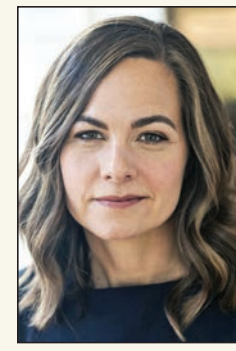




The

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Corrections Ministry

Author to discuss 'madness' of incarceration at Oct. 9 conference, pages 7 and 12.



'Bake it forward' A baker shares her recipe for adding extra helpings of joy, faith and love to the world

By John Shaughnessy

Some of her creations are simple and delicious, like the tasty chocolate chip cookies she's been making since she was 13.

Others are more elaborate and decadent, like the wedding cakes she creates or the snickerdoodle cookies that she fills with caramel cream inside.

And all of Lani Pascual's creations are part of her recipe for adding extra helpings of joy, faith and love to the world—a generously-flavored approach to life that is known as "Bake It Forward."

While Pascual didn't create the concept of Bake It Forward, the 47-year-old mother of two has embraced it as a way of spreading and sharing God's love with others through the gift of baked goods.

That includes the 50 gingerbread house kits that she and two friends—Robbie Schneider and Rebecca Simpson—made last Christmas for families in need of some extra holiday cheer.

Pascual has also donated earnings from her at-home bakery, The Stacked Cookie, to help a 13-year-old girl diagnosed with terminal cancer. The girl used the money to buy supplies to make bracelets that she sold as a fundraiser for Riley Hospital for Children in Indianapolis.

And when parents at Our Lady of the Greenwood School in Greenwood order cookies from Pascual for their child to share with their classmates on their birthday, Pascual tells the parents to make a donation to the school instead of paying her.

"I tell people that God gave me the recipes, so they're meant to do his good work," says Pascual, a member of Our Lady of the Greenwood Parish. "I really do try to use them to do good things."

See BAKING, page 8

Photo: Lani Pascual adds the finishing touches to one of her cake creations. She spreads God's love to others through the gift of baked goods. (Submitted photo)

Church needs to hear God speaking through those who are hurting, pope says

VATICAN CITY (CNS)—To listen to the Holy Spirit, members of the Church must listen to each other and especially to those who are marginalized, Pope Francis said, explaining how dioceses are to help the Church prepare for the Synod of Bishops.



Pope Francis

This means that, for example, "the poor, the homeless, young people addicted to drugs, everyone that society rejects are part of the synod"

because God says they are part of the Church, he said.

"So often the 'rejects' become the 'cornerstones' and those who are 'far off' become 'near.' The marginalized, the poor, those without hope were elected to the sacrament of Christ. This is the way the Church is," he said.

The pope spoke to members of his diocese, the Diocese of Rome, in the Paul VI audience hall on Sept. 18 as the global Church gets set to begin a "synodal journey" toward the 2023 assembly of the Synod of Bishops, discussing the theme, "For a synodal Church: communion, participation and mission."

Pope Francis is scheduled to formally open the synod process at the Vatican on Oct. 9-10, and the bishop of every diocese should open the process in his diocese on Oct. 17. The diocesan phase, which runs until April, will focus on listening to and consulting the people of God.

The pope apologized for speaking at great length, but he said that as the bishop it was important he explain how the synodal process should work and why.

Essentially, he said, it will be a period of mutual listening in which everyone—cardinals, bishops, priests, religious and laypeople—plays a leading role and "nobody can be considered a plain bit player."

See POPE, page 10

Bishops implore U.S. House members to reject abortion funding in bill's health care provisions

WASHINGTON (CNS)—Two Catholic archbishops on Sept. 17 objected to two House committees advancing portions of the \$3.5 trillion budget bill, known as the Build Back Better Act, with language that funds abortions being added to wording they support to improve access to affordable health care for all.

The funding of abortion, "the deliberate destruction of our most vulnerable brothers and sisters—those in the womb—cannot be included," said Archbishop Joseph F. Naumann of Kansas City, Kan., chairman of the U.S. Conference of Catholic Bishops' (USCCB) Committee

on Pro-Life Activities, and Archbishop Paul S. Coakley of Oklahoma City, chairman of the USCCB's Committee on

Domestic Justice and Human Development.

"Congress can, and must, turn back from including taxpayer funding of abortion, in the Build Back Better Act," they said. "We urge all members of Congress and the administration to work in good faith to advance important and

life-saving health care provisions without forcing Americans to pay for the deliberate destruction of unborn human life."

Archbishops Naumann's and Coakley's joint statement came in response to the Sept. 15 markup of the legislation

by the House Committee on Ways and Means and the House Committee on Energy and Commerce to include the abortion funding provision.

On Sept. 13, in advance of the markup, the two prelates wrote "to implore" House members "to reject provisions that would expand taxpayer funding of abortion" and include the Hyde Amendment principle "of not funding elective abortions."

In both their letter and follow-up statement, they reiterated the

See BISHOPS, page 8



Archbishop Joseph F. Naumann



Archbishop Paul S. Coakley



Migrants in Del Rio, Texas, rest near the International Bridge between Mexico and the U.S. on Sept. 16. (CNS photo/Go Nakamura, Reuters)

Biden administration reopens and expands immigration program for minors

WASHINGTON (CNS)—The Biden administration in mid-September reinitiated and expanded an immigration program aimed at reuniting some immigrant parents in the U.S. with their children left behind in Central America.

The Department of State and the Department of Homeland Security (DHS) announced on Sept. 13 that the U.S. Refugee Admissions Program is accepting new applications as part of the Central American Minors (CAM) program.

The program allows some migrant parents—and now expanded to include legal guardians—to petition to bring children from El Salvador, Guatemala and Honduras, even if some of the adults only have temporary permission or have cases pending that will later determine whether they can stay in the U.S.

Those who can petition include immigrants with lawful permanent residence, or “green card” holders, those with Temporary Protected Status, and others with a variety of cases pending in immigration court and filed before May 15, 2021, said a news release from the State Department.

“We are firmly committed to welcoming people to the United States with humanity and respect, and reuniting families. We are delivering on our promise to promote safe, orderly and humane migration from Central America through this expansion of legal pathways to seek humanitarian protection in the United States,” the statement said.

The announcement comes as undocumented minors from Central America continue to arrive at the U.S. border in increasing numbers. It seems to be part of a strategy aimed at discouraging Central Americans from sending children alone on a dangerous trek to the border, and instead filing paperwork for refuge or asylum for them from their home countries.

Days after the announcement, U.S. Customs and Border Protection (CBP) agents reported on and released a photo of a 2-year-old girl and a baby in a car seat who had been abandoned among grasses in a riverbank near Eagle Pass, Texas.

