the child a "miracle baby sent by God."

But the couple's prayers regarding the new little life were far from over.

"The doctor told us that the baby had a syndrome," said Alma. "They said she had an extra chromosome, and they said I should have an abortion because my baby wouldn't survive."

She refused, but the doctor questioned the decision. "I said, 'If God gave us this baby, we are going to keep it, even if it only lives one or two days,'" said Alma.

Their daughter—Betizabeth Trinidad—was born at just 26 weeks gestation. She spent almost five months in a neonatal intensive care unit.

"We've been through a lot with her, but she made it," said Alma, placing a hand on her daughter's head. "And she is perfectly normal—there was nothing wrong with her."

The couple's faith saw them through their struggles and continues to be the center of their lives. Alma leads a choir at St. Anthony, and Walter sings and plays the piano.

Communication and trust are important in marriage, said Walter. But he noted something else as even more important.

"Keep God in your heart," he said. "That way you respect your wife, your family, your kids."

"Keep God in your heart," he repeated. "That's the main thing." †



Rita and Stephen Sharp, members of Holy Angels Parish in Indianapolis, smile during a reception after the annual archdiocesan Wedding Anniversary Mass on Aug. 27 at SS. Peter and Paul Cathedral in Indianapolis. The two met in the sixth grade at Holy Angels School and have been married for 46 years.

National Eucharistic Revival offers small-group downloadable study ‘Jesus and the Eucharist’

Criterion staff report

As the Year of Parish Revival—the second year of the three-year National Eucharistic Revival—continues, a new small-group study called “Jesus and the Eucharist” was released on Sept. 14. New lessons will be available for download every Thursday through Oct. 26.

Created by the National Eucharistic Congress (NEC) team in partnership with the U.S. Conference of Catholic Bishops (USCCB) and the Augustine Institute, the seven-part study aims to support parishes in their efforts to provide eucharistic-based faith formation in structured, small-group settings. The guided series, which includes videos, is hosted by Montse Alvarado, chief operating officer (COO) and president of Eternal Word Television Network News.

The four pillars that uphold the movement of the National Eucharistic Revival are reinvigorating worship, personal encounter, robust faith formation

and missionary sending. The series was created as a tangible underpinning to the third pillar of formation.

Each of the lessons lasts about two hours, and the format consists of a video and a table discussion component with shared testimonials along the way and designated times for prayer. Session one, called “Our Story,” offers initial background on the story of God, creation and our place in it.

Sessions two through four focus on the themes of Jesus, salvation and the Church, and exploring why God chose to establish the Church.

Sessions five through seven explore the sacraments, specifically the transformative power of the Eucharist and its biblical roots.

“This study is a great ‘out-of-the-box’ solution for parishes,” affirms Joel Stepanek, NEC COO. “Parishes simply need to train table facilitators and a core team to implement the study, set up a hall

with tables that can seat roughly eight people, and press play.”

National Eucharistic Revival chair Bishop Andrew H. Cozzens introduced the study.

“The story of salvation, the establishment of the Church and the institution of the sacraments [are] not new, but rather an opportunity for all of us to embrace them in a new, deeper and more transformative way,” he said.

“Our hope is that the fire which burned in the hearts of the first Christians begins to burn in our hearts in a new and powerful way, so that we can’t help but share with others what is burning within us.”

The National Eucharistic Revival is a movement in the United States to restore understanding and devotion to the holy Eucharist. The revival includes four cross-country pilgrimages starting in May 2024 prior to the National



NATIONAL Eucharistic Revival

Eucharistic Congress to be held on July 17-21, 2024, in Indianapolis.

To download the series, go to eucharisticrevival.org/learn-resources. †

Pope: Praying for vocations means understanding Church’s needs

VATICAN CITY (CNS)—While vocations to the Catholic priesthood and religious life are declining in developed countries around the world, prayers for vocations should not try to “convince” God to send more workers for the Church but seek to better understand the needs of its people, Pope Francis said.



Pope Francis

Meeting with a group of Rogationists and Daughters of Divine Zeal at the Vatican on Sept. 18, the pope praised the example of their founder, St. Hannibal di Francia, who made praying for vocations central to the charisms

of the congregations he began.

St. Hannibal, he said, “understood that the first thing to do was pray, certainly not to convince God to send shepherds, as if he did not care for his people, but to let himself be overwhelmed by the deep passion of his paternal and maternal love, to learn—by praying—to be sensitive to the needs of his children.”

The 19th-century Sicilian saint founded the congregations after drawing inspiration from a passage in St. Matthew’s Gospel, in which Jesus says, “The harvest is abundant, but the laborers are few; so ask the master of the harvest to send out laborers for his harvest” (Mt 9:37-38). St. John Paul II called St. Hannibal’s desire to dedicate “unceasing and universal” prayer for

vocations a “providential intuition” when he declared him a saint in 2004.

Pope Francis said this type of prayer is particularly practiced in eucharistic adoration, where “docile and humble before God, one receives a specific understanding about the sense of his or her own life.”

The pope urged those walking in the path of St. Hannibal to be “specialists” in God, not through abstract theory, but in prayer and charity to communicate God to the world through their example.

“This is your mission,” he told them, “for even today the Lord is calling, and so many young people need credible witnesses and guides who, by showing them the beauty of a life spent in love, will help them to say ‘yes.’ ” †

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SIMPLY CATHOLIC

Grace can turn obstacles to prayer into means of strengthening it

By Bert Ghezzi

(OSV News)—I gave up trying to pray daily many years ago. Consequently, I routinely replaced that prayer time with lesser priorities.

