



The

# Criterion

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## Sensory-friendly Mass

'Perfect way' to reach needs of stimuli-sensitive Catholics, page 7.

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Tony Talbert, left, and his wife Donna Talbert, right, pose with Vicky Greer, the mother of David Marshall for whom the new David's House St. Vincent de Paul ministry in Richmond was named. Marshall's photo is seen hanging on the wall. (Photo by Natalie Hoefler)

## David's House in Richmond will help the marginalized 'find hope, find joy'

By Natalie Hoefler

RICHMOND—An abandoned laundromat might seem an odd place to transform into a St. Vincent de Paul Society facility for community outreach.

But then, the story of David's House in Richmond is all about transformation.

Yes, there is the changing of a building from decrepit to gleaming white and welcoming.

But there is also the transformation of a site of despair—the unsolved mystery of a missing woman last seen at the laundromat in 2001—to one of hope where those in poverty will find a hand up.

And there is the story of David Marshall, who selected the site. His own transformation and sudden, tragic death at the age of 37 led to the naming of the new facility in his honor.

Then, there are the untold stories to come of those whose lives will be changed through David's House.

"It took a village to get to this point," said Tony Talbert, president of the Tri-County Good Samaritans St. Vincent de Paul (SVdP) conference that launched the ministry. He spoke at the new facility during a blessing ceremony on Sept. 10.

"But now [this site is] going to allow us to help people that are marginalized, to help the impoverished find hope, to find joy in the works that we do here."

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## Adding to a 40-year tradition, two archdiocesan schools receive Blue Ribbon honor

By Sean Gallagher

When Angela Santarossa saw her second graders at St. Charles Borromeo School in Bloomington celebrate the great news for their community on Sept. 19, she had been in their shoes.



Angela Santarossa

They were rejoicing the announcement that day that the federal Department of Education had named St. Charles a 2023 Blue Ribbon School—something that Santarossa experienced as an eighth-grader there in 2001.

The excellent faith-based education that Santarossa received at St. Charles helped inspire her to become a teacher and continue the tradition of academic excellence of her alma mater.

"Being here to receive the Blue Ribbon award a second time was exhilarating," she said. "I now know what dedication and commitment it took for the educators to receive the award in 2001.

"Attending St. Charles as a student laid the foundation for not only my career but my faith and the focus and structure of my family. I fell in love with school in these halls."

Students at Bishop Chatard High School in Indianapolis also cheered on Sept. 19 when it, too, was named a Blue Ribbon School.

Only 11 schools in Indiana received the recognition, with only three private schools among them.

With St. Charles and Bishop Chatard receiving the recognition this year, schools in the archdiocese have now

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## Studies, licensed professionals say COVID, social media, smartphones are new factors in teen mental health

(Editor's note: This is the second in an occasional series of articles titled "Mental Health and Wellness" addressing mental health, including the role of faith in seeking wholeness. Future topics will include marriage and family, children, addictions and the role of spiritual direction. The names of the parent and child in this article have been changed to maintain privacy.)

By Natalie Hoefler

Maria knew something was wrong with her then-teenage daughter, Isabelle.

"It happened when we switched her from being homeschooled to going to a school when she was around 13 or 14," she said. "She started not wanting to go to school, having stomach aches a lot, not wanting to be away from home. She didn't want to go out much, even with friends."

First, Maria and her husband took Isabelle to a doctor to rule out any physical problems. When the bill of health came back positive, the doctor recommended counseling as the next best step.

And so, in the mid-2010s, Isabelle began to receive counseling. She was not alone. Between 2009-2019, the rate of adolescent depression nearly doubled, increasing from 8.1% to 15.8%,

according to a 2021 analysis of National Survey on Drug User and Health (NSDUH) studies during that decade.

The most recent NSDUH study for 2022 shows that figure has risen to 20.1%.

"Hormones are a factor" in teen mental health, says Diana Buxton, a licensed clinical social worker at Roncalli High School in Indianapolis. "The teen brain is still developing. And teens generally just don't talk to their parents."

But when does "just being a teenager" cross the line to a true mental health issue? What are the main causes of adolescent depression and anxiety? Why is it increasing? And how can faith help the healing process?



Diana Buxton

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# RIBBON

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The sign board of Bishop Chatard High School in Indianapolis shares the good news that the U.S. Department of Education named it a 2023 Blue Ribbon School. (Submitted photo)

received 39 Blue Ribbon honors since the program was started in 1982.

Blue Ribbon schools are recognized for their academic excellence. To receive the honor, they have to be nominated by their state's secretary of education and pass through a rigorous application process.

"We are extremely excited for the St. Charles Borromeo and Bishop Chatard school communities for being honored among highest-performing schools in the country," said Brian Disney, superintendent of schools in the archdiocese. "In addition to academic excellence, both schools are committed to teaching and living their Catholic faith every day."

#### 'An amazing acknowledgement'

Bill Sahm has served as president of



Members of the community of St. Charles Borromeo School in Bloomington celebrate on Sept. 19 the U.S. Department of Education naming it a 2023 Blue Ribbon School. Father Thomas Kovatch, pastor of St. Charles Borromeo Parish, left, joins Victoria Arther, principal, Amy Terry, assistant principal, and pre-kindergarten teacher Elizabeth Wilson. Pre-kindergarten students Thomas Bowling, left, Nazeli Kassamanian, Jack Becker (partially obscured), Melanie Levis and Layla Messel join in the celebration. (Submitted photo)

Bishop Chatard since 2007 and has been affiliated with the school in other ways since the early 1990s. So, even though this was the first time that the Catholic high school on the north side of Indianapolis was named a Blue Ribbon School, he had known well its excellence for a long time.

"So many great educators, quality students, faculty and staff have worked so hard over the years, generation after generation," Sahm said, "all for the same mission that we have today: to form students for a lifetime commitment to faith, learning, leadership and service."

John Hasty, Bishop Chatard's current principal, is only in his second year in leading the school. But in that short time, he's seen many people make hidden sacrifices to make Bishop Chatard great.

The Blue Ribbon honor, Hasty said, is "an amazing acknowledgement of the selflessness and commitment that so many people here have made to something far greater than themselves—teachers, parents, students, staff across the board. It affirmed what I already knew was happening that makes this place special."

Sahm said the Catholic foundation of the education offered at Bishop Chatard motivates all in its community to achieve the excellence recognized in the Blue Ribbon honor.

"That's not intuitive to many people, though," Sahm reflected. "It's almost like it gets in the way for them. You've got to schedule theology classes, take time for Mass, take time for retreats. Worldly reason would say that taking kids away from academics makes what we achieve with our students here even more challenging."

"Yet, it's really the other way around. With our faith component being a part of everything we do, the students understand that their lives have meaning. There's a purpose, a call. That's what drives the teachers and the administrators."

In addition to praising Bishop Chatard's faculty and staff for its Blue Ribbon recognition, Hasty was quick to acknowledge the parents who, in enrolling their children there, enter into a partnership with the school.

"Our parents are invested in that partnership," Hasty said. "They're invested in our kids—first teachers. They share with us their responsibility of human, spiritual and academic formation of their children. That's a lot. I've been blown away by the amount of trust and support in that partnership. It's a powerful community."

And it's a community that, while grateful for being named a Blue Ribbon School, is not sitting on its laurels.


"We've been motivated for decades without that [honor]," Sahm said. "We don't want this to be a distraction. We don't want to take our focus off of what's really important. I don't think that will happen. We have too many people committed to the right things."

#### 'St. Charles is a family'

Victoria Arther, St. Charles' principal, was glad to see her students celebrate the Blue Ribbon announcement on Sept. 19.

"We called an all-school recess, which they were super thrilled about," said Arther. "We had popsicles and balloons waiting. So, they got to celebrate a little."

That celebration was a way to honor



## Public Schedule of Archbishop Charles C. Thompson

September 30–October 7, 2023

<p><b>September 30 – 10 a.m.</b> National Bible Day Conference at St. Michael the Archangel Parish, Indianapolis</p> <p><b>September 30 – Noon</b> Lunch with ICAN liaisons at Archbishop Edward T. O'Meara Catholic Center, Indianapolis</p> <p><b>September 30 – 4:30 p.m.</b> 75th Anniversary Mass, blessing and dinner for St. Mark the Evangelist Parish, Indianapolis, at St. Mark the Evangelist Church</p> <p><b>October 1 – 10 a.m.</b> Respect Life Mass at SS. Peter and Paul Cathedral, Indianapolis</p> <p><b>October 1 – 5 p.m.</b> First Sunday dinner with archdiocesan priests, Indianapolis</p> <p><b>October 2 – 5:30 p.m.</b> Red Mass for legal professionals at SS. Peter and Paul Cathedral followed by dinner at Archbishop Edward T. O'Meara Catholic Center</p>	<p><b>October 3 – Noon</b> Mass for Feast of St. Theodora Guérin at SS. Peter and Paul Cathedral, Indianapolis</p> <p><b>October 4 – 11 a.m.</b> Mass and lunch with retired priests at St. Jude Parish, Indianapolis</p> <p><b>October 4 – 7 p.m.</b> RCIA meeting at Our Lady of Lourdes Parish, Indianapolis</p> <p><b>October 5 – 10 a.m.</b> Leadership Team meeting at Archbishop Edward T. O'Meara Catholic Center</p> <p><b>October 5 – 6 p.m.</b> United Catholic Appeal Advance Mass and dinner at St. Augustine Parish, Jeffersonville</p> <p><b>October 6 – 2 p.m.</b> Virtual National Eucharistic Revival Bishops Advisory Group meeting</p> <p><b>October 7– noon</b> Wedding at St. Francis Xavier Church in Mount Washington, Ky.</p>
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the sacrifices that St. Charles' students, teachers and administrators made in the fall of 2020 when, in the middle of the COVID-19 pandemic, it re-opened its doors when surrounding public schools remained closed.

"We kept on going as usual and did not see a learning loss," Arther said. "Our kids kept pressing forward and did a great job. ... It's why we were able to get this Blue Ribbon recognition."

"Our teachers worked really hard during those couple of years when online learning might have been easier for them. We just felt that, for the benefit of our kids, we needed to be here and keep learning together."

But Arther also knows that the foundation for academic excellence at St. Charles was laid long before the pandemic.

She became a middle school math teacher there in 2008 and served as an assistant principal for four years before becoming the school's principal this year.

"We do well, year in and year out," Arther said. "Even before being a Blue Ribbon School, we knew that we had something really special here at St. Charles. This is now going to allow us to really highlight that with others. It's a distinct honor to be a Blue Ribbon School."

Santarossa has added motivation to keep the tradition of academic excellence strong at St. Charles because her own children are now students there.

"I knew that I wanted to return to St. Charles as an educator," she said. "But I had no idea that upon my return

I would also be a mother. Bringing my own children to St. Charles has been a full-circle experience for our family. St. Charles is my 'forever' home as a student, teacher and mother."

Like Santarossa, Amy Miller, St. Charles' first-grade teacher, had been a student there, graduating from the eighth grade in 2000, a year before it was named a Blue Ribbon School for the first time.

"It is a very exciting time to be at St. Charles," Miller said. "We are honored to have this award again. Now as a teacher, I know the work that goes into creating this type of learning environment for our students."

And like Santarossa, family is for Miller an important part of what makes St. Charles great.

"St. Charles is a family," Miller said. "All of my siblings and I spent all our [kindergarten through eighth-grade] years here. We have great shared memories of teachers, books, festivals, concerts and so much more. Some of my closest friends still today are friends that I met at St. Charles. It is a place where you can make strong connections for life."

For Miller, a big part of the St. Charles family are the teachers she had when she was a student there.

"When I decided to become a teacher, I did think about the impact that former teachers had on me, especially from my elementary and middle school years," she recalled. "I came back to St. Charles to teach and was able to then work with some of those same teachers. They became mentors and friends." †



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# TEENS

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This article explores those questions, with insight from two Catholic high school social workers, a Catholic licensed mental health counselor, and studies on two unique causes of stress and anxiety for modern teens: the COVID-19 pandemic and social media.

## 'Pandemic brought out more stressful moments'

Some sources of teen anxiety and depression are fairly common. The list of causes the three interviewees identified were almost identical: pressure to make good grades, to excel in sports, to be accepted by peers; anxiety about the future; and family issues.

But all three also noted the tremendous impact of the pandemic and social media—particularly via cell phones—that today's adults never dealt with as adolescents.

"The pandemic has had a huge impact on teen mental health," says Aly Weaver, a social worker at Cathedral High School in Indianapolis. "Most students were [essentially] by themselves for two years trying to learn online. As a result, many teens suffer from social anxiety, generalized anxiety and/or depression."

Weaver notes that teens might struggle with how to communicate their feelings, but that emotions like "hopelessness or persistently feeling sad for no reason have

come up frequently in sessions with kids." Her local observations match up with national findings.

A 2022 Centers for Disease Control and Prevention study of the pandemic's effect on teen mental health found that in 2021, 37% of high school students reported they "experienced poor mental health" during the pandemic, and 44% reported "persistently feeling sad or hopeless during the past year."

"The pandemic brought out more stressful moments," says licensed mental health counselor Justin Griswold of Pax Counseling, LLC, in Indianapolis. "For some, the extreme isolation and loneliness they felt was traumatic."

"It's been a hard transition from online to face-to-face for a lot of people, including teens," he adds. "And I think that results in a struggle to make and maintain good friendships, especially in teens."

But the pandemic is not the main source of teen depression today, according to an April 11, 2022, article by Derek Thompson published in *The Atlantic*.

In the article, he quotes Laurence Steinberg, a psychologist at Temple University in Philadelphia: "Rising teenage sadness isn't a new trend, but rather the acceleration and broadening of a trend that clearly started before the pandemic."

That trend is social media, particularly through the use of smartphones.

## 'Definitely a major factor'



Patron saint keychains are among the spiritual items offered to students receiving counseling at Roncalli High School in Indianapolis. (Submitted photo)

"Around 2012, I noticed abrupt shifts in teen behaviors and emotional states."

So says psychologist Jean Twenge in her Sept. 15, 2017, article in *The Atlantic* called "Have Smartphones Destroyed a Generation?"

After further research, she made a discovery: 2012 was the year when the number of Americans who owned a

smartphone exceeded 50%. By 2015, the number had risen to 92%.

Other studies also show a correlation between social media use—primarily via smartphones—and teen depression.

For instance, a 2020 internal study by Facebook, Inc., (now Meta) found that one-third of teen girls said Instagram "made

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# St. Bartholomew Parish will host talk on *Laudato Si'* Action Platform on Oct. 3

By Natalie Hoefler

A talk on "Living *Laudato Si'*: On Care for Our Common Home from Global to Local" will be held at St. Bartholomew Parish in Columbus at 7 p.m. on Oct. 3.

The talk, sponsored by the parish's Care for Our Common Home Ministry, will feature Andy Miller representing the archdiocesan *Laudato Si'* Action Platform and Creation Care ministry. He will discuss the Action Platform and how it traces the *Laudato Si'* movement globally, in the United States, across the Archdiocese of Indianapolis and down to your own home.

The *Laudato Si'* Platform is a global initiative of the Vatican kicking off a seven-year effort to develop the Church's ecological practices. It is inspired by Pope Francis' 2015 encyclical "*Laudato Si'*: On Care for Our Common Home."

"The action platform is broken down into seven groups—parishes, religious communities, health care and others," Miller explains. "Whatever entity you associate with, you can enroll to the platform and find resources for living an ecologically conscious life."

The platform "changes our minds on how we think of the world now as lines drawn," says Miller of Mundell & Associates in Indianapolis, whose owner John Mundell heads the Vatican's *Laudato Si'* Action Platform.



Andy Miller

"For instance, people talk about biomes now. We [in the archdiocese] live in the drainage basin for the Mississippi River. How do we identify not as Indiana or a certain county but as a center in water conservation?"

Those enrolled on the platform describe their own action plan to care for the environment, Miller explains.

"It's cool that you can see what other people in the world are doing," he says. "For instance, you can see what this family in Kenya is doing. Instead of using three gallons of water a day, they're going to use two and a half."

Miller will also discuss what he calls "a piece sometimes missed in the *Laudato Si'* movement": the call to conversion.

"Pope Francis is calling us to ecological conversion in our hearts," he says. "Often, we think of conversion as a one-time thing, but how often does the Holy Spirit convict us to turn back to the Lord and say, 'Change my heart?'"

"We're doing that on the ecology platform by allowing people to explore

if there is something else they can do to change their life."

The talk will also include ideas for how individuals and parishes can start taking action, "even if it's just switching to LED lights or using more efficient appliances," says Miller.

The presentation will be held in the parish hall at St. Bartholomew, 1306 27th St., in Columbus. All are invited, and refreshments will be served. †

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– Very Rev. Eric M. Johnson  
Episcopal Vicar for clergy, religious life and parish life coordinators; sacramental minister, St. Agnes, Nashville

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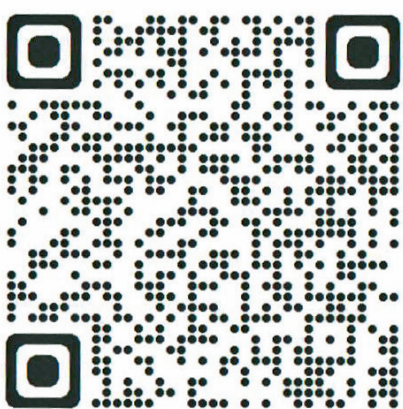


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## Editorial

# A prayer for marriages and families in an America that increasingly devalues both

The sacrament of marriage and raising a family have become complicated in today's society. So says a recent study conducted by the Pew Research Center.