Robert Garcia, CBP chief patrol agent for the Del Rio sector in Texas,



Public Schedule of Archbishop Charles C. Thompson

September 25–October 2, 2021

<p>September 25 – 10:30 a.m. Installation of Acolytes for Permanent Deacon Candidates at SS. Peter and Paul Cathedral, Indianapolis</p> <p>September 25 – 4:30 p.m. Mass and Installation of Pastor at St. Michael Church, Charlestown</p> <p>September 26 – 2 p.m. CST Confirmation Mass for youths of St. Michael Parish, Cannelton; St. Paul Parish, Tell City; and Holy Cross Parish, St. Croix, at St. Paul Church, Tell City</p> <p>September 28 – 1 p.m. Council of Priests meeting at Archbishop Edward T. O’Meara Catholic Center, Indianapolis</p>	<p>September 29 – 6 p.m. White Mass at Our Lady of the Most Holy Rosary Church, Indianapolis</p> <p>September 30 – 8:30 a.m. Mass for students of St. Barnabas School, Indianapolis, at St. Barnabas Church</p> <p>September 30 – 10 a.m. Leadership Team meeting at Archbishop Edward T. O’Meara Catholic Center</p> <p>September 30 – 7 p.m. Confirmation Mass for youths of St. Monica Parish at SS. Peter and Paul Cathedral, Indianapolis</p> <p>October 1-2 Wedding at St Augustine Church, Lebanon, Ky.</p>
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tweeted on Sept. 14 a photo of the two children, siblings from Honduras, who seemed to be hidden among tall foliage, and an agent stepping in to extract them.

“The attention to detail our agents demonstrate while performing their duties can be the difference between life and death,” Garcia tweeted. “It is heartbreaking and frustrating to know that there are children being abandoned without remorse or concern for their lives and well-being.”

In 2017, then-President Donald J. Trump ended the CAM program to petition for minors, which was started in 2014 by then-President Barack Obama to respond to a different surge of minors at the border. Since then, however, the numbers have increased.

Statistics from CBP showed that more than 76,000 minors entered the U.S. during fiscal year 2019, the year a record was set. But fiscal year 2020, which ends on Sept. 30, will surpass that; by July 6, the latest figures available from CBP, show that entries of unaccompanied minors for fiscal year 2020 had surpassed 93,500.

The administration has been hit hard

from all political sides, including its base, criticizing the crowded conditions and the continuing detention of children under immigration custody.

During an Aug. 12 visit to Brownsville, Texas, DHS Secretary Alejandro Mayorkas addressed some of the criticism and said conditions were improving and the administration was working to implement “orderly pathways for migrants to apply for relief under our laws, without having to take the perilous journey north.”

CBP agents have been reporting increasing incidents of smugglers abandoning minors at the border, including an Aug. 26 incident involving 20 children found walking alone near a levee. The agency also has documented smugglers throwing children over the wall from the Mexico side to the U.S.

“Transnational criminal organizations continue to exploit the most vulnerable population—children from foreign countries,” said CBP El Paso Sector Chief Gloria Chavez said in a statement. “They are responsible for placing the lives of thousands of unaccompanied children at risk by manipulating their parents and later abandoning their children at the border.” †

What is that one thing in your life that brings you closer to God?

Maybe it happens for you while enjoying a special moment with your child. Or working in your garden. Or helping someone in need. Or sitting in silence during eucharistic adoration. Or while teaching, painting, running, playing music or taking a walk through nature.

Many of us have our special moments and situations when we feel closest to God, when we feel his presence more keenly, more deeply. For you, what is that *one thing* in your life that brings you closer to God—and why? What is a

favorite moment in your life when you *knew* God was there for you?

The Criterion is inviting you to share your answers, thoughts and stories concerning these questions.

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

Pope’s prayer intentions for October



• **Missionary Disciples**—We pray that every baptized person may be engaged in evangelization, available to the mission, by being witnesses of a life that has the flavor of the Gospel.

See Pope Francis’ monthly intentions at archindy.org/popesintentions.



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Respect Life Sunday Mass, Life Chain events set for Oct. 3

Criterion staff report

Archbishop Charles C. Thompson will celebrate the archdiocesan annual Respect Life Sunday Mass at SS. Peter and Paul Cathedral, 1347 N. Meridian St., in Indianapolis, at 1 p.m. on Oct. 3.

See related editorial, page 4.

During the Mass, the archdiocesan Office of Human Life and Dignity will present the Archbishop

O'Meara Respect Life Award and the Our Lady of Guadalupe Pro-Life Youth Award.

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

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

Life Chain events will also take place throughout central and southern Indiana on Oct. 3.

Life Chain events are peaceful and prayerful public witnesses of individuals standing for 60-90 minutes praying for our nation and for an end to abortion. It is a visual statement of solidarity

by the Christian community that human life is sacred from the moment of conception until natural death.

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

• **Bloomington:** 2-3:30 p.m., neighborhood parking and signs available at 16 locations along E. Third Street from College Mall Road west to College Avenue, then south on College Avenue to Planned Parenthood. Information: Carole Canfield, 812-322-5114.

• **Brazil:** 2-3 p.m., Highway 40 at Alabama Street. Information: Jeff Etling, 812-230-6365.

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

• **Columbus:** 2-3 p.m., Second Street at Washington Street. Information:



People give witness to the dignity of life along North Meridian Street in Indianapolis during the national LifeChain event on Oct. 7, 2019. (Criterion file photo by Natalie Hoefler)

Bartholomew County Right to Life: 812-350-2731.

• **Greencastle Area Life Chain:** 2:30-3:30 p.m., intersection of Washington Street and College Avenue. Information: Mary Howard, 260-417-9194.

• **Greensburg:** 2-3:30 p.m., Lincoln Street starting at Arby's. Information: Patricia Louagie, 812-614-2528.

• **Central Indiana (Indianapolis):** 2:30-3:30 p.m., Meridian Street from Michigan Street to 38th Street. Parking is available at SS. Peter and Paul Cathedral, 1347 N. Meridian St., or Knights of Columbus Mater Dei Council 437, 1305 N. Delaware St. Short-sleeve and long-sleeve T-shirts available on-site, see design, sizes and prices at centralindianalifechain.org.

• **Lawrenceburg:** 2-3 p.m., U.S. 50

between Walnut and Front streets. Information: Duane Meyer, 812-537-4853.

• **Richmond:** 2-3 p.m., S. A Street at S. 16th Street. Information: Debbie Sams, 765-969-0254.