Willpower does not account for my faithfulness. My will is not strong enough to resist a slice of carrot cake, let alone to get me on my knees every morning.

Only by grace have I been able to persevere again in prayer. I am convinced that the Lord is so determined to communicate with us that he lovingly woos us till we give in and start praying daily.

Our prayer doesn't always flow freely, because obstacles cross our paths. Among these are distractions, dryness and doubts. I believe God allows these hindrances to give us opportunities to grow in faithfulness. With his grace, dealing with obstacles will mature us as disciples who pray and strengthen us as followers of Christ.

Distractions

Distractions used to frustrate me. But with grace and effort, I have learned how to set some distractions aside and to use others to enhance my prayer.

When an idle thought pops up, something like the clever resolution of a mystery book I just read, I immediately turn from it and back to the Lord. If a family or business matter demands my attention, I make a note and set it aside.

When I believe a thought that distracts me comes from the Holy Spirit, I take time to pray about it. "Lord," I might say, "please heal the cause of Sam's back pain so he can get back to work." I accept such interruptions as little gifts of the Spirit that allow me to pray in accord with God's heart. In these ways, I turn distractions into prayer enhancers.

Dryness

On rare occasions, I enjoy a sense of God's presence that takes my breath away.

At other times my prayer goes dry, and I feel disconnected from him. I don't pay much attention to either extreme. I don't pursue the joyous moments, trying to make them last. Nor do I worry about the dry times. I take them in stride and keep on praying.

Just as I don't believe in "writer's block," which I regard as an excuse for my not thinking through things, I also don't believe in "pray-er's block."

I cherish the faithful example of St. Teresa of Calcutta, who experienced Jesus Christ's loving closeness when he called her to found the Missionaries of Charity, but then was in profound spiritual darkness for virtually the last half-century of her life. Nevertheless, despite her interior dryness she prayed for two hours every day.

So, I keep in mind that intimacy with God does not only mean feeling close to him or being attracted to him.



A woman prays during a Holy Hour marking the feast of Divine Mercy at Christ the King Church in Commack, N.Y., on April 16. God's grace is powerful enough to help turn obstacles to prayer into means of enhancing it. (OSV News photo/Gregory A. Shemitz)

If I don't feel like praying, I do it anyway, professing my love and obedience to Jesus as a disciple. The dryness does not magically disappear, but I know that the Lord draws near.

Doubt

A severe case of doubt once stopped me from praying for the better part of a year. I doubted that God listened to my prayers or that he even cared for me, so I cut off communication with him.

It took the prayers and interventions of my wife and friends to get me back on track. That dark experience had a bright side. Ever since, the misery it caused me inoculated me against recurrences of doubting God when things have hit bottom.

Dealing with doubt involves identifying its cause and applying appropriate antidotes.

Here are some sources of doubt and prescriptions for handling it.

—**Unanswered prayer:** When we have asked God to heal us or resolve some difficulty and nothing seems to happen, we may think that God doesn't listen to prayer or even that he doesn't care.

To counteract doubt rooted in unanswered prayer, we must balance our expectations with trust. We must trust that whatever God does or does not do for us will be most loving, merciful and just. We know that he hears our prayers but may delay his answer, just as he heard Christ's plea at Gethsemane, but answered it only after his passion at the resurrection.

—**Why me?:** When bad things happen to us, we are tempted to blame God and react with doubts about his love for us.

My friend George Cope at Vision Orlando, a faith-based civic organization, says that when we are hurting, we should ask "What?" not "Why?"

He explains that God does not cause evil things, but he may allow them as occasions of grace. When something bad hits us, we must ask, "What good will God bring out of it?" Expecting the Lord to transform the bad things that happen to us will not eliminate the pain. Staying connected to him in prayer, however, will give us the strength to get through it.

—**Darkness:** St. John of the Cross suggested in his books that God may allow prayers to experience periods of darkness to accomplish something in them that cannot be achieved in any other manner.

Some great saints felt abandoned by God for many years and in their agony came to be mirrors of Christ in their character and service. They bore their suffering, knowing that Jesus himself suffered with them and supported them.

If darkness engulfs us, we, too, can count on the Lord to accompany us, support us and give us the grace to serve others with love.

I have learned to take some steps to help me stay faithful to daily prayer. I want to be prepared to deal with distractions, dryness or doubts when they come.

So, I strengthen my heart for fidelity by modeling my prayer on themes that weave through the psalms. As I pray psalms such as Psalm 105, for example, I take time to perform the actions proclaimed. I remember all the wonders the Lord has done for me. I thank him for everything, especially forgiveness. I call on his name and glory in it by meditating on the sign of the cross. I do these things at prayer every morning, and I'm convinced they assure my faithfulness.

(Bert Ghezzi is the author of many books, including *Voices of the Saints* and *The Power of Daily Prayer*. He lives near Orlando, Fla.) †

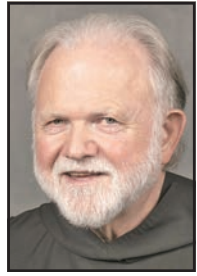


A teenager is silhouetted as he prays during Mass at St. John the Evangelist Church in Greece, N.Y. Distractions, dryness and doubt can make it difficult to pray at times. But God's grace and some practical suggestions can lead to ways to overcome them. (CNS photo/Mike Crupi, Catholic Courier)

Corrections Corner/Father Jeremy King, O.S.B.