But should they be?

As Catholics, our faith teaches us much about marriage and family life. The *Catechism of the Catholic Church* states, "The matrimonial covenant, by which a man and a woman establish between themselves a partnership of the whole of life, is by its nature ordered toward the good of the spouses and the procreation and education of offspring; this covenant between baptized persons has been raised by Christ the Lord to the dignity of a sacrament" (#1602).

It also reads, "God himself is the author of marriage. The vocation to marriage is written in the very nature of man and woman as they came from the hand of the Creator. Marriage is not a purely human institution despite the many variations it may have undergone through the centuries in different cultures, social structures, and spiritual attitudes. ... The well-being of the individual person and of both human and Christian society is closely bound up with the healthy state of conjugal and family life" (#1603).

Despite what our faith instructs us, a recent survey—which included respondents who identified as Catholic—conducted by Pew noted America's public views of the family are "complicated" and becoming "more pessimistic than optimistic about the institution of marriage and the family." Why?

According to an article recently posted by OSV News, social and legal changes in recent decades have increased the variety of households in the United States, survey data shows. A growing share of adults in the U.S. in recent decades have either delayed or foregone marriage, according to Pew's analysis of U.S. Census Bureau data.

The U.S. Supreme Court has also in recent years expanded the legal definition of marriage to include couples of the same sex. It did this in its ruling in *Obergefell v. Hodges* in 2015.

In the survey about people's perceptions about the future of marriage and family in our country, 40% of Americans said they are very or somewhat pessimistic about the institution of marriage and the family. Just 25% are very or somewhat optimistic; another 29% said they are neither optimistic nor pessimistic.

Other survey findings include:

—While the American public generally supports a variety of family arrangements, they more favorably view some types of families over others. The vast majority—about 90%—said an opposite-sex couple raising children, whether married or not, is a completely acceptable arrangement, while smaller majorities said the same about single parents at 60% and about same-sex couples at 47%.

—About 23% of Americans called being married as either extremely or



James and Barbara Vandygriff of St. Rose of Lima Parish in Franklin pose with Archbishop Charles C. Thompson during a reception at the Archbishop Edward T. O'Meara Catholic Center after the archdiocese's Wedding Anniversary Mass in SS. Peter and Paul Cathedral, both in Indianapolis, on Aug. 27. (Photo by Natalie Hoefler)

very important to living a fulfilling life, while just 26% said the same of having children.

—Among religious groups, just 22% of Catholics identified marriage as either extremely or very important to living a fulfilling life; 31% said the same about having children.

"We know that families are changing and there is no typical American family these days," Kim Parker, Pew's director of social and demographic trends research, said in a statement.

The statistics seem to indicate those surveyed embrace a more secularistic attitude when it comes to what they value as important. The survey found that when asked to rank what factors were extremely or very important for a fulfilling life, most Americans pointed to career satisfaction (71%) and having close friends (61%). Most Catholics surveyed ranked having a job or career they enjoy (77%) and having close friends (59%) as extremely or very important to living a fulfilling life as well.

Are your career and friends more important than your spouse and children? We hope and pray that's not the case.

During the annual archdiocesan Wedding Anniversary Mass on Aug. 27, Archbishop Charles C. Thompson told those in attendance that marriage "and every vocation involves the universal call to holiness and mission."

Married couples, he continued, must be witnesses of faith. "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."

Let's pray for happy and holy marriages, unions that allow God to be a third partner. Let's pray spouses are open to having a family—whether it be through procreation or adoption. And let's keep prayer at the heart of each family, remembering it is not a solution, but must be the foundation.

—Mike Krokos

## Reflection/John Shaughnessy

# A reminder about the essence of life in one of the last places we ever want to be

It was one of the last places I wanted to be, especially since it meant being there for one of the first persons who taught me about love.



My wife and I were anticipating an enjoyable weekend with one of my closest friends from college when our phone rang on that early Friday evening and I heard the distressed voice of

one of my sisters saying, "Something has happened to Mom." And moments later, I could also hear the voices of emergency medical technicians saying they had to get our mom to the nearest hospital for stroke victims as soon as possible.

In the uncertainty, the fear and the hours that followed, we prayed, asked for prayers from relatives and friends, and waited for news since we live more than 600 miles from the rest of my family. Then later that night came the update that my mom was being transferred by helicopter to one of the premier neuroscience hospitals in Philadelphia.

There also came this succinct, striking-to-the-heart text message from my sister, "I think you should come."

We left early the next morning, wondering if we would be too late. Yet as the hours passed Saturday, there came encouraging reports about my mom's speech and awareness. And by the time we finally got to see her in person, there was a sense of relief that she was alert and speaking a few words. At the same time, there was a feeling of dread and concern because doctors believed she had not only suffered a stroke but a heart attack, too.

In the five days that followed in that hospital, her five children, their spouses, grandchildren and a niece took turns, two by two, visiting her in her room. And while there were anxious moments there,

there were similar ones in the waiting room we shared with other families and friends of people who needed the hospital's help, too.

The wife of a state trooper cried as she shared how her husband needed surgery for a brain tumor.

On one occasion, the parents of a young man who also needed surgery for a brain tumor held hands as they talked to their son in the waiting room.

At another time, two friends of the same young man joined him on the day before his surgery, walking and talking with him in a constant circuit around that wing of the hospital.

There was also the news of a young woman who had a tumor removed seven years earlier and was now back for a similar surgery.

In all those moments, including the moments we shared with our mom, there was a feeling of being on edge, of being on the edge of life and death.

Yet, there was also the sense that the essence of life always comes down to our bonds, the ones between parents and children, between spouses, between friends, between siblings, between a person and their God.

Five days later, my mom was released from the hospital and transferred to a rehab center where—as of this writing—she has regained some strength, her speech and her feisty spirit.

At 95, she has the hope that God will embrace her peacefully at some point. Still, there is continuing uncertainty at what God has planned for her. But the same is true for the younger people with whom she shared a hospital wing. And the same is true for all of us.

In one of the last places I wanted to be, I was reminded again that our life paths can change in a blink, and that nothing matters more than the relationships we have, the love we share.

(John Shaughnessy is the assistant editor of *The Criterion*.) †

## Letter to the Editor

# Editorial helps reader better comprehend upcoming synod and what it's about

I want to compliment *The Criterion* for the editorial "Preparing for the October Synod" in the Sept. 23 issue.

The differences in opinion on the Synod on Synodality have been so extreme, with so many people expressing their confusion about it. The opinion piece written by Daniel Conway was extremely easy to understand.

It was the first time I read about what Pope Francis called the "risks." They too were easy to comprehend.

As a Catholic of 85 years, I always

have cherished the belief that our Church is guided by the Holy Spirit.

I believe that the Holy Spirit guided the election of Pope Francis and continues to guide him in the synodal process.

As we Catholics ponder how the Holy Spirit is guiding us, I wonder if it might be wrong to question the pope's continued guidance of holy Mother Church.

**Dottie Morris**  
**Indianapolis**

## 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](mailto:criterion@archindy.org). †

## ARCHBISHOP/ARZOBISPO CHARLES C. THOMPSON



# Christ the Cornerstone

## God's messengers bring good news, healing and protection

Today is the feast of Saints Michael, Gabriel and Raphael, the three archangels who are mentioned in Scripture by name.

Angels are spiritual beings created by God. We cannot fully comprehend the mysterious nature of these fellow creatures, but sacred Scripture and the teaching of the Church affirm that angels are intelligent and personal beings who have been present since the beginning of creation serving as messengers and performing many other services on behalf of the divine majesty.

The three archangels whose feast we celebrate today stand out among all the members of the heavenly host whose splendor bears witness to the glory of God. Michael, Gabriel and Raphael represent three of the most important services provided by the spirits who accompany us on our life's journey: protection from evil, comfort in sickness and distress, and hope for the future.

According to the *Catechism of the Catholic Church*, "the whole life of the Church benefits from the mysterious and powerful help of angels" (#334).

In the Bible, angels frequently appear in the role of God's messengers to humankind. They are instruments by

whom he communicates his will to us.

In the Old Testament, in Jacob's vision (Gn 28:12), they are depicted as ascending and descending the ladder which stretches from Earth to heaven. This spatial image (heaven is "above" and Earth is "below") illustrates both the spiritual nature of angels and the recognition that angels regularly "descend" from their heavenly homeland to interact with those of us who live here on Earth.

The archangel Gabriel is God's messenger in both the Old and New Testaments. It is Gabriel who draws Lot out of Sodom, who announces to Gideon that he is to save his people, who foretells the birth of Samson and instructs the prophet Daniel.

In the New Testament, Gabriel communicates with Mary, Joseph and Zechariah (the father of John the Baptist) to assure them of God's favor and to make known to them God's will for them and for their children. Tradition also affirms that it was Gabriel who led the heavenly host in delivering the "tidings of great joy" to the shepherds outside of Bethlehem (Lk 2:10), and who provided comfort and encouragement to Jesus in his time

of agony in the garden of Gethsemane.

St. Michael the Archangel is portrayed in Scripture, and in the Church's tradition, as a great protector. According to the Book of Revelation, "There was a great battle in heaven, Michael and his angels fought with the dragon" (Rv 12:7).

St. John the Evangelist speaks of the great conflict at the end of time, which reflects also the battle in heaven at the beginning of time. At both the beginning and the end, Michael is the great defender who protects God's creation from the power of evil and the corruption of sin and death. This is why the name of St. Michael the Archangel is called upon in times of war and political turmoil "to rescue the souls of the faithful from the power of the enemy, especially at the hour of death."

The archangel Raphael, whose name means "God has healed," appears in the Old Testament's Book of Tobias as both a healer and a protector. Disguised in human form as the traveling companion of the younger Tobias, the protective influence of the angel is shown in many ways. After the return and the healing of the blindness of the elder Tobias, the mysterious companion makes himself known as "the angel Raphael, one of

the seven, who stand before the Lord" (Tb 12:15, Rv 8:2).

The *Catechism of the Catholic Church* tells us that:

*From the incarnation to the ascension, the life of the Word incarnate is surrounded by the adoration and service of angels. When God "brings the firstborn into the world, he says: 'Let all God's angels worship him.'" Their song of praise at the birth of Christ has not ceased resounding in the Church's praise: "Glory to God in the highest!"*

*They protect Jesus in his infancy, serve him in the desert, strengthen him in his agony in the garden, when he could have been saved by them from the hands of his enemies as Israel had been. Again, it is the angels who "evangelize" by proclaiming the Good News of Christ's Incarnation and Resurrection. They will be present at Christ's return, which they will announce, to serve at his judgment" (#333).*

Today, we thank God for the great gift of the three archangels, Michael, Gabriel and Raphael, and for all the saints in heaven who protect us, heal us and proclaim the good news of our salvation in Jesus Christ. Let's trust in them as guardians and companions on our synodal journey. †



# Cristo, la piedra angular

## Los mensajeros de Dios traen buenas noticias, curación y protección

Hoy es la fiesta de los santos Miguel, Gabriel y Rafael, los tres arcángeles que se mencionan por nombre en las Escrituras.

Los ángeles son seres espirituales creados por Dios y aunque no podemos comprender plenamente la misteriosa naturaleza de estas criaturas, las Sagradas Escrituras y la enseñanza de la Iglesia afirman que los ángeles son seres inteligentes y personales que han estado presentes desde el principio de la creación sirviendo como mensajeros y realizando muchos otros servicios en nombre de la majestad divina.

Los tres arcángeles cuya fiesta celebramos hoy destacan entre todos los miembros de la hueste celestial cuyo esplendor da testimonio de la gloria de Dios. Miguel, Gabriel y Rafael representan tres de los servicios más importantes que prestan los espíritus que nos acompañan en el viaje de la vida: protección contra el mal, consuelo en la enfermedad y la angustia, y esperanza en el futuro.

Según el *Catecismo de la Iglesia Católica*, "toda la vida de la Iglesia se beneficia de la ayuda misteriosa y poderosa de los ángeles" (#334).

En la Biblia, los ángeles aparecen con frecuencia en el papel de mensajeros de Dios para la humanidad,

instrumentos mediante los cuales nos comunica su voluntad.

En el Antiguo Testamento, en la visión de Jacob (Gn 28:12), se les representa subiendo y bajando por la escalera que se extiende de la Tierra al cielo. Esta imagen espacial (en la que el cielo está "arriba" y la Tierra "abajo") ilustra tanto la naturaleza espiritual de los ángeles como el reconocimiento de que estos "descienden" regularmente de su patria celestial para interactuar con quienes vivimos aquí en la Tierra.

El arcángel Gabriel es el mensajero de Dios tanto en el Antiguo como en el Nuevo Testamento. Es Gabriel quien saca a Lot de Sodoma, quien anuncia a Gedeón que debe salvar a su pueblo, quien predice el nacimiento de Sansón e instruye al profeta Daniel.

En el Nuevo Testamento, Gabriel se comunica con María, José y Zacarías (el padre de Juan el Bautista) para asegurarles el favor de Dios y darles a conocer Su voluntad para ellos y sus hijos. La tradición también afirma que fue Gabriel quien encabezó la hueste celestial en la entrega de la "buena noticia, que será para todo el pueblo motivo de mucha alegría" a los pastores en las afueras de Belén (Lc 2:10), y quien proporcionó consuelo y aliento a Jesús en su momento de agonía en el

huerto de Getsemaní.

San Miguel Arcángel es retratado en las Escrituras, y en la tradición de la Iglesia, como un gran protector. Según el Apocalipsis, "hubo una batalla en el cielo: Miguel y sus ángeles lucharon contra el dragón" (Ap 12:7).

San Juan Evangelista habla del gran conflicto al final de los tiempos, que refleja también la batalla en el cielo al principio de los tiempos. Tanto al principio como al final, Miguel es el gran defensor que protege la creación de Dios del poder del mal y de la corrupción del pecado y de la muerte. Por eso se invoca el nombre de san Miguel Arcángel en tiempos de guerra y agitación política para "rescatar las almas de los fieles del poder del enemigo, especialmente a la hora de la muerte."

El arcángel Rafael, cuyo nombre significa "Dios ha curado," aparece en el Libro de Tobías del Antiguo Testamento como sanador y protector. Disfrazado de forma humana como compañero de viaje del joven Tobías, la influencia protectora del ángel se muestra de muchas maneras. Tras el regreso y la curación de la ceguera del anciano Tobías, el misterioso acompañante se da a conocer como "el ángel Rafael, uno de los siete que están

ante Dios" (Tb 12:15, Ap 8:2).

El *Catecismo de la Iglesia Católica* nos recuerda que:

*De la Encarnación a la Ascensión, la vida del Verbo encarnado está rodeada de la adoración y del servicio de los ángeles. Cuando Dios introduce "a su Primogénito en el mundo, dice: 'adórenle todos los ángeles de Dios.' Su cántico de alabanza en el nacimiento de Cristo no ha cesado de resonar en la alabanza de la Iglesia: "Gloria a Dios."*

*Protegen la infancia de Jesús, le sirven en el desierto, lo reconfortan en la agonía, cuando Él habría podido ser salvado por ellos de la mano de sus enemigos como en otro tiempo Israel. Son también los ángeles quienes "evangelizan" anunciando la Buena Nueva de la Encarnación, y de la Resurrección de Cristo. Con ocasión de la segunda venida de Cristo, anunciada por los ángeles, éstos estarán presentes al servicio del juicio del Señor" (#333).*

Hoy damos gracias a Dios por el gran don de los tres arcángeles, Miguel, Gabriel y Rafael, y por todos los santos del cielo que nos protegen, nos curan y proclaman la Buena Nueva de nuestra salvación en Jesucristo. Confiemos en ellos como guardianes y compañeros en nuestro viaje sinodal. †

# Events Calendar

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

## October 2-Nov. 5

Planned Parenthood, 8590 Georgetown Road, Indianapolis. **40 Days for Life**, sign up for prayer times. Information: [40daysindy.org](http://40daysindy.org), 317-213-4778, [linda@40daysindy.org](mailto: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](http://www.40daysforlife.com/en/bloomington), 812-988-6995, [rbwoodard@ameritech.net](mailto:rbwoodard@ameritech.net).

## 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](mailto: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.

## October 4-Nov. 8

Holy Spirit Parish, 7243 E. 10th St., Indianapolis. **Environmental Concerns Small Group: Social Action and Civic Love**, 6:30-8 p.m., series of five sessions (Oct. 4, 18, 25, Nov. 1, 8), free, register by Oct. 2. Information, registration: 317-520-4841, [lsheehan@archindy.org](mailto:lsheehan@archindy.org).

Franciscan Health Mooresville, Assisi Conference Room, 1201 Hadley Road, Mooresville. **Bereavement Support Group**, 6:30-8 p.m. Wednesday evenings, chaplains Jill Vendemarks and Ed Isakson facilitators, free, registration required. Information, registration: 317-528-3560.

## October 5

St. Jude Church, 5353

McFarland Road, Indianapolis. **Arm of St. Jude relic for veneration**, 1-10 p.m., Mass 6 p.m., relic of arm bone of St. Jude the Apostle on tour from Italy, free. Local information: 317-786-4371. Information on relic and tour: [apostleoftheimpossible.com](http://apostleoftheimpossible.com).

**One-night showing of "Mother Teresa and Me,"** 7 p.m., check website for theater locations: [www.mother-teresa-and-me.film](http://www.mother-teresa-and-me.film).