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

• **Terre Haute Area Life Chain:** 2-3:30 p.m., 3rd Street at Wabash Avenue. Information: Contact Tom McBroom, 812-841-0060.

(For more information on how parishes, schools, families, ministries and individuals can share the Gospel of Life during Respect Life Month and throughout the year, go to www.respectlife.org/October.) †

Vatican to require vaccination proof or negative COVID-19 test

VATICAN CITY (CNS)—Visitors, tourists and employees who want to enter Vatican territory will be required, beginning on Oct. 1, to show proof of vaccination, recovery from the coronavirus or a negative COVID-19 test.

The anti-COVID ordinance, which was approved by Pope Francis and signed by Cardinal Giuseppe Bertello, president of the commission in charge of Vatican City State, was released by the Vatican press office on Sept. 20.

The only exemption in the order is for people entering Vatican territory for the sole purpose of attending a liturgical celebration; in that case, they will have access only "for the time strictly necessary" for the liturgy and if they follow the health measures already in force: mandatory masking, temperature checks and social distancing.

The ordinance did not specify whether the pope's weekly general audiences on Wednesdays or his midday recitation of the *Angelus* on Sundays would be treated like a liturgy or like entrance to the Vatican Museums, which has been requiring

proof of vaccination for admittance since early August. Even with the vaccination proof, visitors undergo a temperature check before admittance and are required to keep a mask over their nose and mouth throughout the visit.

The Vatican police, known as the *gendarme*, will be charged with checking the documentation.

The ordinance specified that it applies to all "Vatican citizens, residents of the state, personnel in service at any level in the governorate of Vatican City State and in the various organisms of the Roman Curia and the institutions tied to it, to all visitors and beneficiaries of services."

Italy requires foreign visitors to have vaccination proof and a negative COVID-19 test to enter the country. The vaccination pass or a negative test are required to enter restaurants, museums, gyms, indoor pools, cinemas, theaters and to visit patients in a hospital or nursing home.

Beginning on Oct. 15, Italy also will require the pass to fly or take long-distance trains or buses and to enter workplaces. †

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Editorial



Pope Francis answers questions from journalists aboard his flight from Bratislava, Slovakia, to Rome on Sept. 15. (CNS photo/Paul Haring)

40 Days for Life, Life Chain events help to change minds and hearts

“Abortion is more than an issue. Abortion is murder. Abortion, without hinting: whoever performs an abortion kills. ... It’s a human life, period. This human life must be respected. This principle is so clear.”

—Pope Francis during his in-flight press conference returning from Bratislava, Slovakia, on Sept. 15

This week, we began the fall 40 Days for Life campaign, which runs through Oct. 31 at hundreds of sites throughout the world, including several here in Indiana.

As in years past, the effort is an internationally coordinated 40-day campaign that aims to end abortion locally through prayer and fasting, community outreach, and a peaceful all-day vigil in front of abortion businesses.

So our Holy Father’s words during a recent in-flight press conference couldn’t come at a better time as we initiate this campaign, which will lead us into Respect Life Month in October.

To those who don’t understand the tragedy of abortion, the pope asks two questions: “Is it right, is it fair, to kill a human life to solve a problem? Scientifically, it is a human life.

“Second question: Is it right to hire a hitman to solve a problem? I said this publicly. ... When I did, I said it to [Radio] COPE, [and] I have wanted to repeat it. ... Don’t continue with strange discussions: Scientifically, it’s a human life. The textbooks teach us that. But is it right to take it out to solve a problem? This is why the Church is so strict on this issue because accepting this is kind of like accepting daily murder.”

The pope’s message is clear to those of us—not only Catholics but people of other faith traditions—who understand we are called to protect all human life, from conception to natural death. To take an innocent life, as the Holy Father said, is “accepting daily murder.”

Participating in the 40 Days for Life campaign allows us to be witnesses to this unwavering truth of protecting the unborn, which some in society—including several prominent politicians—are quick to dismiss as a “choice,” not a child.

Our faith teaches us we cannot stand idly by and let this atrocity continue.

Archbishop Charles C. Thompson will celebrate the archdiocesan annual Respect Life Sunday Mass at SS. Peter and Paul Cathedral, 1347 N. Meridian St., in Indianapolis, at 1 p.m. on Oct. 3.

Life Chain events will also take place throughout central and southern Indiana later that day, including in Indianapolis from 2:30-3:30 p.m. on Meridian Street from Michigan Street to 38th Street.

As you read on page 3 of this week’s issue of *The Criterion*, Life Chain events are peaceful and prayerful public witnesses of individuals standing and praying for our nation and for an end to abortion. It is a visual statement of solidarity by the Christian community that human life is sacred from the moment of conception until natural death.

For those interested in taking part in 40 Days for Life, the Central Indiana campaign is taking place on the public right-of-way outside of the Planned Parenthood abortion facility at 8590 Georgetown Road, in Indianapolis. To sign up to pray, go to www.40daysindy.org. For more information, contact Timothy O’Donnell at 317-372-0040 or tidsumsapere@me.com.

In Bloomington, the 40 Days for Life campaign is taking place on the public right-of-way outside of the Planned Parenthood abortion facility at 421 S. College Ave. To sign up to pray, go to www.40daysforlife.com/bloomington. For more information, contact Deacon Russell Woodard at 812-526-9460 or deaconrussw@gmail.com.

For more information or to sign up at other sites, go to www.40daysforlife.com.

As missionary disciples, our call includes assisting the least of our brothers and sisters. Is there anyone more vulnerable than an unborn child?

Since its inception in 2007, the 40 Days for Life campaign has borne much fruit. To date, 19,198 lives have been saved, 221 abortion workers have quit and 112 abortion centers have been closed. These statistics confirm our witness is changing minds and hearts.

But we cannot rest on our laurels. May we use this fall’s 40 Days for Life campaign to remind humanity that it’s a child in the mother’s womb, not a choice.

—Mike Krokos

Be Our Guest/Dr. Patrick Knerr

A Catholic scientist offers insight into morality of COVID-19 vaccines

I am writing in regard to a letter writer in the Sept. 10 issue of *The Criterion* who rejects all presently available COVID-19 vaccines due to perceived connections to abortion.

While I respect this reader’s intention to fight for the unborn, the letter contains very strong and broad condemnations of scientific research. As both a practicing pharmaceutical scientist and a practicing Catholic, I feel obligated to provide some additional information on this topic.

As has been covered previously in *The Criterion*, the controversy surrounding the currently available COVID vaccines from Pfizer/BioNTech and Moderna stems from the use of the “human embryonic kidney-293” (commonly known as HEK-293) cell line in their initial development.