Volunteers provide light in prison's darkness

Crystal B. was recently released from the Madison Correctional Facility (MCF) for Women. I met her while serving as a volunteer there.



The other faith-based volunteers at MCF are representatives from Prince of Peace Parish in Madison.

Crystal was not only a participant, but she became a very effective leader in the Catholic community there.

She was released earlier this year and has returned to her home in Bloomington. She was able to go back to the job she had and has begun rebuilding her life. I asked Crystal if she would write some reflections of her experiences during her incarceration. She wrote the following:

At the time of my incarceration, I was very angry at my judge, the world and especially God. I didn't get "the jail house religion," as they call it. I have always believed in God. But I turned away from him after the death of my daughter several years before I was incarcerated.

I was still angry with God over her death when I arrived at the Madison

Correctional Facility in Madison. However, I started working as hard as I could to get back to my family as quickly as possible.

I met a young woman in the prison who went to a Catholic Church service, and she asked me to go with her one night. I told her that I was not a Catholic, so it would probably not be a good idea. She told me that all the people at the Church service are very friendly, and I should try it and just come one night.

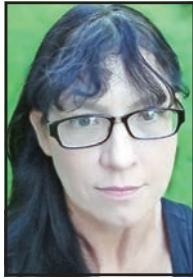
What else did I have to do? I accepted the invitation, and I had never been so welcomed and felt that I belonged since my former church days. I realized how much I missed being part of a faith and worshipping community. After that, I went to Catholic Church service every week.

The ladies of Prince of Peace Parish in Madison and [Benedictine] Father Jeremy [King], who volunteer each week, were always so inviting and accepting. They helped me through many hard times, especially when my modification was denied.

The main crisis moment for me was the death of my mother. Without the Catholic

Church service, the volunteers and the other women that participated with us each week, my incarceration would have been much harder. They made it more bearable and gave me something to look forward to every week. I grew to love and appreciate them.

Now that I am back home with my family, I still think about them, miss them and pray for them. They helped me to see that God is always there no matter what happens in my life—and most things happen because of our choices. I believe that God knows it is for the best and to trust him if we don't understand why. I will always be grateful for them and their light in my darkness.



Crystal B.

Helping people like Crystal to grow closer to our loving Father is why we go in the jails and prisons in the archdiocese. God bless all of our volunteers and clergy!

(Benedictine Father Jeremy King is a member of the archdiocese's Corrections Advisory Committee and is a frequent visiting chaplain in the Indiana Department of Correction.) †

Worship and Evangelization Outreach/Jenny Bryans

Story of Bartimaeus reminds us to open the eyes of our hearts

How does God see us? "But the Lord said to Samuel, 'Do not look on his appearance or on the height of his stature, because I have rejected him; for the Lord sees not as man sees; man looks on the outward appearance, but the Lord looks on the heart.'" (1 Sm 16:7). God is concerned with looking at our hearts. Our human nature often doesn't do the same.

We are quick to judge with our eyes at first glance. But how often do we get it wrong? God calls us to go deeper, to see with our heart, to look past the physical. How do we do that? One way is to take the time to listen to someone's story. We learn so much about someone's heart through their personal story.

Growing up with a brother who is disabled, I often experienced the interaction of strangers whenever we were in public. Some of these were good, but many times people would stare and look a little afraid. I wanted to tell them, "He's really a great guy if you just get to know him. He isn't so scary; he has a sense of humor, and he loves to sing."

Jesus has many personal encounters with people with disabilities in the Bible. They are often seeking him to be cured of different ailments, diseases and disabilities. One such interaction is in Mark's Gospel, when Jesus meets a man that is blind and begging on the roadside:

They came to Jericho. As he and his disciples and a large crowd were leaving Jericho, Bartimaeus, son of Timaeus, a blind beggar, was sitting by the roadside. When he heard that it was Jesus of Nazareth, he began to shout out and say, "Jesus, Son of David, have mercy on me!" Many sternly ordered him to be quiet, but he cried out even more loudly, "Son of David, have mercy on me!" Jesus stood still and said, "Call him here." And they called the blind man, saying to him, "Take heart; get up, he is calling you." So throwing off his cloak, he sprang up and came to Jesus. Then Jesus said to him, "What do you want me to do for you?" The blind man said to him, "My teacher, let me see again." Jesus said to him, "Go; your faith has made you well." Immediately he regained his sight and followed him on the way. (Mk 10:46-52)

Jesus asks Bartimaeus, "What do you want me to do for you?" (Mk 10:51). He doesn't assume he needs to see just because he is blind. He listens to his request. He empowers him to share his need.

Everyone else sees and knows Bartimaeus as a blind beggar, an outcast by society. Jesus knew what Bartimaeus really needed was to be heard, to be included, to have his dignity. We also can align our hearts with Jesus. We don't need to heal someone's blindness as Jesus did, but if we see with our hearts and listen, we can help them with what they need.

Who do we need to start seeing with our heart and reaching out to them, to give them a voice, helping them to feel included, loved and letting them know they belong to the body of Christ?

(Jenny Bryans is the archdiocese's Disabilities Ministries Coordinator. She can be reached at 317-236-1448 or jbryans@archindy.org.) †

Guest Column/Hosffman Ospino

Observing Hispanic Heritage Month as Catholics

Every year, between Sept. 15 and Oct. 15, the United States observes Hispanic Heritage Month. The observance began as Hispanic Heritage Week in 1968 and, in 1988, was extended into a full-month celebration.



During Hispanic Heritage Month, we all are invited to honor and highlight the many stories, experiences, and contributions of Hispanics living in the United States, which are integral to who we are as a nation.