## October 6

Women's Care Center, 4901 W. 86th St., Indianapolis. **First Friday Mass**, 5 p.m., optional tour of center to follow. Information: 317-829-6800, [womenscarecenter.org](http://womenscarecenter.org).

Our Lady of the Greenwood Church, 335 S. Meridian St., Greenwood. **First Friday bilingual celebration of the Most Sacred Heart of Jesus**, Mass 6 p.m. followed by adoration until 9 p.m., sacrament of reconciliation available. Information: 317-750-7309, [mross1@hotmail.com](mailto:mross1@hotmail.com).

St. John Paul II Church, 2253 St. Joe Road W., Sellersburg. **First Friday**

**Devotion**, 11:40 a.m., litany, consecration to the Sacred Heart, Divine Mercy Chaplet followed by noon Mass. Information: 812-246-2512.

## October 7

SS. Peter and Paul Cathedral, 1347 N. Meridian St., Indianapolis. **Morning of Reflection honoring Our Blessed Mother**, 9 a.m.-12:30 p.m., talks by Marian Movement of Priests past director Father Charles Becker and archdiocesan vocations director Father Michael Keucher 9-11:30 a.m., Mass 11:30 a.m., sponsored by Marian Center of Indianapolis, free. Information: 317-331-1328.

St. John Paul II Church, 2253 St. Joe Road W., Sellersburg. **First Saturday Devotion**, 8 a.m., rosary, litany, consecration to the Immaculate Heart of Mary, confessions 8:10-8:30 a.m. followed by 8:30 a.m. Mass. Information: 812-246-2512.

Allen County War Memorial Coliseum, 4000 Parnell Ave., Fort Wayne, Ind. (Fort Wayne-South Bend Diocese). **Kingdom Builders Catholic Women's**

**Conference: Magnify!** 8 a.m.-4 p.m., doors open 7 a.m., qualifies as a Regional Eucharistic Revival Event, featuring Catholic author Lisa Cotter, entrepreneur Kristin Reilly, Kingdom Builders Foundress Mary Jo Parrish, Mass celebrant Bishop Kevin C. Rhoades, \$80 after Sept. 1, reserved table for eight \$600, includes breakfast, lunch, unlimited beverages, Mass, confession vendors, sponsorship opportunities available. Information, registration: [BuildingThroughHim.com/conference](http://BuildingThroughHim.com/conference).

**Monthly Prayer with Sisters of Providence: "Sisters of Providence Feast Days,"** for single Catholic women ages 18-42, via Zoom, 7-7:45 p.m., seventh day of each month. Information, registration: [Events.SistersofProvidence.org](http://Events.SistersofProvidence.org), 361-500-9505, [jluna@spsmw.org](mailto:jluna@spsmw.org).

## October 8

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Deliver Me Jesus!" outdoor concert**, 3-5 p.m., featuring the music of PJ Anderson and Francesca LaRosa, free, registration required. Registration: [ftm](http://ftm).

[retreatportal.com/events](http://retreatportal.com/events), 317-545-7681, [lcoons@archindy.org](mailto:lcoons@archindy.org).

St. Monica Church, 6131 N. Michigan Road, Indianapolis. **10th Anniversary of Mass in French**, 5 p.m., Archbishop Charles C. Thompson presiding. Information: 317-253-2193.

## October 9

St. Therese of the Infant Jesus (Little Flower) Parish, 4720 E. 13th St., Indianapolis. **Jesus and the Eucharist Bible Study**, 6:30-8 p.m., first of seven Monday evening stand-alone sessions (Oct. 16, 23, 30, Nov. 6, 13, 27), content also available through [formed.org](http://formed.org), free, registration preferred. Information, registration: 317-501-0060, [cacdiehr@gmail.com](mailto:cacdiehr@gmail.com).

## October 10

Church of the Immaculate Conception, 1 Sisters of Providence, Saint Mary-of-the-Woods, St. Mary-of-the-Woods. **Taizé Prayer at the Woods**, 7-8 p.m., silent and spoken prayers, simple music, silence, virtual option available. Information: [Taize.SistersofProvidence.org](http://Taize.SistersofProvidence.org), 812-535-2952. †

## Retreats and Programs

For a complete list of retreats as reported to The Criterion, log on to [www.archindy.org/retreats](http://www.archindy.org/retreats).

## October 18

Saint Meinrad Archabbey Guesthouse, 200 Hill Dr., St. Meinrad. **Christian Hospitality: Welcoming**

**One Another as Christ**, Benedictine Father Adrian Burke presenting, \$300 single, \$425 double. Registration: [saintmeinrad.org/retreats](http://saintmeinrad.org/retreats).

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Peace in the Mourning Grief Retreat**, 6 p.m. Fri.-1 p.m. Sun.,

for widows, Father James Farrell, Sister of Providence Connie Kramer and Nancy Pinard presenting, \$200, includes room with

shared bathroom, meals and program. Registration: [ftm](http://ftm), [retreatportal.com/events](http://retreatportal.com/events), 317-545-7681, [lcoons@archindy.org](mailto:lcoons@archindy.org).

Events can be submitted at [www.archindy.org/events/submit](http://www.archindy.org/events/submit), or by mail at 1400 N. Meridian St., Indianapolis, IN 46202, ATTN: Ann Lewis.

## Eucharistic Miracles exhibit will be offered at St. Mark the Evangelist Parish on Oct. 7-8

An exhibit called "Eucharistic Miracles Across the World" will be offered at St. Mark the Evangelist Parish, 535 E. Edgewood Ave., in Indianapolis., on Oct. 7-8. Saturday hours are 10:30 a.m.-7 p.m., and Sunday hours are 8 a.m.-5 p.m. The exhibit includes a full-color

display of more than 150 eucharistic miracles originally researched and compiled by Blessed Carlo Acutis.

The exhibit is free, but donations will be accepted. For more information, call the parish office at 317-787-8246. †

## Indiana Catholic Conference launches new Catholic social doctrine video series

The Indiana Catholic Conference (ICC) has produced a seven-part video series on Catholic social doctrine that is open for use in parishes, small groups or for individual reflection.

The videos delve into timeless principles that guide the Church's work in public policy including human dignity, solidarity, subsidiarity and the common good.

Each episode offers insights from archdiocesan leaders as they share how these principles guide their ministries.

The series can be viewed for free on the ICC's website at [indianacc.org/catholic-social-doctrine-series](http://indianacc.org/catholic-social-doctrine-series). Viewers are welcome to submit feedback on the videos via e-mail to [icc@archindy.org](mailto:icc@archindy.org) or on the ICC's blog at [indianacc.org/icanupdatesnews](http://indianacc.org/icanupdatesnews). †

## Retreat for separated and divorced Catholics will be held in Indianapolis on Oct. 6-8

A "Being and Belonging" weekend retreat for separated and divorced Catholics will be held at Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis, from 6 p.m. on Oct. 6 through 1:30 p.m. on Oct. 8.

Father James Farrell will facilitate the retreat, which offers participants a safe place to wrestle with their feelings about their separation or divorce and

helps them find ways to heal and grow. Discover anew that God is with you in your struggles and in your hope.

The cost is \$190, which includes meals and a room with a shared bathroom.

For more information or to register, go to [ftm.retreatportal.com/events](http://ftm.retreatportal.com/events), call 317-545-7681 or e-mail [lcoons@archindy.org](mailto:lcoons@archindy.org). †

## Wedding Anniversaries

**JOHN AND SHIRLEY (FRANK) CHAMPE**, members of St. Gabriel Parish in Connersville, will celebrate their 60th wedding anniversary on Oct. 5.

The couple was married in St. Gabriel Church in Connersville on Oct. 5, 1963.

They have two children: Sheila Duff and David Champe.

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



**D. ANTHONY AND CAROLE (KUNKEL) WATT**, members of Holy Spirit Parish at Geist in Fishers, Ind. (Lafayette Diocese), formerly members of St. Anne Parish in Newcastle and Holy Spirit Parish in Indianapolis, celebrated their 60th wedding anniversary on Sept. 28.

The couple was married in St. Benedict Cathedral in Evansville, Ind. (Evansville Diocese), on Sept. 28, 1963.

They have four children: Nancy Miller, Catherine Siler, David and the late Ryan Watt.

The couple also has eight grandchildren.



**JIM AND KATHLEEN (MOFFITT) TILSON**, members of St. Jude Parish in Indianapolis, celebrated their 50th wedding anniversary on Sept. 14.

The couple was married in St. Jude Church in Indianapolis on Sept. 14, 1973.

They have three children: Chris, Drew and Matt Tilson.

The couple also has seven grandchildren.



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

# Sensory-friendly Mass is ‘perfect way’ to reach needs of stimuli-sensitive Catholics

By Leslie Lynch

Special to *The Criterion*

MOUNT ST. FRANCIS—When Natalie Thompson was a child, her resistance to Mass soared beyond the usual toddler or preschooler tantrums spawned of boredom or restriction.

“It was a challenge to get ready, and an even bigger challenge once we got to Mass,” says Angela Thompson, Natalie’s mother. “Natalie loves God, loves Jesus. We didn’t know why she hated Mass. It’s only with the benefit of time that she’s been able to teach us what she needs.”

Natalie is autistic, and like many with autism, is hypersensitive to various external stimuli.

“Harsh light bulbs and the sound system would trigger inappropriate behaviors,” says Thompson. “And Natalie experienced the ceiling fans in our parish as having a ‘roaring sound.’”

Through Thompson’s advocacy for her daughter and others like her, the archdiocese’s first sensory-friendly Mass—tailored for those with hypersensitivity issues—was celebrated at Mount Saint Francis Center for Spirituality in Mount St. Francis on Aug. 27.

She called the Mass “a first step in bringing meaningful participation to a small segment of the Catholic population that has in the past been largely ignored or overlooked.”

## ‘The perfect way is Mass and the Eucharist’

The idea for the Mass was conceived a few years ago when Thompson learned about the concept at a National Catholic Partnership on Disability (NCPD) conference in Louisville, Ky.

NCPD’s mission of promoting the meaningful participation of persons with disabilities both in the Catholic Church and society resonated deeply with Thompson, who with her family is a member of St. Mary Parish in Lanesville.

As she dove into trainings focused on autism offered by NCPD, Thompson’s advocacy for Natalie quickly grew into advocacy for all autistic people, especially when she learned of the sensory-friendly Mass adaptations developed and promoted by the organization.

Such Masses remove as many distractions as possible for people with sensory hypersensitivities. Music offered is softer or a *cappella*, and microphones and sound systems are avoided. Lighting is dim or ambient, and there are no candles or incense. The homily is simple and sometimes presented interactively. Gluten-free hosts that comply with the Church’s requirements may be used.

Noise-canceling headphones and seating companions are encouraged if needed, as well as “fidgets”—handheld repetitive motion devices that aid in focusing unwanted movement into the fingers to improve the ability to listen.

Thompson quickly learned that beyond the archdiocese’s annual Special Needs Awareness Mass, no liturgies tailored to the specific needs of this population existed in central and southern Indiana.

With the help of Mark Hublar, a national spokesman promoting acceptance of persons with Down syndrome,

and his father Al Hublar—both members of Our Lady of Perpetual Help Parish in New Albany—Thompson forged ahead with plans for a sensory-friendly Mass.

Conventual Franciscan Father John Elmer has known Natalie all her life. The priest, who serves as spiritual director for the order’s Province of Our Lady of Consolation at Mount Saint Francis Center for Spirituality in Mount St. Francis, said the center “would be delighted” to sponsor the Mass.

Jennifer Bryans, archdiocesan Disabilities Ministries Coordinator, shared information about the Mass with all archdiocesan parishes.

“A lot of families with these challenges don’t come to Mass because of the difficulties,” she said. “That’s why this [sensory-friendly Mass] is so vital, so important. And it needs to be at the parish level because that’s where the families are.”

Thompson agreed.

“We want to reach out to persons with special needs—kids, adults, parents, even families with active toddlers without disabilities, or the elderly who may be embarrassed at loss of mobility or speech through a stroke, or who experience Alzheimer’s,” she said. “All people are looking for support and understanding and meaning. The perfect way is through the Mass and Eucharist.”

## ‘Everyone has a purpose’

On Aug. 27, her plans came to fruition. About 50 people gathered in the chapel at Mount Saint Francis, which was lit by ambient light from the back door and windows, with a few lights illuminating the altar.

Boisterous greetings outside gave way to reverent silence inside. About 15 people with autism or Down syndrome—accompanied by their caregivers, as well as users of wheelchairs, specialized strollers and walkers—made their way into the pews.

The Mass retained all its essential elements. Soft piano notes accompanied the gathering hymn, but in prompt response to a participant’s distress, the piano was silent for the rest of the liturgy.

Father John’s homily drew on the prophet Isaiah’s words, “I will clothe him with your robe” (Is 22:21), and Jesus’s question to his disciples in the Gospel of Matthew, “But who do you say that I am?” (Mt 16:15)

Leaving the altar and drawing closer to the people, Father John asked, “Who in your family has been called by God to be a special caregiver? Your Mom and Dad? They said ‘yes’ to the gift of life.”

He then turned around Jesus’ question to the disciples, asking, “Who does Jesus say *you* are? You are the wanted ones. God loves us. God loves you.”

Rather than using the Nicene Creed, Father John led the group in the query and response of the renewal of baptismal promises, with enthusiastic “I do’s” ringing through the chapel. The offertory gifts were prepared in silence, and the eucharistic acclamations were spoken rather than sung.

Assisted by their caregivers, all the “wanted ones” received the Eucharist along with the community.

Scott Windell, a member of Holy Family Parish in New Albany who describes himself as having high-functioning Asperger’s syndrome, spoke with *The Criterion* after the Mass.

“The priest did a very good job,” he said. “I was expecting no music, a more peaceful, somber Mass. I noticed several people using [noise canceling] headphones. It’s a very nice concept but impossible to cater to every need. They will perfect it.”

Mark Hublar was excited he “got to walk up with Father John and carry the Bible to the altar” during the opening procession. “I have never done that before,” he said.

Shannon Farrell was present for the Mass in hopes of learning techniques to offer a sensory-friendly Mass at her parish, St. Pius X in Indianapolis.

People outside of the archdiocese attended the Mass



Angela Thompson, left, poses with her daughter Natalie Thompson. As an advocate for those with sensory issues like her daughter, Angela coordinated a sensory-friendly Mass celebrated on Aug. 27 at Mount Saint Francis Spirituality Center’s chapel in Mount St. Francis. (Submitted photo)



Participants pray prior to the archdiocese’s first sensory-friendly Mass, celebrated in the chapel at Mount Saint Francis Center for Spirituality in Mount St. Francis on Aug. 27. (Submitted photo by Leslie Lynch)

for similar reasons. Robby Riley, director of religious education at St. Pius X Parish in Granger, Ind., in the Diocese of Fort Wayne-South Bend, attended, joined by his diocese’s director of Ministry for Persons with Disabilities, Allison Sturm.

“We’ve been given a grant to visit parishes to explore ways that they welcome persons with differences,” said Riley. “Eventually, we’ll put together best practices to share.”

That sharing began as participants enjoyed a reception after the Mass. Thompson, Farrell, Bryans, Riley and Sturm gathered to discuss their observations and to pool resources.

Later, Thompson said 20 people signed up to help establish future sensory-friendly Masses at parishes in southern Indiana. She hopes to find parishes and priests willing to host so that persons with autism and other special needs become more integrated in their local parish families.

“Everyone has a purpose,” Thompson said. “We all have a job to do.”

(Leslie Lynch is a member of St. Mary Parish in Lanesville and a freelancer for *The Criterion*. For more information on offering a sensory-friendly Mass in your parish, contact Jennifer Bryans at 317-236-1448 or [jbryans@archindy.org](mailto:jbryans@archindy.org).) †



Mark Hublar, a member of Our Lady of Perpetual Help Parish in New Albany who has Down syndrome, carries the Book of Gospels during the opening procession of the archdiocese’s first sensory-friendly Mass, celebrated in the chapel at Mount Saint Francis Center for Spirituality in Mount St. Francis on Aug. 27. Behind him is Conventual Franciscan Father John Elmer, who presided at the Mass. One feature of a sensory-friendly Mass is the use of low or ambient light, such as from an open door. (Submitted photo by Leslie Lynch)



‘A lot of families with these challenges don’t come to Mass because of the difficulties. That’s why this [sensory-friendly Mass] is so vital, so important. And it needs to be at the parish level because that’s where the families are.’

—Jennifer Bryans, archdiocesan Disabilities Ministries Coordinator

# HOUSE

continued from page 1

Those works will include providing healthy food in a “food desert” area, conducting cooking classes with an eye toward nutritional but budget-friendly items, and offering SVdP’s Changing Lives Forever program to help individuals transform and pull themselves out of poverty.

## ‘Empower them to a new path’

The journey to David’s House began in July of 2019 when the Tri-County Good Samaritan conference was founded. It’s comprised of members from three parishes in three counties: St. Bridget of Ireland in Liberty in Union County; St. Elizabeth Ann Seton in Richmond in Wayne County; and St. Gabriel in Connersville in Fayette County.

During the blessing ceremony, Talbert shared with the roughly 30 participants a saying he recently heard: “The great ones don’t say, ‘I accept what I can’t change.’ They say, ‘I change what I can’t accept.’”

“What we as Tri-County Good Samaritans can’t accept is poverty.”

The conference first built upon a furniture ministry already established at St. Elizabeth Ann Seton.

“We help families that are marginalized



Outside of David’s House in Richmond, Brandie Doan, center, explains how certain vegetables can be used in meal preparation. The new ministry of the Tri-County Good Samaritans conference will offer fresh produce in an impoverished food-desert area of the city.