HEK-293 cells were originally derived from fetal tissue, purportedly from an elective abortion in the early 1970s. However, statements by Dr. Frank Graham, who discovered this cell line at the University of Leiden in 1973, reveal that the actual source of this fetal tissue is unclear even to the original researchers; and the original researchers were not directly involved in any abortion, if there even was one.

What is known is that Graham created what is known as an “immortalized” cell line from the original fetal tissue; this means that these cells were modified to become capable of growing and dividing indefinitely.

Due to such useful properties, HEK-293 cells ultimately became ubiquitous in scientific research, especially research aimed to understand, treat, cure and prevent human diseases. Importantly, HEK-293 cells propagate themselves under laboratory conditions, so no additional fetal tissue is ever necessary in their use.

With this information in mind, I object

to the assertion in the letter that any scientists involved in the development of COVID vaccines are actively promoting abortion. These vaccines have not required any abortion to be performed at any stage of their development or production, nor is there any reason to consider doing so.

There are fields of research that do in fact require continuous sources of fetal tissue, most prominently the deeply controversial field of embryonic stem-cell research, but to lump in vaccine development or scientific research generally with this specific practice is inaccurate and unfair.

As all Catholics should, I believe abortion is intrinsically immoral and must be opposed under all circumstances. I encourage the use of cell lines not derived from fetal tissue whenever possible, and I pray a COVID vaccine is soon available without any connection—no matter how remote—to the destruction of a human life.

However, I also view the scientific and medical advances resulting from the use of HEK-293 cells, including these COVID vaccines, as a sign of God’s infinite providence in bringing about much good from (what may or may not have been) an initial evil. I freely admit that I am no theologian or ethicist, so don’t take my word for it.

Take it from Pope Francis, who has consistently called the voluntary reception of any COVID vaccine an act of charity.

I encourage anyone interested to read the article “Moral Guidance of Using COVID-19 Vaccines Developed with Human Fetal Cell Lines” by Dominican Father Nicanor Pier Giorgio Austraico of Providence College, available at www.thepublicdiscourse.com/2020/05/63752/.

May God enlighten us and our culture.

(Dr. Patrick Knerr is a member of St. Susanna Parish in Plainfield.) †

Letters to the Editor

Say ‘no’ to culture of self, dedicate yourself to others

This is just to say “Amen!” or “right on!” to Richard Doerflinger’s guest commentary in the Sept. 3 issue of *The Criterion* about being trapped in a culture of self.

Somewhere in the past 40 or 50 years, America has not only become an “all about me” culture, we have attempted to put a “Jesus approved” stamp on it to boot.

Pop Christianity in the modern age has distilled and retranslated “love thy neighbor as thyself” to “love yourself more than your neighbor” and to even “block/bar/marginalize your neighbor.”

Shortly before his untimely death, Thomas Merton was in dialogue with Buddhists. He commented that Buddhism

perhaps expressed more clearly than Christianity the futility of trying to fulfill self. Buddhism says that the idea of “self” is a learned notion, is error, and attempts to be consumed with its fulfillment are non-starters from the outset.

We only realize our best life when we dedicate ourselves to others and when we, as St. Paul said, “Empty ourselves of self” and even “die to self.”

We should listen to St. Paul. We should listen to Merton. We should listen to Buddha. We should listen to and follow Jesus.

Sonny Shanks
Corydon

Columnist’s insight needed during this time of chaos

Thanks so much for Kimberly Pohovey’s column in the Sept. 10 issue of *The Criterion*, “God never turns his back on us despite our behavior.”

It was very well written on the chaos going on in the world, and lets us know that God still loves us whether we deserve it or not.

It was concise, to the point, and meaningful to me on many levels.

Jim Holtman
Corydon

Letters Policy

Letters from readers are welcome and should be informed, relevant, well-expressed, concise, temperate in tone, courteous and respectful.

The editors reserve the right to select and edit the letters based on space limitations, pastoral sensitivity and content.

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.



Christ the Cornerstone

Christ's challenge to us about sin, love and eternal life

The Gospel of our Lord Jesus Christ is Good News, the source of our freedom and joy as Christian disciples. But it's also true that the Gospel sometimes contains what might be called "hard news," truths that force us to face things about ourselves and our world that make us uncomfortable.

The Gospel reading for the Twenty-Sixth Sunday in Ordinary Time (Mk 9:38-43, 45, 47-48) is filled with hard news. Jesus says in response to a question from the Apostle John, "Whoever causes one of these little ones who believe in me to sin, it would be better for him if a great millstone were put around his neck and he were thrown into the sea" (Mk 9:42). This is certainly hard news for those of us who fail in our responsibility to witness to Jesus' way of life and, therefore, scandalize others, especially those who are young or vulnerable.

Our Lord continues with more hard news, especially for those of us who allow our thoughts, emotions or physical temptations to lead us into sinful behavior.

"If your hand causes you to sin, cut it off. It is better for you to enter into

life maimed than with two hands to go into Gehenna, into the unquenchable fire. And if your foot causes you to sin, cut it off. It is better for you to enter into life crippled than with two feet to be thrown into Gehenna. And if your eye causes you to sin, pluck it out. Better for you to enter into the kingdom of God with one eye than with two eyes to be thrown into Gehenna, where 'their worm does not die, and the fire is not quenched' (Mk 9:43, 45, 47-48).

These sayings of Jesus are not to be taken literally, of course, but they must be taken seriously. The literary form being used is hyperbole—exaggeration for effect—a form evident in many of Jesus' teachings throughout the four Gospels. Jesus is not literally telling people to mutilate themselves in order to avoid sinning and going to hell. His purpose is to emphasize how high the stakes are when it comes to sin.

We live in a time when sin has been downplayed. Our society tells us "if it feels good, do it—as long as [we think] no one else is being hurt." In this climate, venial sins become nothing but bad habits, and mortal sins are reserved for only the most

unspeakable, socially unacceptable crimes.

Jesus shocks us out of our moral indifference and challenges us to reflect on the effect our sins have on our own lives and the lives of others. By telling us that "Whoever causes one of these little ones who believe in me to sin, it would be better for him if a great millstone were put around his neck and he were thrown into the sea" (Mk 9:42), Jesus captures our attention. And by saying, "If your hand causes you to sin, cut it off" (Mk 9:43), he challenges us to recognize the damage that our own selfishness does—greater even than losing one of our limbs.