For Catholics in the U.S., Hispanic Heritage Month should be a major occasion to affirm and celebrate who we are and who we are becoming. Of the approximately 63.7 million Hispanic people living in this

country, about 31 million self-identify as Catholic. What's more, about 43% of all Catholics in the United States of America are Hispanic.

Educational institutions at all levels in our nation engage in different activities to highlight Hispanic cultural elements and learn more about the Hispanic population. Teachers do a superb job creating moments where this happens, in the classroom and through school wide activities. Many other organizations do likewise.

I must say, however, that I do not see the same level of enthusiasm observing Hispanic Heritage Month in our Catholic parishes. It is rather strange since nearly half of all Catholics in the U.S. are Hispanic and fully 25% of parishes have developed some form of Hispanic ministry.

We don't seem to have developed a strong culture of parochial observance of Hispanic Heritage Month. But that can change. A communal culture is built through small practices and the commitment to perform these regularly. Here are five practical ideas.

—Start with the parish bulletin and social media. Write a weekly article about Hispanic Catholics; highlight the Hispanic community of your parish or your town; explain a Hispanic popular Catholicism practice (e.g., *posadas*, *altarcitos*,

quinceañeras); share the story of a U.S. Hispanic, Latin American or Caribbean saint; invite young Hispanics to write something about growing up in a Hispanic Catholic household.

—Set up a book display in the back of your church, at the parish hall or perhaps in the parish office (think of an often-frequented space in your community) with works that describe Hispanic Catholicism and books written by Hispanic Catholics: poetry, novels, theological works, spirituality guides. The literature on Hispanic Catholicism is abundant!

—Organize at least one evening parish lecture or presentation during this special month with a speaker who shares something interesting about Hispanic Catholics. Promote the event among all parishioners of your community. If your community is multilingual, host events in different languages. And make sure you offer some Hispanic food!

—Those who preach can take advantage of this time of the year to intentionally say something about the Hispanic Catholic experience from the pulpit as they break open the word. Catechists and teachers in the parish should be encouraged to share about Hispanic Catholicism in their lessons. Give them some resources.

—This is the perfect time of the year to invite your parish community into fiesta! It does not take much to bring the community together to enjoy each other's presence. It could be a picnic, a large meal or maybe a bazaar. Share Hispanic food and music. Start with a bilingual or multilingual eucharistic celebration. Pray in Spanish, English, Portuguese and Latin American indigenous languages.

These practices don't take much effort and cost rather little. The effects upon the parish community can be invaluable as they help us to appreciate our Hispanic Catholic roots more. Such practices are instrumental in reminding us who we are and who we are becoming as U.S. Catholics. Happy Catholic celebration of Hispanic Heritage Month!

(Hosffman Ospino is a professor of theology and religious education at Boston College.) †

Columna de invitados/Hosffman Ospino

Celebremos el mes de la hispanidad como católicos

Cada año, entre el 15 de septiembre y el 15 de octubre, en los Estados Unidos se observa el mes de la hispanidad. La



tradición comenzó con una semana de la hispanidad en 1968 y luego, en 1988, se extendió por ley a una celebración de un mes completo.

Durante el mes de la hispanidad todos estamos invitados a reconocer y a resaltar

las muchas historias, experiencias y contribuciones de los hispanos que vivimos en los Estados Unidos. Nuestra presencia es esencial en la definición del carácter de esta nación.

Para los católicos en los Estados Unidos, el mes de la herencia hispana debería ser una gran ocasión para celebrar lo que somos como Iglesia y la manera cómo los hispanos estamos transformando el catolicismo estadounidense. De los cerca de 63.7 millones de personas hispanas viviendo en este país, cerca de 31 millones nos identificamos como católicos. Cerca del 43% de todos los católicos en los Estados Unidos somos hispanos.

Las instituciones educativas en nuestra nación por lo general hacen un buen trabajo durante este mes promoviendo actividades que resaltan los elementos culturales hispanos y ayudan a conocer mejor a la población hispana. Los maestros y maestras

se esfuerzan notablemente creando momentos para hacer esto, tanto en el salón de clase como en otros espacios en la vida de los centros educativos. Muchas otras organizaciones hacen lo mismo.

Sin embargo, no veo el mismo nivel de entusiasmo observando el mes de la hispanidad en nuestras parroquias católicas. Es extraño que no se haga esto sabiendo que cerca de la mitad de la población católica estadounidense es hispana y una cuarta parte de nuestras parroquias hace ministerio hispano de alguna manera.

Parece que no hemos cultivado una cultura parroquial que observe con constancia el mes de la hispanidad.

Ver COLUMNA, página 14

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

The Sunday Readings

Sunday, September 24, 2023

- Isaiah 55:6-9
- Philippians 1:20c-24, 27a
- Matthew 20:1-16a

The last section of the Book of Isaiah provides the first reading for Mass this weekend. Virtually none of the prophets of ancient Israel wrote when times were good, or at least when the prophets perceived the times to be good.



Certainly, the author of this section of the Book of Isaiah hardly regarded the times to be good.

An added dimension to the story of the unhappy plight then being endured by God's people is that when they returned from Babylon—where they and their ancestors had been in exile for four generations—they found not relief but want.

Having greeted the fact that their exile was over with great rejoicing, convinced that God had provided for them and had rescued them, they found misery and despair waiting them.

It is easy to imagine their anger. They were furious with God. For generations, they had trusted that God would come to their aid.