(Photo by Natalie Hoefler)

and impoverished get gently used furniture,” Talbert explained.

“When they come to our warehouse to pick up their furniture, we don’t want to make that a transaction like, ‘Here’s your furniture, see you later.’ We learn more about them and how else we can help them.

“So, that furniture program is now a way for us to build relationships to get them into our other programs” at David’s House, he said.

One of the programs that will be offered is Changing Lives Forever. The 18-week course teaches qualified applicants how to lift themselves out of poverty, then offers graduates the help of a mentor for 18-24 months, Talbert explained.

“We don’t want to enable people to continue in their same situation,” he said. “We want to empower them to a new path.”

The second major program is using the facility’s new kitchen to teach those in need how to cook healthy meals on a budget.

“If impoverished people eat better, they spend less on health care and more on other needs like housing and transportation,” Talbert noted.

Classes have not begun yet, but Talbert said the hope is to offer them monthly or even more often, depending on interest and the availability of instructors.

## ‘A really unique project’

The kitchen at David’s House will also serve as a source to “become financially independent,” said Talbert.

One way will be through offering classes to the general public. Some of

those classes each year will focus on favorite recipes of the priests of the three parishes in the tri-county region.

“They’re going to pick their favorite meal, and then we’ll teach people how to prepare those [dishes] and give them the recipes,” said Talbert. “Then at the end [of the class], we’ll have a meal with the priest.”

Another unique source of funds from the David’s House kitchen will be products prepared there by volunteers.

“We’ll have our own food label—‘David’s House’—where we will sell food here and eventually in grocery stores as time goes on,” said Talbert.

“The team is in product development now,” he said, listing spices, maple syrup and soups as some current ideas.

Making the products as well as fresh produce available for purchase at David’s House will not only raise funds, but also help those in the area, which is considered a food desert.

“We will work with nonprofits to give [those in need] \$25 gift cards to our store for free,” Talbert explained. “That way, nobody will be able to distinguish them from people in the parish or anywhere else who come to buy food.”

“It’s a really unique project,” said Paul Ainslie after the blessing ceremony. The president of the St. Vincent de Paul Indianapolis Archdiocese Council, which includes the Tri-County Good Samaritans

conference, said the council helped financially support the effort.

“Their vision was really interesting and different. We’re really happy to have a facility with the St. Vincent de Paul name on it to help our neighbors here in Richmond.”

## ‘Positivity and hope’

Prior to blessing the facility on Sept. 10, St. Elizabeth Ann Seton’s administrator Father Sengole Gnanaraj called David’s House a “huge blessing for the community.”

“This is a historic day for the Tri-County community and also the Richmond Catholic community,” he told *The Criterion*. “[Richmond has] ministries for the poor led by other

denominations. But this is the first Catholic ministry that is going to directly impact people. These [volunteers] are the hands and feet of Christ.”

During the ceremony, Father Gnanaraj called for God to bless “this building, all those who work here and those who enter here. May they all be in peace and in God’s providence.”

That prayer was already being answered, according to two women deeply impacted by the presence of David’s House.

“My sister came up missing here [at the laundromat] 22 years ago, July 22nd, 2001,” recalled Tammie Hughes of her sibling, Marilyn Renee Nicole “Niqui” McCown. “It was on a Sunday. She went to church, and the last time we saw her was that Saturday. It was a couple weeks before her wedding. ... We’ve been looking for her ever since.”

Hughes, who can see the facility from her porch, said “it’s turned into a beautiful sight. It was really in bad shape. They’ve done a wonderful job with it.

“It’s positive because of the simple fact that [our family has] had so much negativity from what happened with my sister. We need some kind of positivity and hope. And that’s what this place has given us.”

Vicky Greer agreed. She is the mother of David Marshall, for whom David’s House is named.



Father Sengole Gnanaraj, administrator of St. Elizabeth Ann Seton Parish in Richmond, says a prayer before using holy water to bless David’s House, a new ministry of the Tri-County Good Samaritans St. Vincent de Paul conference, in Richmond on Sept. 10. Tony Talbert, president of the conference, stands next to Father Gnanaraj. (Photo by Natalie Hoefler)

“David liked to help people—that’s just who he was,” she said. “This facility, having it named for him, it means a lot—I can’t even put an amount on it.”

“He had issues with drugs, but he was clean when we met,” Talbert recalled.

Marshall started volunteering with the furniture ministry and became not just a member of the Tri-County conference but also “a friend of mine,” said Talbert, noting it was Marshall who selected the abandoned laundromat as the perfect place for the conference’s new ministry.

“My wife Donna and I had been trying to convince him to become a spokesperson for St. Vincent de Paul, to communicate the message that mindsets can be changed, and [doing so] will bring greater fulfillment to life,” he said.

Talbert recalled the night last year when Marshall finally said yes.

“I was driving. He had just said to me, ‘I’ll do it. I’ll be a spokesperson for St. Vincent de Paul.’”

“The next second we were hit by a drunk driver. David was killed. It was April 23, the same day [the] St. Vincent de Paul [Society] was founded in 1833.” Greer said her son “would absolutely love what’s being done here” at David’s House.

“It looks so precious to see his picture up there,” she added, eyes welling with tears as she looked at a photo hanging on a wall in the facility. “Now when I come into Richmond [from Connersville], I can swing by here. It’s going to be a special place for me.”

## ‘People can transform’

David’s House will be a special place, too, for those in the Vaile neighborhood where it’s located, said Acacia St. John. The program director for Forward Wayne County and member of the Wayne County Foundation was on hand for the blessing and reception that followed.

“It’s a high poverty area, a lot of

low-income residents,” she said.

St. John recalled Talbert and other conference members taking part in a six-week Neighborhood Involvement and Community Engagement program offered by Forward Wayne County.

“It was about how do you engage your community?” she said. “How do you do something that is going to hopefully transform an area?”

At the end of the program, participants could apply for project funding. The Tri-County conference applied and received a grant to pay for the kitchen equipment in David’s House.

“We think that this just is going to be a really great infusion effort into helping people learn how to cook healthy meals, a place for gathering, something in their neighborhood so they don’t have to travel as far,” said St. John.

In other words, a ministry that will transform.

Just like the building was transformed.

And the negativity of a site where a woman went missing 22 years ago.

And just like David Marshall.

Talbert shared during the blessing ceremony that Marshall “made this amazing transformation as a person, from someone troubled to someone that was a great servant leader.

“He gave us the confidence that people can transform and turn into incredible people, into the person that’s truly inside them.”

There’s a lesson to be learned at David’s House, said Talbert, a lesson taught by the example of the man for whom it was named: “No matter what a person’s life is like, whatever wreck is within their life, they can still transform.”

(For more information on David’s House and other ministries of the Tri-County Good Samaritan St. Vincent de Paul conference, go to [lnkiy.in/TCGSSVDP](http://lnkiy.in/TCGSSVDP) then click on the link on that page.) †



Tammie Hughes, left, poses with Tony Talbert at the Tri-County Good Samaritans St. Vincent de Paul conference’s new David’s House ministry in Richmond. The building was once a laundromat where Hughes’ sister was last seen in 2001 and has not been seen since. (Photo by Natalie Hoefler)



# 10 things to know about October's Synod on Synodality in Rome

(OSV News)—The eyes of the Catholic world turn to Rome on Oct. 4, as the worldwide Synod of Bishops convenes on the feast of St. Francis of Assisi to focus on “synodality” and understanding what it means in terms of “communion, participation and mission” in the Church. Here’s what it is, how we got here and what to expect.

—1. **The Synod on Synodality is three years in the making.**

Pope Francis announced in March 2020 (at the height of the COVID-19 pandemic, especially in Italy) that the next Synod of Bishops would be held in October 2022 on the theme “For a synodal Church: communion, participation and mission,” which quickly became known as the “Synod on Synodality.” In May 2021, he postponed the two-part meeting to 2023 (with a second gathering in 2024), due in part to the pandemic, and announced that it would be preceded by a two-year process.

That decision reflected Pope Francis’ vision for the Synod of Bishops outlined in the 2018 apostolic constitution “*Episcopalis Communio*,” including what Cardinal Mario Grech, the general secretary for the Synod of Bishops, described at the time as “transforming the Synod from an event into a process.” Pope Francis officially opened the “synodal path” with a Mass on Oct. 10, 2021, with dioceses around the world following suit.

—2. **Synodality is “the action of the Spirit in the communion of the Body of Christ and in the missionary journey of the People of God.”**

Despite the long history of synods in the Church, the term “synodality” is relatively recent, emerging in Church documents about two decades ago. In 2018, the topic was addressed by the International Theological Commission, which defined it as “the action of the Spirit in the communion of the body of Christ and in the missionary journey of the people of God.”

Synodality was also a topic of conversation at the 15th Ordinary General Assembly of the Synod of Bishops on the theme “Young People, Faith and Vocational Discernment” that took place in 2018.

In the Synod on Synodality’s “*vademecum*,” an official handbook issued in September 2021, “synodality” is described as “the particular style that qualifies the life and mission of the Church, expressing her nature as the people of God journeying together and gathering in assembly, summoned by the Lord Jesus in the power of the Holy Spirit to proclaim the Gospel,” adding, “Synodality ought to be expressed in the Church’s ordinary way of living and working.”

In his homily for the Mass opening the synod process, Pope Francis said, “Celebrating a synod means walking on the same road, walking together.” He said that when meeting others, Jesus would “encounter, listen and discern,” and those verbs “characterize the synod.”

“The Gospels frequently show us Jesus ‘on a journey’; he walks alongside people and listens to the questions and concerns lurking in their hearts,” he said. “He shows us that God is not found in neat and orderly places, distant from reality, but walks ever at our side. He meets us where we are, on the often rocky roads of life.

The pope continued: “Today, as we begin this synodal process, let us begin by asking ourselves—all of us, pope, bishops, priests, religious and laity—whether we, the Christian community, embody this ‘style’ of God, who travels the paths of history and shares in the life of humanity. Are we prepared for the adventure of this journey? Or are we fearful of the unknown, preferring to take refuge in the usual excuses: ‘It’s useless’ or ‘We’ve always done it this way’?”

—3. **A synod is a meeting of bishops. It has ancient roots in the Catholic Church’s history and continuity in the Eastern Churches, but declined in the Latin Church. The modern Synod of Bishops was instituted near the end of Vatican II.**

“Synod” has been historically interchangeable with “council,” such as the Churchwide Council of Nicea or the Council of Trent, or more localized meetings, such as the Plenary Councils of Baltimore, which brought the U.S. bishops together in 1852, 1866 and 1884. The late Jesuit Father John W. O’Malley, a theologian at Georgetown University, noted in a February 2022 essay for *America* magazine that local councils declined in use following the First Vatican Council, which defined papal primacy, but they didn’t die out: “One of the first things that the future Pope John XXIII did when he became patriarch of Venice was to call a diocesan synod,” he wrote.

The idea for a permanent bishops’ council surfaced during the Second Vatican Council, and in 1965 St. Paul VI established the Synod of Bishops with “the function of providing information and offering advice.”

“It can also enjoy the power of making decisions when such power is conferred upon it by the Roman Pontiff; in this case, it belongs to him to ratify the

decisions of the Synod,” St. Paul VI wrote.

—4. **The Synod on Synodality is the 16th Ordinary Synod since the global Synod of Bishops’ institution.**

Three extraordinary general assemblies have also been held, including in 2015 to complete the work of the 2014 ordinary general assembly on the family. An additional 11 special Synods of Bishops have been held to address issues facing a particular region. Among them was a special synod on the Americas in 1997 and one on the Amazon region in 2019. Synods have regularly resulted in the pope, who serves as the synod president, writing a post-synodal apostolic exhortation.

—5. **Preparations for the Synod on Synodality sought to be the most extensive ever, with an invitation to every Catholic to provide input.**

An unprecedented worldwide consultation occurred at the diocesan/national and continental levels. The synod’s two-year preparation process invited all Catholics worldwide to identify areas where the Church needed to give greater attention and discernment. That feedback was gathered and synthesized by dioceses and then episcopal conferences, before being brought to the continental level. The syntheses from episcopal conferences and continental-level meetings were shared with the Holy See, and they informed a working document known as an “*Instrumentum Laboris*” for the general assembly’s first session. The document’s authors describe it as “not a document of the Holy See, but of the whole Church.” However, the U.S. Conference of Catholic Bishops’ (USCCB) report indicates that only about 700,000 Catholics in the U.S. participated, representing slightly more than 1% of the U.S. Catholic population of 66.8 million.

—6. **The Synod on Synodality’s objective boils down to answering a two-part question.**

According to the *vademecum*, “The current synodal process we are undertaking is guided by a fundamental question: How does this ‘journeying together’ take place today on different levels [from the local level to the universal one], allowing the Church to proclaim the Gospel? And what steps is the Spirit inviting us to take in order to grow as a synodal Church?”

The working document released in June to guide general assembly participants includes many other reflection questions; but it particularly asks participants to reflect on these priorities, guided by its focus on communion, participation and mission: “How can we be more fully a sign and instrument of union with God and of the unity of all humanity?”; “How can we better share gifts and tasks in the service of the Gospel?”; and “What processes, structures and institutions are needed in a missionary synodal Church?”

—7. **For the first time ever, non-bishops—including lay men and women—have a vote in the synod.**

The synod’s general assembly includes more than 450 participants—363 of whom are voting members—with leaders from the Vatican curia and episcopal conferences. More than a quarter of synod members are non-bishops, including laypeople, who for the first time will have a vote during synod deliberations. A deliberate effort was made to include women and young adults. As of July 7, when the Vatican released the initial list, the number of voting women was the same as participating cardinals: 54. The list was subject to change ahead of the synod, organizers said.

In previous synods, some non-bishop participants held the non-voting role of “auditor,” which has been eliminated at this assembly, although some attendees will be non-voting observers, called “special envoys,” or non-voting facilitators or advisers.

The presence of “non-bishops,” according to Cardinal Jean-Claude Hollerich, the synod’s general relator, in a letter published at the time the change was announced, “ensures the dialogue between the prophecy of the people of God and the discernment of the pastors.”

—8. **More than 20 Catholics from the United States have been invited to participate.**

Participating American bishops chosen by Pope Francis are Cardinal Blase J. Cupich of Chicago, Cardinal Wilton D. Gregory of Washington, Archbishop Paul D. Etienne of Seattle, Cardinal Seán P. O’Malley of Boston and Cardinal Robert W. McElroy of San Diego, Calif.

Additional bishop-delegates selected by the USCCB and confirmed by Pope Francis are Bishop Daniel E. Flores of Brownsville, Texas; Cardinal Timothy M. Dolan of New York; Bishop Robert E. Barron of Winona-Rochester, Minn.; Bishop Kevin C. Rhoades of Fort Wayne-South Bend, Ind.; and Archbishop Timothy P. Broglio, who leads the U.S. Archdiocese for the Military Services, and serves as USCCB president.

American prelates Cardinal Joseph W. Tobin of Newark, N.J., and Cardinal Kevin J. Farrell, formerly the bishop of Dallas, are also delegates by nature of



prior papal appointments. Cardinal Tobin is an ordinary member of the Synod of Bishops, and Cardinal Farrell is prefect of the Dicastery for the Laity, Family and Life.

Pope Francis also nominated synod member Jesuit Father James Martin, editor-at-large for *America* magazine and founder of Outreach, a ministry for Catholics who identify as LGBTQ+.

Other U.S. delegates were nominated by the USCCB and confirmed by the pope. They include: Richard Coll, the executive director of the USCCB’s Department of Justice, Peace and Integral Human Development; Cynthia Bailey Manns, director of adult faith formation at St. Joan of Arc Parish in Minneapolis; Father Iván Montelongo of El Paso, Texas; Wyatt Olivas, a student at the University of Wyoming in Laramie, Wyo.; Julia Oseka, a Polish student at St. Joseph’s University in Philadelphia; and Sister Leticia Salazar, a member of the Company of Mary, Our Lady and chancellor of the Diocese of San Bernardino, Calif.

USCCB-nominated delegates participated in the continental synod, and Coll, Bishop Flores and Sister Leticia were members of the 18-person North American Synod Team that prepared the North American continental synod report for the U.S. and Canada. Bishop Flores has been named one of nine delegate presidents of the assembly.

Sister Maria Cimperman, a member of the Society of the Sacred Heart and theologian at Catholic Theological Union in Chicago, and American Jesuit Father David McCallum, executive director of the Discerning Leadership Program in Rome, are among the 57 non-voting experts.

—9. **In the U.S., the meeting has been a source of great expectation and great apprehension.**

The synod has inspired both great praise and deep criticism for its approach, including allowing laypeople to vote; its subject matter, which includes controversial topics such as leadership roles for women, ministry to Catholics who identify as LGBTQ+, and the relationship between laypeople and clergy. At least one cardinal expressed concern that the meeting could lead to confusion and error in Church teaching.

However, Bishop Flores, speaking recently with OSV News, said the meeting aims to better understand people’s reality so it can better minister to them. “We can’t respond with the Gospel if we don’t know what the reality they’re facing is,” he said of people, especially those on margins and in difficult situations.

—10. **October’s meeting is just the beginning.**

In an unusual move, the synod general assembly has been divided into two sessions, with the first on Oct. 4-29, and the second planned for October 2024. The decision, announced in October 2022, has parallels to the Synod of Bishops on the Family, which met in 2014 for an extraordinary general assembly of the Synod of Bishops, and then continued its work the following year as an ordinary assembly. The work of both meetings culminated in the post-synodal apostolic exhortation “*Amoris Laetitia*” (“The Joy of Love”), released in 2016.