In the second reading for this Sunday's Mass from the Letter of James, St. James also exaggerates for effect:

"Come now, you rich, weep and wail over your impending miseries. Your wealth has rotted away, your clothes have become moth-eaten, your gold and silver have corroded, and that corrosion will be a testimony against you; it will devour your flesh like a fire. You have stored up treasure for the last days. Behold, the wages you withheld

from the workers who harvested your fields are crying aloud; and the cries of the harvesters have reached the ears of the Lord of hosts. You have lived on Earth in luxury and pleasure; you have fattened your hearts for the day of slaughter. You have condemned; you have murdered the righteous one; he offers you no resistance" (Jas 5:1-6).

These prophetic words are designed to wake us up and to remind us forcefully that our treasure is not in material things but in the spiritual values that Jesus taught us in his Beatitudes, his parables and, yes, even in his "hard news." Material things, earthly pleasures, worldly fame and success are all fleeting and corruptible. What survives is the love that was demonstrated most powerfully in the death of Jesus which led to the joy of Christ's resurrection.

In the end, the hard news that confronts us in the New Testament turns out to be good news after all. Rather than spend our lives chasing after the empty promises of Satan, we have an alternative, the way of life that Jesus offers us. May we listen to him and follow his example. †



Cristo, la piedra angular

Cristo nos plantea desafíos con respecto al pecado, el amor y la vida eterna

El Evangelio de nuestro Señor Jesucristo es la Buena Nueva, fuente de nuestra libertad y alegría como discípulos cristianos. Pero también es cierto que el Evangelio contiene a veces lo que podríamos llamar "noticias severas," verdades que nos obligan a enfrentarnos a aspectos que nos incomodan, tanto de nosotros mismos como del mundo que nos rodea.

La lectura del Evangelio del vigésimo sexto domingo del tiempo ordinario (Mc 9:38-43, 45, 47-48) está llena de noticias severas. En respuesta a una pregunta del apóstol Juan, Jesús dice: "Si alguien hace pecar a uno de estos pequeños que creen en mí, más le valdría que le ataran al cuello una piedra de molino y lo arrojaran al mar" (Mc 9:42). Esta es ciertamente una noticia severa para los que fallamos en nuestra responsabilidad de dar testimonio de la forma de vida de Jesús y, por lo tanto, escandalizamos a otros, especialmente a aquellos que son jóvenes o vulnerables.

Nuestro Señor continúa con más noticias severas, especialmente para aquellos de nosotros que permitimos que nuestros pensamientos, emociones o tentaciones físicas nos lleven a un comportamiento pecaminoso.

"Si tu mano te hace pecar, córtatela. Más te vale entrar en la vida manco que ir con las dos manos al infierno, donde el fuego nunca se apaga. Y, si tu pie te hace pecar, córtatelo. Más te vale entrar en la vida cojo que ser arrojado con los dos pies al infierno. Y, si tu ojo te hace pecar, sácatelo. Más te vale entrar tuerto en el reino de Dios que ser arrojado con los dos ojos al infierno, donde su gusano no muere, y el fuego no se apaga" (Mc 9:43, 45, 47-48).

Estas amonestaciones de Jesús no se deben tomar en sentido literal, por supuesto, pero sí deben tomarse en serio. La forma literaria que se utiliza es la hipérbole (exageración para generar un efecto), una forma que resulta evidente en muchas de las enseñanzas de Jesús a lo largo de los cuatro Evangelios. Jesús no le dice a la gente que se mutila literalmente para evitar pecar e ir al infierno; su finalidad es enfatizar lo mucho que está en juego cuando se trata del pecado.

Vivimos en una época en la que se ha restado importancia al pecado. Nuestra sociedad nos dice que hagamos algo «si nos sentimos bien; siempre que [creamos] que no estamos haciendo daño a nadie más». En este clima, los pecados veniales

no son más que malos hábitos, y los mortales se reservan únicamente para los delitos más deplorables y socialmente inaceptables.

Jesús nos sacude de nuestra indiferencia moral y nos desafía a reflexionar sobre el efecto que tienen nuestros pecados en nuestra propia vida y en la de los demás. Al decirnos que "Si alguien hace pecar a uno de estos pequeños que creen en mí, más le valdría que le ataran al cuello una piedra de molino y lo arrojaran al mar" (Mc 9:42), Jesús capta nuestra atención. Y al decir: "Si tu mano te hace pecar, córtatela" (Mc 9:43), nos desafía a reconocer el daño que hace nuestro propio egoísmo, mayor incluso que perder una extremidad.

En la segunda lectura de la misa de este domingo, extraída de la Carta de Santiago, este también exagera para generar un efecto en el pueblo:

"Ahora escuchen, ustedes los ricos: ¡lloren a gritos por las calamidades que se les vienen encima! Se ha podrido su riqueza, y sus ropas están comidas por la polilla. Se han oxidado su oro y su plata. Ese óxido dará testimonio contra ustedes y consumirá como fuego sus cuerpos. Han amontonado riquezas, ¡y eso que estamos en los últimos tiempos! Oigan cómo clama

contra ustedes el salario no pagado a los obreros que les trabajaron sus campos. El clamor de esos trabajadores ha llegado a oídos del Señor Todopoderoso. Ustedes han llevado en este mundo una vida de lujo y de placer desenfrenado. Lo que han hecho es engordar para el día de la matanza. Han condenado y matado al justo sin que él les ofreciera Resistencia" (Stg 5:1-6).

Estas palabras proféticas pretenden despertarnos y recordarnos con fuerza que nuestro tesoro no está en lo material, sino en los valores espirituales que Jesús nos enseñó en sus Bienaventuranzas, en sus parábolas y, sí, incluso en sus "noticias severas." Lo material, los placeres terrenales, la fama y el éxito mundanos son efímeros y corruptibles; lo que sobrevive es el amor que se demostró con más fuerza en la muerte de Jesús y que condujo a la alegría de la resurrección de Cristo.

Al final, las noticias severas a las que nos enfrenta el Nuevo Testamento resultan ser buenas noticias. En lugar de pasarnos la vida persiguiendo las promesas vacías de Satanás, tenemos una alternativa, el camino de la vida que nos ofrece Jesús. Que lo escuchemos y sigamos su ejemplo. †

Events Calendar

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

September 24-Oct. 30

Saint Meinrad Archabbey Library Gallery, 200 Hill Dr., St. Meinrad. **“Holy Faces: Traditional Icons of Our Lord, His Mother and the Saints” iconography exhibit**, free. Information and library hours: 812-357-6401, 800-987-7311 or saintmeinrad.edu/library/library-hours.