This prophet had to restore their trust in God.

In this reading, the prophet warns the people not to put their trust in scoundrels. He tells the people to call upon God, the source of true strength, regardless of fleeting appearances to the contrary.

For this weekend's second reading, the Church offers us a passage from St. Paul's Epistle to the Philippians.

Paul, in this letter's soaring language, proclaims the divinity of Christ, the Savior, the Son of God. The Apostle explains the intimate, inseparable link between the Lord and true disciples.

Come what may on Earth, disciples will never be separated from Christ in life or death if they are constant in loving God and obediently following Christ.

St. Matthew's Gospel provides a parable for the last reading. It is set within the context of everyday life in Palestine at the time of Jesus. Agriculture

was the pursuit of most. Life was hard. Poverty was epidemic.

Gainful employment was at a premium. Men looking for work and income came to village centers each morning to make themselves available for work. People with projects came to these places and hired these men.

It was a buyer's market. No labor statutes or requirements for any minimum wage restrained employers in their pursuit of profit. Still, at least for Jews, certain expectations of fairness prevailed. A dinarius was a typical day's wage.

Jesus used the term "vineyard" (Mt 20:1). It immediately recalled Old Testament references to Israel as God's vineyard. So, the story from the beginning had a theological and moral quality. God owned and cared for the vineyard. He sets the rules and hires the workers. He therefore provides them with survival itself.

Two powerful lessons emerge. First, God is enormously generous. Second, God's ways are not necessarily our ways, a reality we seldom remember.

Reflection

For some weeks, the Church, through these weekend Mass readings, has been calling us to follow Christ. Wisely, in this process, the Church recognizes that we often hesitate, not because we do not want to be with the Lord, but because we bear the burden of guilt or doubt. We assume that our self-created distance from God is too great to bridge.

The Church reassures us in these readings of the unlimited mercy of God. He is the source of life and lavishly offers it to us.

Whatever our sins, if we repent—even at a late hour—God's loving forgiveness awaits us.

Ultimately, however, we must choose to be with God, to be disciples. No one is dragged kicking and screaming into heaven. Discipleship requires faith. Paul's words call us to faith with the reminder that without God all is folly, all is impermanent and all is death. God alone offers life. †

Daily Readings

Monday, September 25

Ezra 1:1-6
Psalm 126:1-6
Luke 8:16-18

Tuesday, September 26

St. Cosmas, martyr
St. Damian, martyr
Ezra 6:7-8, 12b, 14-20
Psalm 122:1-5
Luke 8:19-21

Wednesday, September 27

St. Vincent de Paul, priest
Ezra 9:5-9
(Response) Tobit 13:2, 3-4, 7-8
Luke 9:1-6

Thursday, September 28

St. Wenceslaus, martyr
St. Lawrence Ruiz and companions, martyrs
Haggai 1:1-8
Psalm 149:1-6, 9
Luke 9:7-9

Friday, September 29

St. Gabriel, archangel
St. Michael, archangel
St. Raphael, archangel
Daniel 7:9-10, 13-14
or Revelation 12:7-12a
Psalm 138:1-5
John 1:47-51

Saturday, September 30

St. Jerome, priest and doctor of the Church
Zechariah 2:5-9, 14-15a
(Response) Jeremiah 31:10-13
Luke 9:43b-45

Sunday, October 1

Twenty-sixth Sunday in Ordinary Time
Ezekiel 18:25-28
Psalm 25:4-9
Philippians 2:1-11
or Philippians 2:1-5
Matthew 21:28-32

Question Corner/Jenna Marie Cooper

For a Catholic marriage to be valid, vows must be exchanged in Church

Q Are there certain divorce situations for Catholics that do not require annulments? I'm thinking about Justice of



the Peace marriages, marriages at sea or even marriages conducted by someone who is "ordained" online. How does the Church handle these types of divorce situations? (Indiana)

A Yes, there are certain situations where the Church might declare a union invalid even without a full marriage nullity process.

A "declaration of nullity"—the more accurate term for what is popularly called an "annulment"—is just what it sounds like. It's a declaration by the Church that, while a union might have appeared on the surface to be a binding and valid marriage, that union was affected by a serious problem that prevented a true marriage from being contracted in the first place.

There are a number of reasons why a marriage might be determined to be invalid. They include: a defect of consent on the part of one of the parties (for example, if one of the parties never intended to be faithful or open to life); consent obtained by fraud or deceit; or a psychological condition that rendered one of the parties unable to consent to marriage or otherwise incapable of fulfilling the essential obligations of marriage.

Such reasons are rarely what we would call "manifest," or readily and unquestionably obvious in an objective way. Proving that someone was unable to marry because of psychological issues or a lack of proper intention, for instance, requires at least some focused investigation and serious consideration from well-trained and unbiased third parties. This is the typical way the Church grants declarations of nullity, which in Catholic marriage tribunals are referred to as the "formal process."

But as you observe, there are some situations where the usual in-depth formal process for marriage nullity is not required. Specifically, it should be noted that all the examples you mention are cases where a Catholic was married in a non-Catholic ceremony.

In addition to all the normal human, universal requirements for a valid marriage—such as sufficient freedom, insight and willingness to embrace all the obligations marriage entails—Catholics have a unique obligation to observe "canonical form" for a Catholic to marry validly, he or she must do so in the context of a Catholic wedding ceremony.

The Church does allow for exceptions to this general rule. For example, if a Catholic is marrying a non-Catholic, for a serious pastoral reason it may be possible to obtain a "dispensation from canonical form" from the local bishop. This would allow the Catholic to marry validly in a non-Catholic religious celebration or even in a secular marriage ceremony.