Prior to the synod, Pope Francis will preside over an ecumenical prayer vigil in St. Peter’s Square on Sept. 30. Synod participants will attend a retreat on Sept. 30-Oct. 3 in Sacrofano, about 16 miles north of Rome. The retreat will include morning meditations—offered by Dominican Father Timothy Radcliffe of the United Kingdom and Benedictine Rev. Mother Maria Ignazia Angelini of Italy—afternoon small-groups and Mass.

Meanwhile, the Taizé community and other organizations have organized a meeting in Rome that weekend called “Together—Gathering of the People of God” for young people to pray for the synod.

The synod’s general assembly opens on Oct. 4 with a papal Mass that includes the new cardinals created at a Sept. 30 consistory. Among them is expected to be Archbishop Christophe Pierre, apostolic nuncio to the United States. †

# New Albany Deanery St. John Bosco winners honored for youth ministry

By Michelle Fessel  
Special to *The Criterion*

NEW ALBANY—The St. John Bosco Award is the highest and most selective honor presented to adult volunteers in the archdiocese who have dedicated more than 10 years of service in youth ministry programs for their parish and deanery community. Recipients of this prestigious award have dedicated thousands of hours, as well as their God-given talents and treasures, to help the youths of their parish and deanery community come to know, love and serve the Lord in profound ways.

The St. John Bosco Award was presented recently to two members of the New Albany Deanery: Donna Curry of Holy Family Parish in New Albany, and Jon Train of St. Michael Parish in Bradford.

The awards were presented on Aug. 26 during the Catalyst Catholic Gala held at Huber's Orchard & Winery in Borden. The gala kicks off the annual donation campaign which helps to fund the ministry of Catalyst Catholic, the office of youth ministry in the New Albany Deanery.

The evening also highlighted parish and deanery youth ministries efforts—including those of Curry and Train, who are featured below.

## Donna Curry: 'One of God's angels'

Described as a "one of God's angels here on Earth" by a fellow Holy Family parishioner, Curry shares Christ's love with youths of all ages and their families through a variety of parish programs. At Holy Family, she serves as a faith formation catechist, Children's Liturgy of the Word leader, a Vacation Bible School volunteer, a member of the Faith Formation Commission and more.

Her willingness to go above and beyond in serving others, especially young people, makes her the ideal winner of the St. John Bosco award.

As many volunteers do, Curry began her role as a volunteer when her children were young and began attending parish faith formation classes. She deeply felt the call of leading by example and chose to jump right into the faith formation classroom—for the benefit of her own and others' children. She was on a mission to help youths find their path of discipleship.

For many years, Curry has enthusiastically coordinated and attended many faith formation opportunities for

families in the parish, such as Trivia Night, Ash Wednesday Soup and Bread Supper, Bible studies and more. As COVID-19 restrictions lifted, she was eager to help the parish resume Children's Liturgy of the Word, leading even the youngest disciples during Mass.

"Constant" and "committed" are words used repeatedly to describe this award winner's joyful demeanor. Her devotion to the Lord and authenticity shine through in every ministry she is a part of.

A loving wife, mother of two children and grandmother of five, Curry has even inspired her own adult daughter to actively volunteer in the parish community. She is an incredible asset to all she encounters.

## Jon Train shines 'his faith to all'

Train has been a valuable parish and deanery volunteer for more than 14 years. He has been a leader for high school senior retreats, a parish faith formation catechist at St. Michael Parish, and a mainstay at the parish's annual Lenten fish fry—an irony, given his allergy to shellfish.

Train is known for his uncanny ability to make young people feel seen and heard. He always takes the time to truly show interest in the young people he serves, often showing his sincere interest in their hobbies, sports and extracurricular interests. He has even shared his love of running with the youths, instituting an annual 5K race to benefit the youth ministry program at his parish.

As one of the first adult chaperones to lead the New Albany Deanery Mission Trip to Campton, Ky., in 2010, Train helped lay the foundation for the mission trips that followed and the ministry that continues in Campton today.



Jon Train, left, and Donna Curry pose with the St. John Bosco awards they received during the Catalyst Catholic Gala held on Aug. 26 at Huber's Orchard & Winery in Borden. Catalyst Catholic is the office of youth ministry in the New Albany Deanery. (Submitted photo by Catalyst Catholic's CJ Smith intern, Annika Martin)

One little-known fact about Train is that he can often be found in the church before the Blessed Sacrament praying for the success of youth ministry events before the start of any event he is involved in. He has a calm but focused routine of praying his way through any event he undertakes, which is a great model to all he serves.

In Train's career as a teacher, he found ways to be a true minister to youths with special needs. Even after retirement, he volunteers with Court Appointed Special Advocates, again caring for children and youths who need someone to look out for them.

One of his former youths said Train "goes above and beyond to shine his faith to all those around him. I have no doubt he would go the extra mile if it meant helping someone out who is in need."

(Michelle Fessel is executive director of Catalyst Catholic in the New Albany Deanery.) †



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## Bishops' pro-life chair calls for 'radical solidarity' with pregnant, parenting women

WASHINGTON (OSV News)—Pro-life efforts in the U.S. "must remain strong to end legalized abortion" in this nation, but all Catholics have a personal responsibility to accompany women facing difficult or challenging pregnancies, said the chairman of the U.S. Conference of Catholic Bishops' (USCCB) Committee on Pro-Life Activities.

Bishop Michael F. Burbidge of Arlington, Va., invited Catholics into "radical solidarity" with pregnant women in a Sept. 18 statement commemorating the 50th anniversary of Respect Life Month in October. The U.S. bishops set aside the month "as a time to focus on protecting God's precious gift of human life," he said.

"While ending legalized abortion remains our pre-eminent priority, the most immediate way to save babies and mothers from abortion is to thoroughly surround mothers in need with lifegiving support and personal accompaniment. This is radical solidarity," Bishop Burbidge said.

St. John Paul II first defined "radical solidarity" in this way, the bishop said, quoting from the pope's 1994 book *Crossing the Threshold of Hope*: "In firmly rejecting 'pro-choice' it is necessary to become courageously 'pro-woman,' promoting a choice that is truly in favor of women. ... The only honest stance, in these cases, is that of radical solidarity with the woman. It is not right to leave her alone.

"Being in radical solidarity with women who are pregnant or raising children in difficult circumstances means putting our love for them into action and putting their needs before our own," Bishop Burbidge said. "Pope Francis reminds us that solidarity 'refers to something more than a few sporadic acts of generosity. It presumes the creation of a new mindset, a transformation within our own hearts.'"

Bishop Burbidge said there is much to celebrate about the overturning of *Roe v. Wade* by the U.S. Supreme Court. In June 2022, the high court overturned its prior rulings that made abortion access a constitutional right—its 1973 *Roe* decision and its 1992 ruling in *Planned Parenthood v. Casey*, which affirmed *Roe*. The court's *Dobbs v. Jackson Women's Health Organization* decision returned the issue of abortion regulation to the states.

Twenty-two states—including Indiana—have moved to ban or restrict abortion, although not all of those efforts are currently in effect amid court challenges.

"While we thank God that the terrible reign of *Roe* has ended, we also recognize that abortion still continues in most states and is aggressively promoted at the federal level," Bishop Burbidge said. "A great many prayers, sacrifices and good works are still desperately needed to transform a culture of death into a culture of life. Our public witness, our marching, and our advocacy must continue, yet laws alone will not end the tragedy of abortion."

An example of the Church's outreach to pregnant and parenting mothers is the U.S. bishops' parish-based and nationwide initiative Walking with Moms in Need. "[It] provides easy-to-follow, step-by-step instructions to help transform our parishes into places of welcome, support and assistance for pregnant and parenting mothers facing difficulties," he explained, urging Catholics to get involved in the initiative.

He concluded his statement by reiterating his invitation to all Catholics "to think about building a culture of life in terms of radical solidarity" during Respect Life Month this October.

(The archdiocesan website for Walking with Moms in Need is [walkingwithmomsindy.org](http://walkingwithmomsindy.org).) †

# SIMPLY CATHOLIC

## Early Church fathers led St. John Henry Newman to Catholicism

By Mike Aquilina

(OSV News)—At the heart of St. John Henry Newman's conversion from Anglicanism to Catholicism in 1845 was his study of the early Christians, the fathers of the Church.

As an Anglican clergyman, he believed that they held the answer to the Church of England's perennial problem—fragmentation in doctrinal and practical matters. He sought a purer reflection upon Scripture in the writings of the fathers, an interpretation untainted by modern politics and controversies.

His methods were—and remain—particularly appealing to modern readers. I confess I've filched them shamelessly as I prepared my books, especially *Roots of the Faith*.

Newman, whose feast day the Church celebrates on Oct. 9, read the fathers deeply, and not merely to extract theoretical propositions. He wanted to enter their world—to see divine worship as they saw it, to experience the prayers as they prayed them, to insert himself into the drama of the ancient arguments.

He immersed himself in the works of the fathers so that he could recount their stories in his brief *Historical Sketches*, in his book-length studies and, later, in one of his novels.

After decades of such labors, he concluded that “of all existing systems, the present communion of Rome is the nearest approximation in fact to the Church of the Fathers. ... Did St. Athanasius or St. Ambrose come suddenly to life, it cannot be doubted what communion he would take to be his own.”

An interesting thing had happened. Newman's study of the fathers of the Church had caused him to desire the Church of the fathers (which became the title of another of his books). He wanted to place himself in real communion with the ancients, with Athanasius and Ambrose.

A notional or theoretical connection wasn't enough, and could never be. He wanted to move out of the shadows of hypothetical churches, based on a selective reading of the Church fathers, and into the reality of the fathers' Church.

In declaring Newman a saint in 2019, Pope Francis has held up his life as worthy of imitation. And, in the matter of encountering the fathers, it should hardly be a burden.

Like Newman and his contemporaries, so many people today hold a lively curiosity about Christian origins. Many ordinary Christians would like to move beyond the rather petty preoccupations of today's tenure-track historians and documentarians (gender and conflict, conflict and gender).

They would like to find their own imaginative entry into the world of the Church fathers. They would like “historical sketches” that were vivid enough to see with an attentive mind's eye.

And what would we see in the works of the fathers? What would we see as we gazed through the window provided by archaeology of early Christian sites? We would see many familiar sights and sounds, fragrances and gestures:

—A Church gathered around the Eucharist—This



A likeness of St. Irenaeus of Lyon is pictured in a stained-glass window at the Basilica of Our Lady Immaculate in Guelph, Ontario. The writings of St. Irenaeus and several other early Church fathers led St. John Henry Newman from the Church of England to the full communion of the Church in 1845. (CNS photo/The Crosiers)

emerges most vividly, not only in the Scriptures, but in the generation immediately after that of the Apostles, the generation of the so-called apostolic fathers.

The “*Didache*” (circa A.D. 48) includes the earliest eucharistic prayers. St. Clement of Rome (circa A.D. 67) sets out the different roles of clergy and laity as they come together for Mass. St. Ignatius of Antioch (circa A.D. 107) describes the Eucharist as “the flesh of Christ” and treats the sacrament as the principle of the Church's unity.

By the time we get to St. Justin Martyr (circa A.D. 155), we find a full description of the Mass that's recognizable enough to be reproduced verbatim in the *Catechism of the Catholic Church* today.

—A Church that practices sacramental confession—The fathers argued amongst themselves about whether the Church should be strict or lenient in dispensing penance. But none of them denied that this was the right and role of the Church and her clergy. The fathers heard confessions. They pronounced absolution.

—A Church whose members make the sign of the cross—At the end of the second century, Tertullian spoke of the sign as if it were the hallmark of ordinary, everyday Christian living. Among his wife's beautiful qualities he mentioned the way she made the sign of the cross at night.

—A Church whose members bless themselves with holy water—The “prayer book” of St. Serapion of Egypt (fourth century) includes a blessing for holy water. Eusebius (late third century) describes the familiar font at the entrance to a Church.

—A Church with an established, sacramental hierarchy—St. Ignatius of Antioch shows us that, as the first century turned over to the second, the order of the Church was already well established. As he wrote letters to various local Churches, he assumed that each Church was governed by bishops, presbyters and deacons. He didn't explain this. He didn't argue for it. He just assumed it.

At the turn of the next century, St. Clement of Alexandria also presented this order as traditional—an imitation of the hierarchy of angels in heaven.

—A Church that venerates the saints—This shows up in the graffiti on the walls of the Roman catacombs. It shows up in the art of the cemeteries of the Fayoum in Egypt. It shows up in many lamps and medals and signet rings. St. John Chrysostom and St. Augustine wrote numerous homilies on the lives of the saints. The most ancient liturgies invoke their intercession. This is especially true of the Virgin Mary, whose prayers are included in canonical collections by the early third century.

—A Church that prays for the dead—In the 100s, devotional literature describes votive Masses celebrated at gravesides. The earliest tombstones in Christian Rome ask for prayers for the deceased. The prison diary of St. Perpetua (North Africa, early third century) includes a vision of purgatory—whose existence is explained theologically by Origen (Egypt, third century). At the end



A banner of Blessed John Henry Newman hangs on Oct. 10, 2019, on the facade of St. Peter's Basilica at the Vatican. Pope Francis declared him a saint during an Oct. 13, 2019, Mass in St. Peter's Square. (CNS photo/Junno Arocho Esteves)

of the 100s, Tertullian describes prayer for the dead as already an ancient practice.

—A Church with a distinctive sexual ethic and clear ideas about marriage and family—The early Christians stood almost alone in their refusal to acknowledge divorce, to engage in homosexual activity, to procure or practice abortion or to use contraception. Their view of sex as sacred made them a laughingstock in the pagan world, where sex was cheap and degrading, and people were, accordingly, miserable.

That's just a glimpse of the early Church, but it's enough to make it recognizable as Catholic. Nor did the fathers see their life as in any way opposed to Scripture. Scripture and tradition coexisted in harmony because they had been received from the same Apostles. The New Testament shows us the Apostles writing letters, yes, but also observing rites, customs and disciplines.

Moreover, the Church of the Apostles pre-existed the New Testament and shows us that authority, for Christians, does not rest simply in the Scriptures.

“First of all you must understand this, that no prophecy of Scripture is a matter of one's own interpretation” (2 Pt 1:20). For the fathers, interpretation belonged to the Church and her bishops.

St. Polycarp of Smyrna learned that lesson well from his master, the Apostle John. In the middle of the second century, he wrote: “Whoever distorts the oracles of the Lord according to his own perverse inclinations ... is the first-born of Satan.” Polycarp's great disciple and doctor of the Church, St. Irenaeus of Lyons, made that one of the foundational principles of his multivolume work, *Against the Heresies*.

St. John Henry Newman knew that, standing apart from the Catholic Church, he was standing not with the Church of the fathers, but rather with the heretics. So, he came home, and his way—the way of the fathers—has been traversed by many non-Catholics since then.

(Mike Aquilina is executive vice-president of the St. Paul Center for Biblical Theology and the author of more than 70 books.) †

Guest Column/Bishop David M. O'Connell

## Mental illness: Nothing can separate us from the love of God

I read with alarm and deep concern the recent report of the Centers for Disease Control and Prevention (CDC) that the number of suicides in the United States reached an all-time high last year.



Approximately 49,500 Americans took their own lives, making suicide one of the leading causes of death in our country.

National statistics indicate that one person dies from suicide every 11 minutes.

Especially concerning is the rate of suicide among young people ages 14-24. It is the second leading cause of death among Americans in that age group. One main driver of suicides in the U.S. is "the growing availability of guns," according to Jill Harkavy-Friedman, senior vice president of research at the American Foundation for Suicide Prevention. "Suicide attempts involving guns end in death far more often than those with other means."

Another big driver, especially among the young, is the ready availability of drugs.

Suicide cuts across every level of American society. Studies indicate that males are more likely to take their own lives more frequently than females; Caucasians more than other racial or ethnic groups; ages 25-64 more than other age groups with elderly (ages 65 and older) and youth (ages 10-24) numbering in the thousands.

People with or without religious affiliation die from suicide (with Catholics and Protestants in higher percentages than other religious groups). Most experts across the board agree that suicide is the result of untreated mental illnesses, depression, pain or some other personal suffering.

In my pastoral experience, few occasions are as sad as meeting with families who have lost a family member or loved one from suicide, especially a young person. They are often understandably inconsolable, and many blame themselves as they question what more could they have done, should they have done to prevent these deaths among loved ones.

Confronting death is never easy for anyone—the experience of death of those

we love hurts—but death from suicide brings its own unique heartache, even desolation.

### —Guidance from the Church

With due regard for the respect for human life enshrined in the Fifth Commandment ("You shall not kill"), the contemporary Catholic approach to suicide is expressed in the *Catechism of the Catholic Church*: "Grave psychological disturbances, anguish, or grave fear of hardship, suffering, or torture can diminish the responsibility of the one committing suicide" (#2282).

Also, "We should not despair of the eternal salvation of persons who have taken their own lives. By ways known to him alone, God can provide the opportunity for salutary repentance. The Church prays for persons who have taken their own lives" (#2283).

In a 2014 article on suicide published in *The Catholic Digest*, Jesuit Father William Byron wrote: "No one can appreciate the unimaginable pain that is the ultimate explanation for such a tragic action. No one, therefore, can judge a person whose choice we cannot fathom, whose life we can remember but cannot restore, and whose pain we cannot understand. This is how the Church tends to look upon suicide today.