September 27, Oct. 4

St. Therese of the Child Jesus (Little Flower) Parish Center, St. Therese Room, 4720 E. 13th St., Indianapolis. **SoulCore Rosary Workout**, 6:30-7:15 p.m., prayer and exercise, free. Information: 317-727-1167, joane632003@yahoo.com or soulcore.com.

September 28

Indianapolis Marriott Downtown, 350 West Maryland Street, Indianapolis. **Celebrate Life Dinner**, 6 p.m., benefitting Right to Life of Indianapolis, abortion survivor Gianna Jessen, speaker, \$75 per person, tables of 10 are \$750. Registration and information: www.rtlindy.org, or 317-582-1526.

Our Lady of Lourdes Church, 5333 E. Washington St., Indianapolis. **Green Mass**, 6 p.m., Father Rick Ginther, celebrant. Information: Benedictine Sister Sheila Fitzpatrick, 317-788-7581, ext. 2.

September 30

St. Michael Parish, 519 Jefferson Blvd., Greenfield. **The Parables of Jesus Bible Study**, Thursdays, 1-2:30 p.m., offered by Guadalupe Bible college graduates, bring Bible, online option available, free. Information and registration: ljdarlene@gmail.com.

September 30-Oct. 2

Our Lady of Lourdes Parish, 5333 E. Washington St., Indianapolis. **Fall Festival**, Thurs. and Fri. 5-10 p.m., Sat. 2-10 p.m., food, carnival rides, kids' games, live bands,

silent auction, health booth, free admission. Information: 317-356-7291.

October 1

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, www.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, 5:45 p.m., exposition of the Blessed Sacrament, following Mass until 9 p.m., sacrament of reconciliation available. Information: 317-750-7309, msross1@hotmail.com.

October 1-2

Holy Name of Jesus Parish, 89 N. 17th Ave., Beech Grove. **Oktoberfest**, 5 p.m.-midnight, live entertainment featuring The Woomblies and Trainwreck, German and American foods, beer garden, raffle, free admission. Information: 317-784-5454 or klengland96@hotmail.com.

October 2

St. John Paul II Parish, St. Paul Chapel, 216 Schellers Ave., Sellersburg. **First Saturday Marian Devotion**, 8 a.m. rosary, meditation, prayer; 8:30 a.m. Mass with confessions prior. Information: 812-246-3522. ext. 2.

St. Michael Church, 145 St. Michael Blvd., Brookville. **First Saturday Marian Devotional Prayer Group**, Mass, devotional prayers, rosary, 8 a.m. Information: 765-647-5462.

Clay County Courthouse lawn, 609 E. National Ave., Brazil. **Pray USA Prayer Rally**, noon, sponsored by Annunciation Parish Legion of Mary, prayers for the country. Information: tana.donnelly@fontier.com.

St. Roch Parish Center, 3602 S. Meridian St., Indianapolis. **St. Roch Class of 1961 Class Reunion Dinner**, 6 p.m.,

\$40. Information: Don Gandolf, 317-979-9300, dan.gandolf@gmail.com or Steve Taylor, 317-294-4007, taylor-stephen@att.net.

St. Joseph School, 512 Mulberry St., Corydon. **Jeep Road-ee**, 2 p.m., guided ride through south Harrison County, \$20 with pre-registration or \$30 on-site, \$10 meal ticket. Information and registration: 812-596-4310 or aluhl1987@gmail.com.

October 3

Holy Family Parish, 3027 Pearl St., Oldenburg. **Annual Parish Festival**, 11 a.m.-4 p.m., fried chicken and roast beef dinners, raffles, basket booth, crafts and more, free admission. Information: 812-934-3013 or holyfamilycheryl@gmail.com.

Fort Harrison State Park, Reddick Shelter, 6000 N. Post Rd., Indianapolis. **St. Roch Class of 1961 Class Reunion Picnic**, noon-6 p.m. Information: Don Gandolf, 317-979-9300, dan.gandolf@gmail.com or Steve Taylor, 317-294-4007, taylor-stephen@att.net.

Benedictine Conversations via GroupMe, 4 p.m. Sundays, Benedictine Sister Jill Marie Reuber, facilitator, sponsored by Sisters of St. Benedict, Ferdinand, Ind. (Diocese of Evansville). Information: vocation@thedorm.org.

Third Street and Wabash Avenue, Terre Haute. **Terre Haute Life Chain**, 2-3 p.m., park behind the Vigo County Court House. Information: Tom McBroom 812-841-0060 or mcbroom.tom@gmail.com.

St. John Paul II Parish, St. Joseph Campus, 2605 St. Joe Road W., Sellersburg. **Drive Through Chicken Dinner and Raffles**, 10:30 a.m.-3 p.m., Big Money Raffle, quilt raffle, 50/50, \$500 gift certificate to Huber's Preferred Meats, Yeti Cooler and an iPad, chicken

dinners \$12. Information: 812-246-2512.

October 5

SS. Peter and Paul Cathedral, 1347 N. Meridian St., Indianapolis. **St. Thomas More Society Red Mass and Dinner**, 5:30 p.m. Mass, Archbishop Charles C. Thompson celebrating, followed by dinner at

Archbishop Edward T. O'Meara Catholic Center, 1400 N. Meridian St., for judicial officials, attorneys, law students and guests, dinner \$35, register by Sept. 28. Information and registration: 317-236-1482 or ccf@archindy.org.

October 6

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 or 317-243-0777. †

Wedding Anniversaries

DAVID AND ANIDA CONCANNON



DAVID AND ANIDA (HASSE) CONCANNON, members of St. Pius X Parish in Indianapolis, celebrated their 55th wedding anniversary on Sept. 11.

The couple was married in St. Lawrence Church in Indianapolis on Sept. 11, 1966.

They have two children: David and Rick Concannon.

The couple also has three grandchildren. †

RICHARD AND TERESA SNYDER



RICHARD AND TERESA (NAVILLE) SNYDER, members of Our Lady of Perpetual Help Parish in New Albany, celebrated their 55th wedding anniversary on Sept. 10.

The couple was married in Our Lady of Perpetual Help Church in New Albany on Sept. 10, 1966.

They have three children: Sandy Foley, Annette Kron and Kathy Striegel.

The couple also has seven grandchildren and two great-grandchildren. † (correction)

JOE AND MILLIE STEIN



JOE AND MILLIE (VOLK) STEIN, members of St. Catherine of Siena Parish in Decatur County, celebrated their 55th wedding anniversary on Sept. 5.

The couple was married in St. John the Evangelist Church in Enochsburg, now a campus of St. Catherine of Siena Parish in Decatur County, on Sept. 5, 1966.