Since we know that Catholics need to observe canonical form for the sake of validity, if a Catholic marries in a non-Catholic wedding without a special dispensation, then it clearly follows that the resulting marriage would be null.

The circumstances of a wedding outside of canonical form are a matter of plain historical fact, and thus are generally very clear-cut and black-and-white. Therefore, unlike more subtle reasons for marriage nullity, there is no need for a lengthy formal process to determine and declare the nullity of a marriage that lacked canonical form. "Lack of form" cases are typically just a matter of submitting relevant documents like baptismal and civil marriage certificates to whomever the diocese has determined makes the decision in these matters. These cases can be resolved relatively quickly.

(Editor's note: In the Archdiocese of Indianapolis, anyone who leads a parish—a pastor, administrator or parish life coordinator—or a person delegated by him or her is authorized to process "lack of form" cases.)

Keep in mind also that individuals who were never Catholic at any point in their lives are not bound to canonical form, which means that even a non-religious marriage of two non-Catholics would be presumed valid until proven otherwise.

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

My Journey to God

Divine Direction

By Patricia Robak

Are you using your GPS?

You do know it's written in stone.

Look for God's plan for your salvation—

Remember you can't do this alone.

But there is help along the way:

Read the Bible and pray every day.

Our life on Earth is brief, you see.

So heed His words: "Come, follow Me!"

(Patricia Robak is a member of St. Michael Parish in Greenfield. Photo: A man kneels in prayer before a crucifix at Holy Cross Church in New York City on Good Friday, April 14, 2017. (OSV News photo/Gregory A. Shemitz)



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.

BACK, Paul W., 92, St. Peter, Franklin County, Aug. 4. Husband of Ruth Back. Father of Mary Garcia, Jenny McCreary, Donna Raver, Debora Simmermeyer, Dan, Jerry, Larry, Ron and Terry Back. Brother of Marlene Hoog, Charles, David and Harold Back. Grandfather of 36. Great-grandfather of 35.

BANICH, Jr., Anthony J., 72, St. Michael the Archangel, Indianapolis, Aug. 5. Husband of Kathy Banich. Father of Angie Fleenor and Anthony Banich III. Brother of Rosanne Bennett, Trina Chastain, Mary Lou Fox, Rebecca Meehan, Lucy Wagner, Jim and Paul Banich. Grandfather of five.

BEESLEY, Ruth C., 95, St. Michael, Brookville, Aug. 9. Mother of Nancy Hansel, Carol Kirkpatrick, John, Lester, Mike and Richard Beesley. Grandmother of 14. Great-grandmother of 23. Great-great-grandmother of three.

BIVEN-JOHNSON, Ethel I., 82, St. Mary, Indianapolis, Aug. 10. Mother of Mary Burris, Joyce Johnson-McClendon, Barbara Johnson-Miles, Cheryl Moore, Tracey and Kenneth Johnson. Sister of Anise Randle. Grandmother of 25. Great-grandmother of 36. Great-great-grandmother of nine.

BLAIR, Louise A., 95, St. Mary, Greensburg, Sept. 2. Mother of JoAnn Hunter, Laura Richey, Leo, Richard and Robert Blair. Grandmother of seven. Great-grandmother of 17. Great-great-grandmother of one.

CARBERRY, JoAnn, 84, Holy Family, New Albany, Aug. 4. Wife of Hugh Carberry. Sister of Paul Jefferson. Aunt of several.

CARDOZA, Gilbert, 88, St. Rose of Lima, Franklin, Aug. 21. Husband of Ella Mae Cardoza. Father of Nora Cardoza-Deering, David Cardoza-Mills and Joseph Cardoza. Grandfather of 18. Great-grandfather of 25. Great-great-grandfather of four.

CARLSON, Ron, 83, St. Paul, Tell City, Aug. 5. Husband of Julina Carlson. Father of Glenda Buffa, Brenda Ceja, Stacy Cutshaw and Jeff Carlson. Grandfather of six.

EVARD, Faye, 73, St. Paul, Tell City, Aug. 21. Mother of Brandi Labhart, Amanda Evrard Pruitt and Amber Stowe. Sister of Jean Gale, Joyce Tooke, Don and Jim Knieriem. Grandmother of seven.

GAINES, Virginia F., 53, St. Lawrence, Lawrenceburg, Aug. 26. Wife of Darrin Gaines. Mother of Hannah and Heather Gaines. Sister of Anita Gaines, Regina Tremain, Sheila Wills, Arthur, David, Shannon and Thomas Craig. Grandmother of one.

GEORGE, Geraldine (Kleaving), 93, St. Paul, Tell City, Sept. 1. Mother of Victoria Gebhard, Le Ann Riley, Charles, Sr., and Scott George. Grandmother of eight. Great-grandmother of 14. Step-great-grandmother of two.

HELLINGER, Carol, 88, St. Anthony of Padua, Clarksville, Sept. 1. Mother of Terri Hibbs, Lisa Leister, Gina Ober and David Hellinger. Sister of Judy Cologate. Grandmother of 17. Great-grandmother of 22.

HOLTHOUSE, Thomas, 88, St. Elizabeth Ann Seton, Richmond, Sept. 2. Husband of Joy Holthouse. Father of Debra Brown, Annette Oeschle, Jeffrey and Michael Holthouse. Grandfather of nine. Great-grandfather of four.