"Pity, not condemnation, is the response of the Church," Father William continued. "Prayers are offered for the deceased. Mass is celebrated. Burial with dignity, in consecrated ground, is provided for one who dies this way. ... So, for those of us who remain, the Church encourages paying attention to the pain that produced the action. Then, look forward, not back, to pain within ourselves and pain in others, especially when we see no signs and hear no calls for help.

"The Church teaches through liturgy, and the liturgy on occasions like these stresses divine mercy."

I am not an expert on these matters. I am not a psychologist or behavioral scientist or therapist. I am simply a man of faith who has lived long enough in a variety of pastoral contexts to cherish God's gift of life, no matter how long or short it may be, and to encourage others to consider that gift through the eyes of faith.

When a person has decided to end

their life, whatever the reason or set of circumstances, we need to act with compassion, not judgment, and to beg God for his infinite mercy.

As a man of faith, I take great encouragement from St. Paul's Letter to the Romans: "For I am convinced that neither death, nor life, nor angels, nor principalities, nor present things, nor future things, nor powers, nor height, nor depth, nor any other creature will be able to separate us from the love of God in Christ Jesus our Lord" (Rom 8:38-39).

### —Combatting Suicide

Those who have died from suicide are in the hands of a loving and merciful God. I truly believe that with all my heart. Their families and loved ones deserve and need our understanding, respect, prayer, support and compassionate care.

For those contemplating suicide, help is available. Talk to someone. Connect with a trained crisis counselor. Call or text the 988 Suicide and Crisis Lifeline if you are experiencing mental health related distress or are worried about a loved one who may need crisis support. 988 is confidential, free, and available 24 hours a day, seven days a week, 365 days a year. Visit the 988 Suicide and Crisis Lifeline for more information or to chat with a counselor at [988lifeline.org](http://988lifeline.org).

In the meantime, whether prompted by religious faith or just human concern, we need to listen carefully and to watch out for signs of mental illness, depression, pain and despair in those whom we love or to whom we are near—family members, especially the young; friends; neighbors; classmates; co-workers; bosses; even people with professional responsibilities.

Don't ignore these signs. Do something. Reach out or encourage others to reach out. No one is alone. We are all part of the human family; we are all part of God's precious family. Reach out, lend an ear or a hand or a heart. And pray. Our efforts can and might just save a life.

*(OSV News edited this column for length and clarity. Bishop David M. O'Connell has served the Diocese of Trenton in New Jersey since 2010. He is a member of the Congregation of the Mission and a past president of the Catholic University of America.) †*

Faith and Family/Sean Gallagher

## Hymn expresses deep devotion in joys and trials in marriage and family life

From the earliest days of the Church, sacred music has flowed from the hearts of many believers in a desire to take their



worship of Almighty God in his awesome transcendence to a higher level of devotion than they were capable of in the spoken word alone.

I began to experience this power of sacred music as a junior high student

when I started serving as a cantor at Sunday Masses at St. Joseph Parish in Shelbyville.

I delved deeper in sacred music while a student at Marian University in Indianapolis, the University of Notre Dame in northern Indiana and Saint Meinrad Seminary and School of Theology in St. Meinrad.

So, when my wife Cindy and I were planning our nuptial Mass, it was a natural for us to leave in my hands the music for the June 9, 2001, liturgy at St. Bartholomew Church in Columbus.

I knew from the start that "O God Beyond All Praising" would be the opening hymn.

The hymn text was written in 1982 by the Englishman Michael Perry. It is usually sung to the stately hymn tune "Thaxted," composed during World War I by English composer Gustav Holst. (To hear a recording of the hymn, visit [linky.in/Thaxted](http://linky.in/Thaxted).)

While the text of all the verses of the hymn are beautiful, the final verse is especially fitting for a celebration of the sacrament of matrimony:

"Then hear, O gracious Savior,  
accept the love we bring,  
that we who know your favor  
may serve you as our king;  
and whether our tomorrows  
be filled with good or ill,  
we'll triumph through our sorrows  
and rise to bless you still:  
to marvel at your beauty  
and glory in your ways,  
and make a joyful duty  
our sacrifice of praise."

This text, combined with the soaring beauty of Holst's music, has moved my heart ever since. It can make an ordinary parish Sunday Mass like June 9, 2001, all over again.

But recently Cindy and I were blessed to sing it from the congregation in two special liturgies in a month's span.

In mid-August, we attended the funeral of a wife and mother from our parish who was a few years younger than us. She left behind a loving husband and six children.

When I heard the strains of "O God Beyond All Praising" at the start of the closing hymn, I started to cry. The faith of the deceased and everyone in that church helped us believe that we could triumph through our sorrows to bless God still.

A few weeks later, Cindy and I sang the hymn again, this time at the wedding Mass of a niece of ours who had been about 3 months old on June 9, 2001. We marveled at God's beauty and gloried in his ways both before our eyes that day and in our mind's eye reaching back to our own wedding day.

We have reached the point in our marriage where we can look back on many yesterdays that have been filled with good and ill. And, God willing, we can look forward to many tomorrows in which we'll carry out our joyful duty, our sacrifice of God's praise.

Marriage is a powerful sacrament in the Church rightly celebrated in sacred music. It encompasses the joys and trials of family life and opens our hearts to Christ's closeness to his bride the Church in all of them. †

That All May Be One/Fr. Rick Ginther

## A primer on our Jewish brethren and their High Holy Days of faith

*(The following is an article written by Dr. Alan Bercovitz, who is Jewish. He is married to Janine, who is Catholic and a member of St. Thomas Aquinas Parish in Indianapolis.)*



*Together, they regularly attend a Jewish Saturday service and Sunday Mass. My thanks to Alan for allowing the use of his clear, descriptive summary. Far better for one who lives and prays these High Holy Days to write than one who only knows them through books!*

The Jewish faith just celebrated the 10-day period known as *Yamin Noraim*, the Days of Awe, more commonly known as the High Holy Days, which include *Rosh Hashanah* and *Yom Kippur*.

For centuries, Jewish people have gathered as a community to stop and think about the year past and the year ahead. This time is called *Rosh Hashanah*.

This year, *Rosh Hashanah* began at sundown on Sept. 15, which corresponded to the first day of *Tishrei* in the year 5784 on the Hebrew calendar. It ended at sundown on Sept. 17.

*Rosh Hashanah*, "The Head of the Year," is a gift of time and an opportunity to learn and grow. It is a happy time as we welcome the New Year, but it is also a serious time as we think about ourselves, what we have done in the past year, and how we may do better in the year ahead.

We eat apples dipped in honey in the hope of a sweet New Year. In a dramatic and powerful part of the service, the *Shofar*, or ram's horn, is blown to announce the New Year and awaken in us the intention to do better. We ask God for a happy and peaceful year, and we give thanks to God for all good things.

God opens the Book of Life, which contains all the things we have done in the past year. Each of our lives comes before God, and God judges us for the coming year. The Book is kept

open, and we each have the power to change our judgment through prayer, forgiveness and good deeds. (The Book is closed at the end of *Yom Kippur*.)

When the service concludes, we say "*L'Shanah Tovah Tikatevu*," may you be written in the Book of Life for a good year.

*Yom Kippur* began at sundown on Sept. 24 (the 10th of *Tishrei*) and ended at sundown on Sept. 25.

*Yom Kippur*, "The Day of Atonement," is the holiest day of the Jewish year. It is serious and holy, but not sad.

After a festive meal, a fast is begun prior to the start of services. This fast allows more time to pray and helps us to know hunger.

*Kol Nidre*, "all the vows," the most beautiful service of the year, begins at sundown. We ask God for forgiveness. It is the only evening service when *tallit* (prayer shawls) are worn. The *Torah* are taken out, and the *Kol Nidre* prayer is chanted three times.

An all-day service follows the next day, as we pray a confession of sins, not only for our own sins, but for the sins of others, for things either done or not done.

*Yizkor*, a memorial service, is the time to remember family and friends who have died. To honor their memory, we promise to give *Tzedakah*, or contributions, to help those in need. The biblical story of Jonah is told during the service.

*Neilah*, or "closing," is the final part of the service, as the Book of Life is closed. The *Shema* is chanted to reaffirm our belief in God, and the *Shofar* is once again blown. After sundown, the long fast is broken.

As each of us look at our individual lives during this period of introspection, may we all as well look at the vast world around us that continues to need our prayers.

*(Father Rick Ginther is director of the archdiocesan Office of Ecumenism and Interreligious Affairs. He is also the pastor of Our Lady of Lourdes Parish in Indianapolis.) †*

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

# The Sunday Readings

Sunday, October 1, 2023

- Ezekiel 18:25-28
- Philippians 2:1-11
- Matthew 21:28-32

The Book of Ezekiel provides the first reading for Mass this weekend. Pivotal in Jewish history was the time spent by



Hebrew captives and their descendants in Babylon, the capital of the then powerful Babylonian Empire. This empire conquered the promised land, ending the two Hebrew independent kingdoms. Many

survivors were taken to Babylon.

The exile, as the Hebrews came to call it, took place six centuries before Christ. It was a heartbreaking time. The Hebrews were far from their homeland. The exile seemed as if it would last forever. Indeed, it lasted for four generations. Many Jews likely fell away from the traditional religion of their ancestors.

They were like people in any other time. Religion seemed for many to have failed. God had failed them.

The prophet Ezekiel wrote during this time. He responded to the fury and despair of the people. The prophet turned the tables by confronting the people with their own sinfulness. Where was their devotion to God? How faithful had they been in being God's people? No one could realistically argue that there had been no sin. Who deserted whom?

St. Paul's Epistle to the Philippians is the source of the second reading.

Many early Christians were Jews, in practice or at least by birth. Many Jews, such as Paul himself, had been pious in their religion, determined in Judaism. Many other early Christians were from pagan backgrounds. In many Christian communities, people from both these traditions lived side by side.

Such was the case in Philippi. Jewish symbols and references appear in the letter, but the city in no sense was Jewish. Jews were there, but Philippi was thoroughly pagan, an important military base in the Roman Empire, situated in what now is Greece.

Considering that Christians were a minority, Paul had to reinforce their

commitment to the Lord and challenge them to withstand paganism.

Paul magnificently proclaims Christ, the Lord, the Savior. This weekend's reading is an example. Scholars think that this passage may have been an ancient hymn, sung by early Christians when they met for the Eucharist.

St. Matthew's Gospel furnishes the third reading. It recalls an encounter between Jesus, priests and elders. Since religion was everyone's favorite topic at the time, even priests and persons learned in Judaism were interested in what Jesus said.

God is the father in the parable. The vineyard represents the people of Israel, God's own, God's chosen, borrowing a well-known image from the prophets. Scholars suggest several possibilities regarding the sons, but one suggestion is that the first son represents Israel, the other son represents gentiles and sinners.

The second son, not the heir, is true to God. Gentiles and sinners, represented by the second son, can hope for salvation. No one is beyond God's love. Every sinner can repent.

## Reflection

The readings this weekend very much follow the stream of readings heard during the weekends of late summer and now early fall. The Church is calling us to genuine discipleship.

We hear this call, realizing that we are sinners. Our sin shames us, cunningly convincing us that we are strangers in God's kingdom. We feel overwhelmed, trapped by our weakness created by our deliberate estrangement from God.

Anyone can repent. Our voluntary sinfulness has crippled us, but it cannot be allowed to remove from us hope in the power of God's mercy.

The answer is simple. Turn to God. Ask for forgiveness. God will help us. Christian history is glorious in its stories of repentance and forgiveness.

If we are as contrite as the second son in Matthew's story, as wholehearted in our love for Jesus as is shown in the hymn in Philippians, we personally can write another chapter in that history. †

## Daily Readings

### Monday, October 2

The Holy Guardian Angels  
Zechariah 8:1-8  
Psalm 102:2, 16-23  
Matthew 18:1-5, 10

### Tuesday, October 3

Zechariah 8:20-23  
Psalm 87:1-7  
Luke 9:51-56

### Wednesday, October 4

St. Francis of Assisi  
Nehemiah 2:1-8  
Psalm 137:1-6  
Luke 9:57-62

### Thursday, October 5

St. Faustina Kowalska, virgin  
Blessed Francis Xavier Seelos, priest  
Nehemiah 8:1-4a, 5-6, 7b-12  
Psalm 19:8-11  
Luke 10:1-12

### Friday, October 6

St. Bruno, priest  
Blessed Marie Rose Durocher, virgin  
Baruch 1:15-22  
Psalm 79:1-5, 8-9  
Luke 10:13-16

### Saturday, October 7

Our Lady of the Rosary  
Baruch 4:5-12, 27-29  
Psalm 69:33-37  
Luke 10:17-24

### Sunday, October 8

Twenty-seventh Sunday in Ordinary Time  
Isaiah 5:1-7  
Psalm 80:9, 12-16, 19-20  
Philippians 4:6-9  
Matthew 21:33-43

## Question Corner/Jenna Marie Cooper

### Church teaching against lying is nuanced and involves important distinctions

Q Is it always wrong in every case to lie? What about the so-called "little white lie?" I'm thinking of situations



where you tell a person something you know is false to spare their feelings, when they're likely never going to know the truth anyway.

A Our Catholic faith teaches us that lying is an offense against the eighth commandment and is, in principle, always wrong. As the *Catechism of the Catholic Church* states: "By its very nature, lying is to be condemned. It is a profanation of speech, whereas the purpose of speech is to communicate known truth to others. The deliberate intention of leading a neighbor into error by saying things contrary to the truth constitutes a failure in justice and charity" (#2485).

However, as your question suggests, there are some nuances to consider. For one thing, a lie might be mortally or venially sinful depending on

the objective importance of the truth being obscured and on the seriousness of the potential harms that might come about because of the lie. A quick fib about eating the last piece of cake is obviously not on the same level as a lie in a business transaction that causes a family to lose their entire savings.

It also might be useful to consider what a lie technically is. As the catechism, referencing St. Augustine, puts it: "A lie consists in speaking a falsehood with the intention of deceiving" (#2482). This means that not every untrue statement is a lie.

To give

some examples, acting and some jokes involve saying things that aren't true, but untruths uttered by an actor in a play or as part of the set-up for a clear punchline aren't intended to deceive and typically aren't misleading in actual fact. Likewise, inaccurate statements that come about from an honest mistake also are not lies, because there was no intention in such statements to distort the truth.

The catechism further specifies that: "To lie is to speak or act against the truth in order to lead into error someone who has the right to know the truth" (#2483).

It should be noted that not everyone has the right to know the truth about every situation. In most cases, it is not at all sinful to give an intentionally vague answer to a question that isn't the proper business of the one asking. For example, if a nosy co-worker asks about a recent doctor's appointment you had, you have no obligation to share the details of your medical condition. "I'm fine, thanks," and a fast change of subject is morally licit.

Similarly, since we live in society and must be sensitive to the feelings of others, we don't always need to be brutally honest and outspoken in all our thoughts and opinions. So, it's fine—and even at times required by charity—to answer certain questions with diplomacy and tact, as long as we're not saying anything radically untrue in doing so.

With "little white lies," I think a lot depends on the specific context, and whether the "white lie" involves stating a literal untruth. Refraining from telling sick people that they look terrible is not a lie, because staying silent in a scenario where you had no need or obligation to comment is not inherently untruthful. Saying a bride is beautiful on her wedding day—even if you secretly think she's rather average-looking—is also not really a lie, since beauty is in the eye of the beholder and can encompass elements beyond physical appearance.

Personally, I'm against telling white lies that are clear-cut falsehoods, even if they only concern trivial matters. Beyond the question of whether this is a sin, telling even small lies can cause people to lose their trust in us over time.