They have two children: Brenda Stein Simmonds and Bonnie Stein Wietlisbach.

The couple also has nine grandchildren and three great-grandchildren. †

DAVID AND ANITA OSELLA



DAVID AND ANITA (SCIOLDO) OSELLA, members of Sacred Heart Parish in Clinton, celebrated their 50th wedding anniversary on Sept. 2.

The couple was married in Sacred Heart Church in Clinton on Sept. 2, 1971.

They have three children: Analise Caes, Elizabeth Davis and Daniel Osella.

The couple also has nine grandchildren. †

DONALD AND SUSAN SCHWEGMAN



DONALD AND SUSAN (RODENBERG) SCHWEGMAN, members of St. Teresa Benedicta of the Cross Parish in Bright, celebrated their 50th wedding anniversary on Sept. 3.

The couple was married at St. Ann Church in Cincinnati on Sept. 3, 1971.

They have two children: Nicholas and Philip Schwegman.

The couple also has three grandchildren. † (correction)

Abbey Caskets to host open house, offer workshop tours on Oct. 3

Abbey Caskets, a division of Saint Meinrad Archabbey, 200 Hill Dr., in St. Meinrad, will host a public open house from 10 a.m.-3 p.m. Central Time on Oct. 3. The workshop is located along Indiana 545, just south of the Archabbey Gift Shop.

Tours of the workshop will be given, caskets and urns will be on display, and refreshments will be available.

The public is also welcome to join the monks for Mass at the Archabbey

at 9:30 a.m. Central Time, visit the Archabbey Gift Shop and attend the rosary pilgrimage at nearby Monte Cassino Shrine at 2 p.m. Central Time.

Abbey Caskets was started in 1999 to offer handmade wooden caskets and cremation urns directly to consumers.

The revenue from the business supports the work of Saint Meinrad Archabbey.

For more information, call Jenny Keller at 800-987-7380. †

Retreats and Programs

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

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

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

Author to discuss ‘madness’ of incarceration at Oct. 9 conference

By Mike Krokos

Writing has been how Dr. Christine Montross has always made sense of the world.

From a young age, the Indianapolis native enjoyed writing, which led to earning a Master of Fine Arts degree in Poetry from the University of Michigan, where her parents, maternal grandparents and great-grandparents also attended.



Dr. Christine Montross

During graduate school, the alumna of North Central High School in Indianapolis wrote poems about madness and about the ways in which the mind can derail. She then taught high school English and “worked with kids who were dealing with significant psychosocial stressors.” It was there she realized that her interest in mental health was something she should pursue more formally.

After taking night classes in chemistry, Montross enrolled in

medical school at Brown University in Providence, R.I., where she pursued a degree in psychiatry.

“That’s how my career in medicine began—I really went to medical school knowing that I wanted to be a psychiatrist,” she said. “That didn’t change when I went. . . . If anything, when I entered the anatomy lab on the first day of medical school and saw a room full of dead bodies on tables, I knew I would need writing to shepherd me through that experience!”

“The eventual result was my first book, *Body of Work: Meditations on Mortality from the Human Anatomy Lab*. And writing and medicine have been my dual careers ever since.”

Montross will be the keynote speaker during the fifth annual Corrections Ministry Conference, which will be held from 8:30 a.m.-3:30 p.m. on Oct. 9 at Roncalli High School, 3300 Prague Road, in Indianapolis.

Hamilton County Superior Court Judge William J. Hughes will also give a talk on the criminal justice system. The event will also be livestreamed. (See a related column on page 12.)

Montross’ book, *Waiting for an*

Echo: The Madness of American Incarceration, will be the focus of her talk.

For the last decade, the doctor and author has worked as an inpatient psychiatrist in a freestanding psychiatric hospital. “I work on the intensive treatment units, which are the psychiatric version of the ICU [intensive care unit],” she said.

“The patients I treat are severely and acutely mentally ill,” said Montross when discussing how the idea for the book evolved. “They are seeing visions or hearing voices, or they are paranoid, or they are actively trying to harm themselves or other people.”

“I was struck by how often my patients come into contact with police, and even serve time in jail and prison. When I talked with them about these experiences, I learned that, more often than not, the legal charges they incurred were directly linked to their symptomatology—they were shouting at their voices in a Starbucks or charging through TSA [Transportation Security Administration] with a delusional belief that they urgently needed to board a plane.”

According to Montross, “The circumstances that led to their incarceration differed very little, if at all, from the kinds of circumstances that led to hospital admissions. And so, I wanted to learn more about *why* my patients sometimes ended up in punitive environments rather than therapeutic ones, and what happened to them in those places when they did.”

In the book, Montross—who is an associate professor of Psychiatry and Human Behavior at the Warren Alpert Medical School of Brown University—discusses how mental illness is criminalized. It also focuses on how incarceration causes some mentally stable people to become psychiatrically unwell.

“Increasingly in America, we endorse prison practices that are not ‘correctional’ or rehabilitative, but that are, instead, dehumanizing and degrading. We separate people from their families and communities. We isolate men, women and even children in solitary confinement,” she said.

“We have stripped away vocational and educational programming in prisons

See AUTHOR, page 15

Greatness is measured by service, Pope Francis says during *Angelus*

VATICAN CITY (CNS)—In God’s view, human greatness is measured by how one serves or helps someone who cannot offer anything in exchange, Pope Francis said.

“If we want to follow Jesus, we must follow the path he himself traced out, the path of service. Our fidelity to the Lord depends on our willingness to serve,” the pope said before reciting the *Angelus* prayer on Sept. 19 with visitors gathered in St. Peter’s Square.

The day’s reading from the Gospel of Mark recounted how the disciples were arguing over which of them was the greatest. Jesus admonished them and insisted, “If anyone wishes to be first, he shall be the

last of all and the servant of all” (Mk (9:35).

“If you want to be first, you need to stand in line, be last and serve everyone,” the pope said.

Jesus’ teaching ran counter to what the disciples and most other people then and today think, he said. “The value of a person no longer depends on the role they have, the work they do, the money they have in the bank. No, no, no, it does not depend on this. Greatness and success in God’s eyes are measured differently: They are measured by service. Not on what someone has, but on what someone gives.

“Do you want to be first?” the pope asked. “Serve. This is the way.”

While serving another has a cost, “as our care and availability toward others grows, we become freer inside, more like Jesus,” he said. “The more we serve, the more we are aware of God’s presence, especially when we serve those who cannot give anything in return—the poor—embracing their difficulties and needs with tender compassion.”