HOOD, Donna J., 84, St. Mary, Rushville, Sept. 4. Wife of Roman Hood. Mother of Andy, Mike, Steve and Thomas Hood. Sister of Beth Fordyce. Grandmother of 10. Great-grandmother of six.

KEGLOVITS, Lorraine W., 94, St. Christopher, Indianapolis, May 16. Mother of Valerie Eaglin, Marisa Potter and Mark Keglovits. Sister of Thomas Bergmann. Grandmother of six. Great-grandmother of five.

KULINSKI, Tillie, 90, St. Joseph University Parish, Terre Haute, Aug. 14. Aunt and great-aunt of several.

LECLERE, W. Earl, 101, St. Mark, Perry County, Aug. 4. Father of Jane Leclere-Doyle, Patty Mills, Bob, David and

Dr. Joe Leclere. Grandfather of nine. Great-grandfather of 16.

LORI, Margaret, 103, St. Anthony of Padua, Clarksville, Sept. 3. Mother of Joseph and Archbishop William E. Lori.

MACYAUSKI, Loretta E., 90, St. Catherine of Siena, Decatur County, Aug. 10. Mother of Cindy McCord, Randy and Tim Macyauski. Grandmother of five. Great-grandmother of nine.

MEYER, Kathryn E., 85, St. Mary, Greensburg, Sept. 6. Mother of Debbie Hargitt, Donna Tewmeyer, David, Greg and Mike Meyer. Sister of Dottie Hoeing, Barb Wamsley and Mary Ann Welage. Grandmother of 11. Great-grandmother of 24.

REEDER, Brandon M., 30, St. Michael, Brookville, Aug. 11. Father of Beau Reeder. Son of Dale and Paula Reeder. Brother of Jeremy Reeder. Grandson of Bernice Kirschner.

REICHMUTH, Jay R., 61, St. Louis, Batesville, July 31. Husband of Paula Reichmuth. Son of Janet Reichmuth. Brother of Kim Loseke and Jon Reichmuth.

REWERS, Peter, 82, St. Barnabas, Indianapolis, June 13. Husband of Dottie

Rewers, Father of Amy Rewers Harvey, Darla, Pamela and Mitchell Rewers. Grandfather of three.

SHAW, Theresa, 61, Holy Family, New Albany, Aug. 14. Wife of David Shaw. Mother of Andrea Wise, Ben and Christopher Shaw. Daughter of Dan Shima. Sister of Mary Maloney, Tammy Saskowski and Paul Shima. Grandmother of one.

TRAN, Cung, 86, St. Bartholomew, Columbus, Aug. 22. Husband of Lieu Thi Tran. Father of Lien Ly, Yen Nguyen, Loan Anh Vu, Chuc, Tan and Xuan Tran. Brother of Binh Thi Nguyen. Grandfather of 17. Great-grandfather of three.

VANDERPOHL, Stella M., 92, St. Mary, Greensburg, Aug. 15. Mother of Brenda Dall, Bonnie Frazier and Dale Vanderpohl. Sister of Rita Dickman, Margie Eldridge, Thelma Griewe, Paul and Richard Burkhardt. Grandmother of five. Great-grandmother of six.

VENNEMAN, Patricia M., 65, St. Luke the Evangelist, Indianapolis, July 26. Daughter of Ruth Venneman. Sister of Mary Elizabeth, Joe and Michael Venneman. Aunt and great-aunt of several.

Cardinal Marcello Semeraro, prefect of the Dicastery for the Causes of Saints (in red), concelebrates the Sept. 10 beatification Mass of the Ulma family, who were martyred for sheltering Jews in Markowa, Poland, under German occupation during World War II. Józef and Wiktoria and their seven children were proclaimed "Blessed" during the Mass. The Ulmas' seventh child was born as Wiktoria and was executed. (OSV News photo/Patryk Ogorzalek/Agencja Wyborcza.pl via Reuters)

Polish family beatified



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

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

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



REPORT SEXUAL MISCONDUCT NOW

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

1 Ethics Point
Confidential, Online Reporting
www.archdioceseofindianapolis.ethicspoint.com or 888-393-6810

2 Victim Assistance Coordinator, Archdiocese of Indianapolis
P.O. Box 1410, Indianapolis, IN 46206-1410

317-236-1548 or 800-382-9836, ext. 1548
victimassistance@archindy.org

COLUMNNA

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Pero eso puede cambiar. La cultura de una comunidad se forja por medio de actividades sencillas y el compromiso de darles vida de manera regular. He aquí cinco ideas prácticas.

—Comencemos con el boletín parroquial y los medios de comunicación social. Escriba un artículo semanal sobre los católicos hispanos; resalte a la comunidad hispana de su parroquia o la ciudad donde vive; explique una práctica de catolicismo popular (ej., las posadas, los altarcitos, las quinceañeras); comparta la historia de un santo o una santa hispana estadounidense, latinoamericana o caribeña; invite a los jóvenes hispanos a escribir sobre su experiencia creciendo en un hogar católico hispano.

—Organice una exhibición de libros en la parte de atrás de su iglesia, en el centro parroquial o quizás en la oficina parroquial (piense en un espacio frecuentado por su comunidad) con obras que describan el catolicismo hispano y otros libros escritos por católicos hispanos: libros de poesía, novelas, libros de teología, guías espirituales. ¡La literatura sobre el catolicismo católico hispano es abundante!

—Organice al menos una velada durante este mes especial que incluya una presentación por parte de una persona que hable sobre un tema interesante relacionado con los católicos hispanos. Promueva el evento entre

todos los feligreses de su comunidad. Si en su comunidad se hablan varios idiomas, organice varias veladas. ¡Ah, asegúrese de ofrecer comida hispana!