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

## My Journey to God When This Day is Done

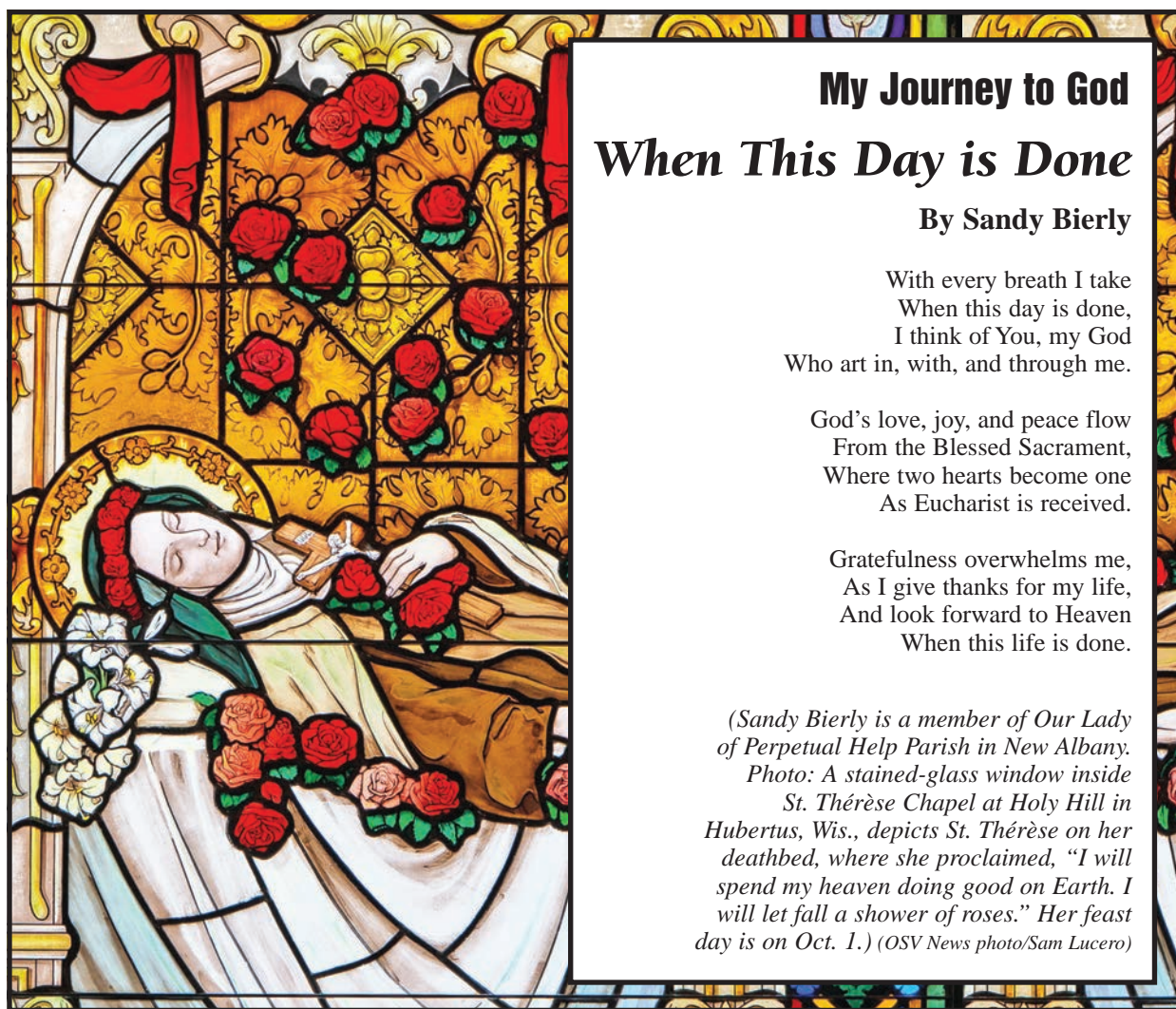
By Sandy Bierly

With every breath I take  
When this day is done,  
I think of You, my God  
Who art in, with, and through me.

God's love, joy, and peace flow  
From the Blessed Sacrament,  
Where two hearts become one  
As Eucharist is received.

Gratefulness overwhelms me,  
As I give thanks for my life,  
And look forward to Heaven  
When this life is done.

(Sandy Bierly is a member of Our Lady of Perpetual Help Parish in New Albany. Photo: A stained-glass window inside St. Thérèse Chapel at Holy Hill in Hubertus, Wis., depicts St. Thérèse on her deathbed, where she proclaimed, "I will spend my heaven doing good on Earth. I will let fall a shower of roses." Her feast day is on Oct. 1.) (OSV News photo/Sam Lucero)



# 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.

**ADDINGTON-BROOKS, Doris**, 80, St. Anne, New Castle, Sept. 7. Mother of Van Addington. Stepmother of Elizabeth Whitmer, Katie and Hobie Brooks. Sister of Christa Rohe and Waltraud Wendler. Grandmother of two. Great-grandmother of one.

**AYALA-ARGUETA, Wilman Y.**, 44, St. Anthony, Indianapolis, Sept. 2. Husband of Ofelia Rosalva Garcia. Father of Kevin and Wilman Ayala. Son of Santos Teodoto Argueta and Dina del Carmen Ayala de Godoy. Brother of Lizeth Carolina Ayala Argueta, Leyla, Ever, David and Kevin Godoy. Grandfather of four.

**BISCHOFF, Frances (Beneker)**, 90, All Saints, Dearborn County, Sept. 11. Mother of Donna Davidson, Dale, Danny, Dave, Doug and Duane Bischoff. Grandmother of 13. Great-grandmother of 12.

**BLADES, Bonita L.**, 79, All Saints, Dearborn County, Sept. 10. Wife of Mark Blades. Mother of Krista Flaugh, Nikki, Brad, Kevin and Mark Blades. Sister of Dottie Collins, Patricia Hendricks, Virginia Ramsey, Hub and Nick Martini. Grandmother of eight.

**CHESEBROUGH, Pat**, 73, Christ the King, Indianapolis, Aug. 18. Husband of Laura Chesebrough. Father of K.C. Hebreard, Courtney Whistler, Pat and Sean Chesebrough. Brother of Mike Chesebrough. Grandfather of 10.

**EAGLIN, Cathleen**, 73, St. Lawrence, Lawrenceburg, Sept. 10. Wife of Lonnie Eaglin. Mother of Kelly Beer, Kristy Brennan and Angie Buckley. Sister of Nancy Drew and Margie Neary. Grandmother of four.

**EVANS, David E.**, 80, St. Vincent de Paul, Shelby County, Sept. 7. Father of Lisa McDonald, Jean Stevens, Katherine, Jeremy and Joshua Evans. Brother of Clare Evans. Grandfather of 12. Great-grandfather of five.

**FREY, Paul**, 91, Christ the King, Indianapolis, July 16. Brother of Rita Owens. Uncle of several.

**GLOSSER, Beverly K.**, 81, St. Charles Borromeo, Bloomington, Aug. 28. Mother of Rachel Garrett, Andrea McConnell, Alicia, Beth, Chris, Eric and Jeff Wilbur. Grandmother of seven. Great-grandmother of five.

**HARTMAN, Maurice L.**, 90, St. Nicholas, Ripley County, Sept. 10. Husband of Mary Ann Hartman. Father of Marcia Parcell, Marlene Rieble, Malcolm, Manuel, Mark, Marvin, Matthias and Max Hartman. Brother of Rita Eckstein, Ellen Kirschner, Allen, Harold, Michael and Robert Hartman. Grandfather of 22. Great-grandfather of 17.

**KUNKLER, Rita M.**, 88, St. Meinrad, St. Meinrad, Aug. 18. Mother of Caroline Mullis. Sister of Marlene Kunkler, Bertie Lehman, Phyllis Perkins, Teresa, Albert, Bob and Henry Jasper. Grandmother of two. Great-grandmother of three.

**KYNCH, Edward R.**, 86, St. Lawrence, Indianapolis, Aug. 27. Father of Kathryn Dapper, Carol Stephens and Christine Ugo. Brother of Walter Kynch. Grandfather of eight. Great-grandfather of four.

**LAUGHLIN, Iris V.**, 8, St. Charles Borromeo, Bloomington, Sept. 1. Daughter of John and Susan Laughlin. Sister of Lucy and Johnny Laughlin. Granddaughter of Diana Hall, Jane Lucas and Jim Laughlin.

**LOGAN, Timothy**, 74, St. Michael the Archangel, Indianapolis, Sept. 5. Husband of Rita Logan. Father of Christopher, Ken, Michael, Rian and Shawn Logan. Brother of Nancy Harrison, Amy Israel and John Logan. Grandfather of 14. Great-grandfather of six.

**MARCUM, Ann**, 82, St. Elizabeth Ann Seton, Richmond, Sept. 10. Mother of Donnie Marcum. Sister of Shirley Lainart. Aunt of several.

**MARIEN, Richard L.**, 86, St. Roch, Indianapolis, Sept. 2. Father of Cynthia Cheek, Deborah Layne, David and Michael Marien. Brother of Kathryn Schmidt, Edward and

John Marien. Grandfather of eight.

**MATINGLY, Elizabeth M.**, 89, St. Pius X, Indianapolis, Sept. 10. Mother of Angela Bates, Susie Heinzman, Ginny Kirschner, Catherine Meyerrose, Diana Parker, Daniel, Gerald, Jeffrey and Thomas Mattingly. Grandmother of 21. Great-grandmother of 22.

**MCGORTY, Martin P.**, 83, Our Lady of Perpetual Help, New Albany, Sept. 11. Father of Patricia Burkland, Eileen Cox, Maryann Van Minnen, Theresa Wisniewski and Michael McGorty. Brother of Richard McGorty. Grandfather of 15. Great-grandfather of seven.

**MORAN, David E.**, 87, Holy Spirit, Indianapolis, Sept. 6. Father of Carol Falvy, Patricia Gibson, Kathryn Pille, Jeanine Stanley, Susan Weber and Lawrence Moran. Brother of Patricia Carter. Grandfather of 12. Great-grandfather of eight.

**MURPHY, Andrew M.**, 45, St. Louis, Batesville, July 13. Husband of Brooke Murphy. Father of Kerrigan and Andrew Murphy II. Son of Patrick and Cindy Murphy. Brother of Erin Reed and Anne Smith.

**PHILLIPS, Rex**, 64, St. Mary-of-the-Knobs, Floyd County, Sept. 7. Husband of Patricia Phillips. Father of Amanda and Jessica Phillips. Brother of Nancy Voigner. Grandfather of one.

**PLOEGER, William B.**, 90, St. Catherine of Siena, Decatur County, Sept. 13. Brother of Betty Lecher, Jeanie Sexton and Ronald Ploeger. Uncle and great-uncle of several.

**POWERS, Kay**, 81, St. Roch, Indianapolis, Sept. 6. Mother of Sherri O'Keefe and Julie Spaeth. Sister of Norma Aldrich, Maggie Hancock, Theresa Sauter, Joe, Steve and Tom Dalton. Grandmother of seven.

**ROELL, Floyd A.**, 72, St. Louis, Batesville, Sept. 2. Husband of Marta Roell. Father of Megan and Jason Roell. Brother of Donnie and Marvin Roell. Grandfather of two.

**SARBER, Robert F.**, 88, St. Martin of Tours, Martinsville, Aug. 29. Husband of Carole Sarber. Father of Jennifer Dye, Judy Ray, Robertta Scott, Angie, Cathy, David and Terry Sarber. Brother of Norma Brown, Karen Love and John Sarber. Grandfather of 16. Great-grandfather of 28.

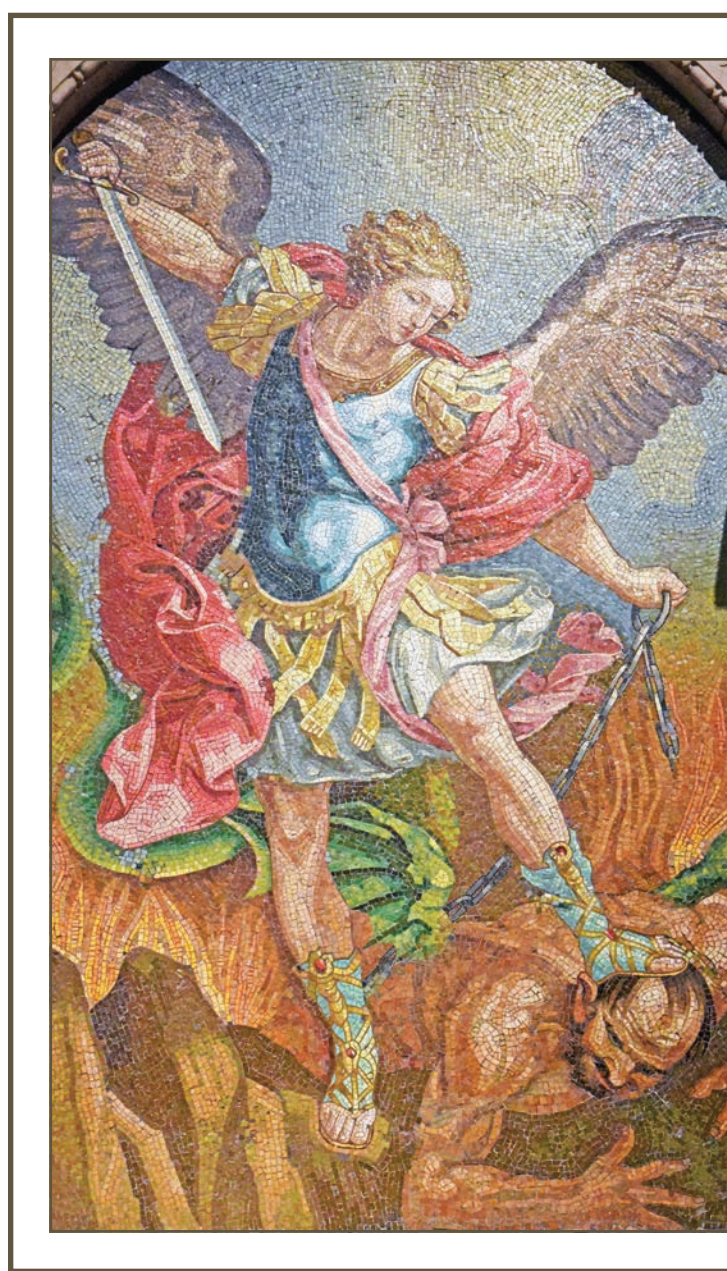
**SERCER, Christopher M.**, 63, St. Malachy, Brownsburg, Aug. 16. Father of Cory and Matthew Sercer. Brother of Kimberly Buchanan, Valerie Jones and Mike Sercer. Grandfather of two.

**STENGER, Jerome**, 93, All Saints, Dearborn County, Sept. 9. Father of Terri Gardner, Lynn Hertel and Jerry Stenger. Brother of Joan Oesterling. Grandfather of eight. Great-grandfather of four.

**TETRICK, Kenneth**, 86, St. Roch, Indianapolis, Sept. 3. Father of Carolyn Reed and Christopher Tetric. Brother of Myra Metzger, Gail, Gladys, Roberta and Lee Tetric. Grandfather of five. Great-grandfather of two.

**THEISING, Michael A.**, 70, St. Pius X, Indianapolis, Sept. 10. Father of Heather Douglas. Brother of Marc Theising. Grandfather of two.

**THOMSON, Norma A. (Arce)**, 68, St. Mary, New Albany, Aug. 30. Mother of



## St. Michael, defend us in battle

A mosaic of St. Michael the Archangel is seen on Aug. 18 in St. Joan of Arc Church in Indianapolis. The feast of the archangels St. Michael, St. Gabriel and St. Raphael is on Sept. 29. (Photo by Sean Gallagher)

Karina Thomson, Yesica, Alberto, Gilberto and Tomas Espinoza. Sister of Martha, Rebeca and Rosa Arce and Nora and Inocencio Corrales.

Grandmother of 10. Great-grandmother of four.

**WILLIAMS, Mary K. (Goodwin)**, 81, Mary, Queen of Peace, Danville, Aug. 17. Wife of Donald Williams.

Mother of Anne Kochell, John and Scott Williams. Sister of Matthew, Roger and Thomas Goodwin. Grandmother of five. Great-grandmother of three. †

## Providence Sister Linda Kaliker served in education, social services in Indiana

Providence Sister Linda Kaliker (previously Sister Marie Theodore), a member of the Sisters of Providence of Saint Mary-of-the-Woods in St. Mary-of-the-Woods, died on Aug. 24 at Mother Theodore Hall on the campus of her religious community's motherhouse. She was 82.

The Mass of Christian Burial was celebrated on Sept. 2 at the Church of the Immaculate Conception at the motherhouse in St. Mary-of-the-Woods. Burial followed at the sisters' cemetery.

Sister Linda was born on Nov. 4, 1940, in Fort Wayne, Ind. She entered the Sisters of Providence on Jan. 6, 1958, and professed final vows on Aug. 15, 1965.

Sister Linda earned a bachelor's degree in education at Saint Mary-of-the-Woods College and a master's degree in elementary education at Indiana University in Bloomington.

During her 65 years as a member of the

Sisters of Providence, Sister Linda ministered for 20 years in Catholic schools in Illinois and Indiana. She later served in social services in Illinois and Fort Wayne. In 1995, she returned to the motherhouse where she ministered for 12 years at The Gift Shop at Providence Center. Poor health led to Sister Linda's early retirement from active ministry. Beginning in 2008, she dedicated herself entirely to prayer.

In the archdiocese, Sister Linda served in Indianapolis at the former St. Ann School from 1960-62 and at Holy Spirit School from 1974-81.

She is survived by two sisters, Karen Wyss of Fort Wayne and Kathy Delamarter of Flower Mound, Texas.

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

## Providence Sister Celeste Tsai served as library director for 34 years in Taiwan

Providence Sister Celeste Tsai, a member of the Sisters of Providence of Saint Mary-of-the-Woods in St. Mary-of-the-Woods, died on Aug. 26 at Taishan, New Taipei City, Taiwan. She was 80.

The Mass of Christian Burial was celebrated on Sept. 9 at Our Lady of Providence Chapel at Shalu, Taichung, Taiwan. Burial followed at Tunghai Cemetery in Taichung, Taiwan. A memorial Mass for Sister Celeste will be celebrated at 11 a.m. on Oct. 5 at the Church of the Immaculate Conception on the motherhouse campus.

Sister Celeste was born on May 29, 1943, in Tainan Hsien, Taiwan. She entered the Sisters of Providence on Aug. 30, 1967, and professed final vows on Sept. 28, 1980.

Sister Celeste earned a bachelor's degree in English at Providence College in Taichung, Taiwan, and a master's degree in Asian Studies at Seton Hall University in South Orange, N.J.

During her 56 years as a member of the Sisters of Providence, Sister Celeste ministered for 34 years as director of the Luking Library at Providence University in Taichung, Taiwan. After retiring, she ministered as a translator for her religious community and a consultant for Providence University. Sister Celeste dedicated herself entirely to prayer beginning in 2022.

In the archdiocese, Sister Celeste served as an instructor at Saint Mary-of-the-Woods College from 1979-80.

She is survived by four sisters: Gretchen Montemayor of Walnut, Calif; Ying Tsai of New York; Theresa Tsai of Tainan, Taiwan; and Merry Tsai of Taipei, Taiwan; and a brother, Yi-ch'ang Tsai of Tainan, Taiwan.

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

### Online Lay Ministry Formation

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

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

For more information, please log on to [www.archindy.org/layministry](http://www.archindy.org/layministry)



### REPORT SEXUAL MISCONDUCT NOW

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

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

Investing with Faith/Jim Maslar

# Perpetual endowments give us the chance to build our ‘cathedrals’

Whether Catholic or not, almost everyone who travels to Europe visits a cathedral.

Before the 2019 fire forced its closure, Notre Dame Cathedral in Paris drew 12-14 million visitors every year. That’s an astonishing number, especially since the population of France’s capital city is slightly more than 2 million. But even more amazing is that Notre Dame is only one of more than 600 spectacular churches still dotting the continental landscape. Some have been standing as a public witness to Christian faith for more than 1,000 years.

Of course, extraordinary places like Chartres, St. Peter’s, Westminster Abbey and *Sagrada Familia* don’t suddenly appear out of nowhere. Our spiritual ancestors made a substantial commitment to build cathedrals around the world that would glorify God and nourish the faith of generations to come. Those who began these ambitious projects did so with little expectation of living long enough to see them completed. Most took at

least 50 years; many rose through the centuries.

Construction required highly skilled workers and engineers, and the expense was astronomical. Donations of sums large and small—as well as in-kind contributions—were pooled together. The beautiful structures we enjoy as an inheritance are a testament to what generations of people collectively investing their resources can accomplish. They created a lasting spiritual legacy that has touched the lives and souls of millions.

Today, there are other kinds of “cathedrals” to be built, and I believe our generation has a unique opportunity to do just that. What could our lasting mark of stewardship in this world be that glorifies God and nourishes the faith of the generations to come?

Might I humbly suggest that endowments can be the financial “cathedrals” of our time, capable of helping to sustain the works of our Church for decades and centuries to come, witnessing to the faith and sacrifice of our current generation *in perpetuity*?

And we are living at a unique moment for this, indeed. During the next 15-20 years, we will witness the largest transfer of wealth in human history from

the older generations (“silent” and “baby boomers”) to those below (estimated to be \$40-70 trillion).

Our stewardship, therefore, has an unprecedented opportunity to put the mission of the Church on a firmer financial foundation than ever before. I admit that I’m biased, but I’m hard-pressed to think of a more lasting way to do this than by building up the endowments that support our favorite Catholic parishes, schools and ministries.

Endowments by nature are built to last and impact our Church and all those we serve across generations. They compound and grow steadily over time, providing financial support to the ministries they are tied to year after year. Thus, my gift to an endowment now or through my estate (say, a provision in my will or naming one as a beneficiary of a retirement, brokerage or bank account) will, in a very real way, redound and grow across time.

I am certain that there was a medieval mason from a small French village somewhere, driven by his Catholic faith and love of God, who spent most of his life carving a small portion of Chartres Cathedral’s stone facade, giving what he could.

More than 800 years later, as I stood

in awe before it on a college trip, my soul was touched and lifted, nourished and humbled, feeling a uniquely deep connection to my spiritual ancestors and Catholic faith. His quiet offering impacted me all these generations later. Perhaps I can do something similar with my resources. Perhaps we can do something similar with *our* resources. What will our generation’s “cathedrals” be?

If contributing to one of the 580 existing endowments that support our 126 parishes, 67 schools and more than a dozen archdiocesan agencies might be of interest as you consider your legacy, please let us know. We are here to help and serve you and the good works of our Church. Contact us at 317-236-1482 or [ccf@archindy.org](mailto:ccf@archindy.org).

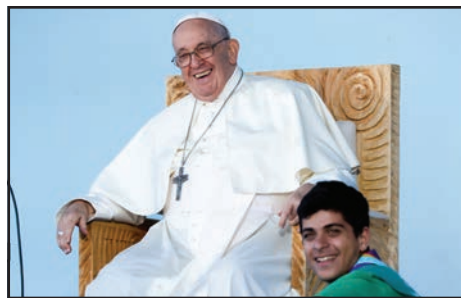
*(Jim Maslar is a Catholic philanthropic advisor for the archdiocese’s Catholic Community Foundation. Tax or legal information provided herein is not intended as tax or legal advice. Always consult with your legal, tax or financial advisors before implementing any gift plan. To learn more about charitable gift annuities that support the mission of Christ in the Archdiocese of Indianapolis, e-mail [ccf@archindy.org](mailto:ccf@archindy.org), or call 317-236-1482.) †*



# Pope Francis’ choices for next WYD celebrations are focused on hope

VATICAN CITY (CNS)—As Catholic young people around the world prepare for the Holy Year 2025, Pope Francis has asked them to focus on hope.

Before the Jubilee of Young People, which will be part of the Holy Year celebration, and the next international



Pope Francis smiles during the World Youth Day welcome ceremony at Eduardo VII Park in Lisbon, Portugal, on Aug. 3. (CNS photo/Lola Gomez)

celebration of World Youth Day in 2026 in Seoul, South Korea, dioceses around the world are to celebrate World Youth Day on a local level on the feast of Christ the King.

The Dicastery for Laity, the Family and Life announced on Sept. 26 that Pope Francis had chosen as the theme for the upcoming Nov. 26 celebration “Rejoicing in hope” (Rom 12:12).

And for World Youth Day on the local level on Nov. 24, 2024, he chose: “Those who hope in the Lord will run and not be weary,” drawing from the Lord’s promise in Isaiah 40:31.

The theme for the jubilee year itself is “Pilgrims of Hope.”

Announcing the themes, the dicastery quoted the Second Vatican Council’s “Pastoral Constitution on the Church in the Modern World,” which said, “The

joys and the hopes, the griefs and the anxieties of the men and women of today, especially those who are poor or in any way afflicted, these are the joys and hopes, the griefs and anxieties of the followers of Christ.

“Now as then, in today’s difficult times, the Church wishes to rekindle hope in the world,” the dicastery said. “To

do this, she relies especially on young people, who are the leading figures of history and ‘missionaries of joy.’

“With the themes of the two forthcoming World Youth Days, [Pope Francis] now invites young people to deepen their understanding of Christian hope and to witness joyfully that Christ is alive,” the dicastery said. †

## Employment

### Archdiocese of Indianapolis Maintenance Technicians

The Archdiocese of Indianapolis is seeking to hire part-time and full-time maintenance technicians.

The person hired for this job will work as a member of the Catholic Center Staff. This person may be asked to do maintenance at any one of our associated properties in Indianapolis. The part-time position can have flexible hours. The full-time position can be either a four day or five day a week position totaling forty hours a week.

The major responsibility of the person in this position is to keep the Archdiocese’ buildings and property in good working condition. Knowledge in the areas of: Mechanical, electrical, HVAC, plumbing, carpentry, and painting is a plus.

The person in this job will need to be an independent thinker.

- This person is responsible for the security of the buildings where they work.
- Good communications are required to prevent scheduling conflicts and insure access to work.
- A candidate for the position needs to have had some prior building maintenance experience.
- This person must have a GED.
- A valid work visa, green card or US passport is required.
- A valid driver’s license is a plus.

If you are interested, please contact Daniel Herbertz at [dherbertz@archindy.org](mailto:dherbertz@archindy.org).

## Employment

### Archdiocese of Indianapolis Construction and Remodel Project Coordinator

The Archdiocese of Indianapolis is seeking a full-time Construction and Remodel Project Coordinator in downtown Indianapolis. This is an office position with the goal of training into a future parish site inspection capability. This job is a full time position. Monday – Thursday.

This position will be utilized to supplement the Staff of the office of Property Management. This position will report to the Director of the Office of Property Management. This position will be responsible for organizing, coordinating, scheduling, and tracking budgets on projects they are assigned.

This candidate must be capable of good written and verbal communications with Pastors, parish representatives, architects, engineers, contractors, and archdiocesan officials. The goal is to complete projects; remedy construction issues; and develop networks to create healthy long-term relationships. This is a great opportunity for a person who is on a construction or property management career path and needs to see every building issue that might occur.

**Requirements:** high school diploma; enrolled in school/ have completed some level of higher education /career advancement training related to building construction/ property management.

**Benefits:** Professional Development Opportunities; Comprehensive Health Plan; Employer-Contributed HSA for plan participants; FSA and Dependent Care FSA; Dental Insurance; Paid Vacation, Sick, and Personal Days; Life and Disability Insurance; and 403(b) matching.

Please contact: [dherbertz@archindy.org](mailto:dherbertz@archindy.org) if interested.

## Classified Directory

### Construction

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For advertising rates call (317) 236-1585.

# TEENS

continued from page 3

them feel worse,” yet they felt “unable to stop themselves” from logging on.

Being “unable to stop” is true regardless of gender. Teens ages 13-18 spend an average of nine hours on their phones per day—not including use for homework—according to a 2021 study by Common Sense Media.

Part of the inability to put the phone down is that age group’s use of social media as an indication of acceptance, says Griswold.

“One of the main tasks as teens is to stand out, to figure out ‘who am I compared to everyone else,’ trying to fit in and be accepted by a group of people,” he explains.

But there is another, more scientific factor affecting teens’ excessive use of smartphones, Griswold adds.

“Phones are more like slot machines than a place for information,” he says. “They trigger a dopamine response that makes you want more, and teens are extra sensitive to dopamine.”

The negative impact on teens of all this screen time—particularly using social media—is pervasive. Griswold

lists dangers like “exposure to hurtful people, cyberbullying, porn, the stress of always being on, always in contact, the fear of missing out—FOMO.”

And by staying up too late “connecting with friends,” teens are “not getting

homework done, not getting enough sleep so they’re tired and can’t regulate their emotions as well,” he adds.

Buxton says social media use “is a major factor in mental health issues in the students I see.

“The comparison to others causes a lot of self-esteem issues,” she says, and information overload “causes a lot more feelings of confusion, pressure and stress.

“There are other factors too, of course, and the ‘nature versus environment’ debate is still active in regards to mental health.”

## Untangling the pieces

Regardless of the cause for teen anxiety, stress and depression, counseling can help.

“Imagine a ball of yarn tangled with many different colors. These are your thoughts and feelings all tangled together,” Weaver says in explaining the benefits of teen counseling. “Sometimes it can be really hard to tease through each piece by yourself. Without tools, these strings can stay tangled or stuck in place.

“A therapist is there to help you look at each piece of yarn separately and untangle them to make more sense.”

As stress and anxiety levels rise, symptoms such as “isolation, trouble sleeping, being tired, grades decreasing, physical pains can all be indicators of a mental health issue,” says Buxton.

In the case of physical symptoms, she advises first taking the teen to a doctor to rule out any physical problem, like Maria



On a window outside the Unified Media Center at Cathedral High School in Indianapolis, members of the school’s Empowering Healthy Minds Club stick Post-it notes for affirmation and encouragement. (Submitted photo)

and her husband did for Isabelle.

For behavioral symptoms, Griswold offers adults three tests to determine if a teen needs help: intensity, duration and the teen’s normal character.

For intensity, he says, consider if the teen’s emotions “are larger than what would normally fit into a response, like if you take away their phone and they react violently and start throwing things.”

Similarly, note how the behavior “fits with the typical character of the child,” says Griswold. “If the child was irritable growing up or short-tempered, is [their current behavior] just part of their character?”

If it’s a large, drastic change from who they are, they might need help.”

Finally, he says, consider how long the behavior has lasted.

“Depending on the emotion, if it lasts more than one to six months” it could be time to “consider if this is a growing pain or if it’s time to seek help,” says Griswold.

He recommends parents ask their struggling teen open-ended questions like, “What changes have you noticed in yourself?” and ask if they’d like help.

“You can say, ‘Let’s try one or two [counseling] sessions and see what you think,’” he suggests.

For non-parents who notice a teen struggling, Griswold recommends they talk to the parents “about the changes they’ve noticed and the impact it’s having. Come from a place of concern to soften that topic, like, ‘I’m seeing a big struggle your child is going through.’”

One point all three specialists emphasize is the importance of taking action at any sign or mention of suicide or self-harm.

“If you see harm, it doesn’t matter if they want help or not—they need help,” says Griswold.

Buxton adds that if an adolescent tries to take his or her life or mentions thoughts of doing so, “That always needs to be taken seriously. They might say, ‘I was just joking’ or ‘I didn’t mean it,’ but it still needs to be taken seriously because there might be something else going on.

“When it’s not talked about is when problems persist and become more complicated.”

## ‘Integration of the whole person’

If the teen is open, incorporating faith into counseling “can bring a sense of purpose,” says Griswold, who holds a master’s degree in counseling from Franciscan University of Steubenville with an emphasis on Catholic/Christian counseling.

“It can help them understand their value and worth, and a lot of them are asking about their value and worth. Faith gives an answer to that.”

And drawing upon the Catholic faith in particular can help counselors assist their clients—teen or otherwise, he adds.

“Our faith helps [counselors] really understand the integration of the whole person—not just work on symptom reduction. It offers an understanding of how emotions, intellect, heart, soul, mind and body work together.”

Weaver says if a student desires, faith is woven into her sessions, “whether that means encouraging, praying, going to Mass or just using the time to reflect. That helps in many ways.”

The counseling team at Roncalli offers prayer cards and saint key chains to the students they counsel, says Buxton, “like patron saints, getting specific with what a student is dealing with. And we often offer the opportunity for a student to go to adoration during the school day if they’re having a tough time.”

## Understanding and empathy ‘can go a long way’

Isabelle did go to a few counseling sessions, says Maria. But the ultimate answer for her mental health struggle was anxiety medication.

“Her symptoms diminished with the use of the medicine,” says Maria. “Now she’s off the medication and has no symptoms.”

Still, the counseling was beneficial.

“Even though it was only a few sessions, counseling gave her some different techniques to use when she was feeling anxious,” Maria says. “The other day I overheard her tell her sister, ‘Here’s what you can do when you feel anxious.’”

Such open talk about mental health is important, says Buxton.

“Sometimes I hear people say mental health is a buzzword or that teens use that as a crutch,” she says. “That’s a harmful way to look at it.

“We’re all dealing with something. The more understanding and empathetic we can be will go a long way.”

*(Those experiencing thoughts of suicide or a mental health or substance use crisis should call or text 988 to reach the 24/7 national Suicide & Crisis Lifeline. A list of Catholic-informed counselors can also be found at [lnkiy.in/MentalHealthMinistry](https://www.inkiy.in/MentalHealthMinistry) and [lnkiy.in/CounselorList](https://www.inkiy.in/CounselorList).) †*

## Mental health resources are available in central and southern Indiana

Following is a list of mental health resources available in central and southern Indiana vetted by the archdiocese.

—A list of Catholic therapists and counselors located in central and southern Indiana, vetted by the archdiocese, can be found at [lnkiy.in/MentalHealthMinistry](https://www.inkiy.in/MentalHealthMinistry) and [lnkiy.in/CounselorList](https://www.inkiy.in/CounselorList).

—Catholic Charities Bloomington offers individual, couples, family and child counseling. Most health insurances are accepted, with a sliding fee scale available. For accessibility to all in need, this counseling is not faith-based. Call 812-332-1262 or go to [ccbin.org](https://www.ccbn.org) for more information.

—Catholic Charities Indianapolis (CCI) offers individual, couple and family counseling on a sliding fee scale

based on income. CCI also accepts a variety of private insurances as well as Medicaid. For accessibility to all in need, this counseling is not faith-based. Call 317-236-1500 and select option 2. Go to [lnkiy.in/CCICounseling](https://www.inkiy.in/CCICounseling) to complete an intake form and for a list of therapists.

—Caregiving can be stressful and isolating. Catholic Charities Indianapolis offers Caregiver Support groups at the Archbishop Edward T. O’Meara Catholic Center in Indianapolis from 1-2:30 p.m. on the third Thursday of the month, and St. Jude Parish in Indianapolis from 5:30-7 p.m. on the third Tuesday of the month. Registration is required. For more information, go to [lnkiy.in/CCICaregivers](https://www.inkiy.in/CCICaregivers), call 317-261-3378 or

e-mail [mwoodsworth@archindy.org](mailto:mwoodsworth@archindy.org).

—St. Jude Parish in Indianapolis offers a twice yearly six-week bereavement support group open to all. The next sessions start in November. For more information, contact Patti Collins at [pcollins@stjudeindy.org](mailto:pcollins@stjudeindy.org) or 317-786-4371. Many parishes offer bereavement ministry as well; call your parish office for more information.

—Patron saints: St. Dymphna, patron saint of mental health; St. Benedict Joseph Labre, patron saint of those suffering from mental illness; Our Lady of Lourdes, patroness of healing; St. Thérèse of Lisieux (the Little Flower), who suffered from depression; St. Oscar Romero, who suffered from obsessive-compulsive

disorder; St. Padre Pio, with his motto “Pray, hope, and don’t worry”; Blessed Julian of Norwich, with her motto “All shall be well, and all shall be well, and all manner of thing shall be well”; St. Teresa of Calcutta, who remained joyful and faithful during 50 years of spiritual dryness; especially for teens: St. John Paul II, who loved youths and founded World Youth Day.

—Another helpful saint is St. Jude, patron saint of hopeless causes. A relic of the arm bone of St. Jude will be available for veneration at St. Jude Church in Indianapolis from 1-10 p.m. on Oct. 5.

—More resources, including various helplines, links to videos and material for parishes are available at [lnkiy.in/MentalHealthMinistry](https://www.inkiy.in/MentalHealthMinistry). †