—Quienes predicán pueden aprovechar este momento del año para decir algo explícito sobre la experiencia católica hispana desde el púlpito mientras explican la Palabra de Dios. Los catequistas y maestros de la parroquia deberían ser invitados a compartir algo sobre el catolicismo hispano en sus lecciones. Comparta algunos recursos con ellos.

—¡Éste es el momento perfecto del año para invitar a su comunidad parroquial a reunirse en un espíritu de fiesta! No toma mucho trabajo convocar a la comunidad para que la gente pase un buen tiempo junta. Puede ser un picnic, una comida comunitaria o un bazar. Comparta comida y música hispana. Comience con una celebración eucarística multilingüe. Incluya oraciones en español, inglés, portugués e idiomas o dialectos indígenas latinoamericanos.

Estas prácticas no toman mucho esfuerzo y realmente cuestan poco. Los efectos en la vida de la comunidad parroquial son invaluableles pues nos ayudarán a apreciar más nuestras raíces católicas hispanas. Estas prácticas nos recuerdan lo que somos como Iglesia y la manera cómo los hispanos estamos transformando el catolicismo estadounidense. ¡Feliz celebración católica del mes de la hispanidad!

(Hosffman Ospino es profesor de teología y educación religiosa en Boston College.) †

Chapel's windows reveal St. Thérèse's secret of joy amid suffering

HUBERTUS, Wis. (OSV News)—During a general audience in June, Pope Francis focused on St. Thérèse of Lisieux (1873-1897), the patroness of the missions, in continuing his series of talks about “zeal” for evangelization. He also announced he would write an apostolic letter dedicated to the saint known as “The Little Flower.”

“The Church needs hearts like Thérèse’s, hearts that draw people to love and bring people closer to God,” the pope told his audience in St. Peter’s Square.

Devotees of St. Thérèse, including the Discalced Carmelite Friars at the Basilica and National Shrine of Mary Help of Christians—commonly known as Holy Hill and located about 30 miles north of Milwaukee—eagerly await Pope Francis’ apostolic letter. Its release is anticipated for her feast day, Oct. 1.

Holy Hill is home to St. Thérèse Chapel, which was dedicated on July 15, 1928, three years after the French Carmelite nun was declared a saint by Pope Pius XI and one year after he declared her the patroness of the missions. People who have a devotion to St. Thérèse—or those who are simply curious about her—can learn more about her life through the chapel’s 16 stained-glass windows, most of which illustrate a moment in the saint’s life. The windows were created by Conrad Schmitt Studios of New Berlin, Wis., and completed in 2014.

Discalced Carmelite Father Mark DeVelis, rector and prior at the basilica and shrine, said the chapel’s stained-glass windows offer “snippets of [Thérèse’s] life that you don’t ordinarily see in churches.

“You see the traditional stuff, which is nice, of course, but it’s not unique. Holy

Hill is a unique place for many reasons, and Thérèse is a very special person here,” he said. “Shrines are an important place where people pray for healing and often find it. Thérèse, in her own life, suffered, and she received healing miracles, too.”

Among the scenes depicted in the chapel’s stained-glass windows are Thérèse’s baptism; her first Communion; an audience with Pope Leo XIII, in which she asked for a dispensation allowing her to enter a Carmelite convent; and a young Thérèse dressed as St. Joan of Arc—the venerated French martyr who would be declared a saint in 1920, with St. Thérèse’s canonization following five years later.

“She loved Joan of Arc,” Father Mark told OSV News. “She had the spirit of Joan of Arc. [She and her sisters] would dress up and do their little skits because they didn’t have TV. They had to entertain themselves, so she would be Joan of Arc.”

The stained-glass scenes truly offer a window into the Little Flower’s life, he added.

“That’s what I like about the windows. They’re real life,” he said. “They’re not just scenes of ‘I could never approach that.’ That’s why people love Thérèse—she’s so approachable. And these are the elements in her life that we can relate to. With Thérèse, there’s a lot of connections.”

Father Mark said his favorite window depicts a young Thérèse, sick in bed, praying before a statue of the Blessed Mother and being healed.

“People come to Thérèse for intercession, as someone who understood suffering in her own life,” he said. “Not so much to take it away, but ‘How do we embrace the little way if my life is

suffering? How can that be transformed? What do I have to do to let God into my life to make that an experience of joy amid suffering?’ Thérèse has that key. She knows that because she knows the Lord. She’s someone that people can connect with because she suffered.”

Viewing the windows and meditating on them, said Father Mark, “you really get the feeling that she’s here and that she’s walking with us and encouraging us to follow her way, which is the way of the cross, the way of the Gospel.”

Holy Hill has long been a pilgrimage destination for Catholics, non-Catholics and even people of no faith, said Father Mark. He estimates between 300,000 to 400,000 people visit Holy Hill each year.

While Pope Francis’ apostolic letter may boost the number of visitors to St. Thérèse Chapel, the Discalced Carmelite priest hopes

it will primarily encourage all Christians “to work together to spread the Gospel in the spirit of St. Thérèse; to pray for those who are missionaries.” †



A stained glass window inside St. Thérèse Chapel at Holy Hill in Hubertus, Wis., depicts 14-year-old Thérèse asking Pope Leo XIII for permission to become a Carmelite at age 15. (OSV News photo/Sam Lucero)

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Please contact: dherbertz@archindy.org if interested.

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