After reciting the *Angelus*, Pope Francis offered prayers for the people in Mexico’s Hidalgo state, which experienced severe flooding from heavy rains in early September. He particularly remembered the 17 patients at a hospital in Tula who died when the flooding led to power outages, shutting down oxygen supplies. †

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BAKING

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As an afterthought, she adds with a smile, “It’s funny where God leads you.”

After all, her original plan was to try to help and heal people as a doctor, not as a baker.

Stirring up a long-simmering passion

Growing up, Pascual had the kind of intelligence that gave a certain hope to her mother who is a native of the Philippines and her father who comes from a family whose roots are in that country.

“I was like every kid who’s good at math and science coming from an Asian family—‘You should become a doctor,’” she recalls with a smile.

That expectation did lead her to become a pre-med student at Creighton University in Omaha, Neb.—a pre-med student who loved to bake chocolate chip cookies and share them with her professors.

In fact, one of her professors saw how much joy Pascual had in making and sharing her cookies that she encouraged her to consider baking as a career.

Pascual also began to have doubts about her future as a doctor when she began to fill out her medical school applications, and all she could write about her reason for pursuing that profession was, “I like to help people.”

“I didn’t have anything else,” she recalls.

Instead, she earned a master’s degree in public health at the University of Michigan. There, she spent her free time writing recipes in a journal that she had

been given as a college graduation gift—a gift from the professor who encouraged her to become a baker. She also did a lot of baking, including making fresh wheat bread to save money. The enticing smell of the homemade bread was just one of the reasons that attracted a fellow student named Andrew Rusiniak, living in the same dorm, to her.

The ingredients and directions for a new life followed. The couple married in 2002. Pascual became a research scientist and a lecturer at Indiana University Purdue University Indianapolis while Rusiniak started working as a research scientist at Eli Lilly & Co. The first of their two children, Jonah, was born in 2009—a birth that also stirred up Pascual’s long-simmering passion.

“Jonah is autistic,” she says. “I decided that of all the kids I should be teaching, it should be him. I decided I needed to leave my teaching career. I felt God was calling me to do something else. I’d always done baking, and I thought I could do that.”

Her new plan blended in a surprisingly sweet way with a part of her family’s history.

A story to savor, a blessing to cherish

It’s the story of her grandmother on her father’s side of her family—Ambrosia Delosantos.

“Her name means ‘food of the God, of the saints,’” says Pascual, whose own name translates to “Heavenly Easter.”

“My grandmother was a teacher first, too, in the Philippines. My grandfather was a farmer who was recruited to leave the Philippines and come to Hawaii in 1946 to work in the pineapple and sugar cane

fields. In Hawaii, my grandmother helped support the family with a bakery in her house. She was known for a lot of service with her bakery. She was helping families in need. When you start cooking, you learn there’s a lot of people in need.”

Pascual loves that connection with her grandmother. She loves that they share the approach of Bake It Forward.

Then there is the one special ingredient passed down through the generations of her family that brings everything together for Pascual, the one ingredient that flavors her life in such a rich, satisfying way that she becomes emotional talking about it. She has already shared the ingredient with their sons—12-year-old Jonah and 8-year-old Samuel.

“There’s something very beautiful about the Catholic faith,” she says as tears fill her eyes. “It’s the tradition of love that was given to me by my grandparents and my parents, and I want to give it to my kids. I love that my kids are in Catholic school and they want to help me with what I do.”

She then shares another story of the influence of family in her life.



Above: Faith is at the core of the family of Andrew Rusiniak and Lani Pascual as they pose for a photo with their sons Jonah and Samuel on May 2, the day when Samuel, pictured next to his mom, made his first Communion at Our Lady of the Greenwood Church in Greenwood. Below: Some of Lani’s many culinary creations. (Submitted photos)

“My mom’s parents also formed my Catholic faith and ideals,” she says. “My mom’s dad, Fernando Nang-is, was the first in his village to welcome and accept the Spanish Catholic missionaries. He was a councilman in his tribe. After his conversion, my grandfather built the first school in his village.”

For Pascual, faith and family have always been intertwined. Her faith leads her to believe that we are all part of the same family.

“The reason we’re here is to be here for each other,” she says. “When you think about the life of Jesus, it’s him being there for everybody. He was there for us in life and death. That’s the biggest lesson. The best thing we can do is to be here for each other.” †



BISHOPS

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U.S. bishops’ long-standing support and advocacy for proposals “at both the federal and state level that ensure all people will have access to affordable health care, including Medicaid expansion proposals.

“We are encouraged by several health care provisions in portions of the Build Back Better Act that will improve health care coverage for those in need,” the prelates said on Sept. 15.

These include “enhanced postpartum coverage and other investments to address the high rates of preventable maternal deaths in the United States, expanded access to in-home care for family members, support for the Children’s Health Insurance Program [CHIP], and pre-release Medicaid coverage for returning citizens,” they said.

The archbishops’ statement about health care access and abortion coverage echoed a Sept. 7 letter from five USCCB chairmen to all members of Congress and the Senate on priorities they urged the lawmakers to include in the budget measure.

The letter called on Congress to “respect the rights and dignity of every human life in health care” by making sure the final bill allows everyone “to have access to affordable and comprehensive care that promotes life and dignity,” they said.

The USCCB “insists that health care proposals in this bill, such as Medicaid expansion, be governed by the long-standing Hyde Amendment principle of not funding elective abortions. The destruction of human life through abortion is not a form of health care, and taxpayers should not be compelled to fund it,” the five committee chairs said.

“Should this bill expand taxpayer funding of abortion, the USCCB will oppose it,” they said.

Archbishops Naumann and Coakley signed the letter along with Cardinal Timothy M. Dolan of New York, Committee for Religious Liberty; Bishop Michael C. Barber of Oakland, Calif., Committee on Catholic Education; and Auxiliary Bishop Mario E. Dorsonville of Washington, Committee on Migration.

In August, House members and senators passed their respective versions of a framework, or blueprint, for the \$3.5 trillion budget measure, and now they are filling in the details.

Senate Democrats hope to pass the bill using the process of reconciliation—meaning it could be passed with a simple majority, not the 60 votes usually needed.

Other priorities the bishops outlined included creating jobs that pay “just wages”; strengthening families by making the child care tax credit permanent; ensuring “safe, decent and affordable housing”; expanding access to early childhood education; addressing greenhouse gas emissions especially as they affect poor and vulnerable communities; guaranteeing access to clean water, “a universal human right”; and preserving religious liberty for all to benefit from the bill’s provisions.

Another of the bishops’ priorities—meeting the needs of migrants and refugees—was addressed on Sept. 12 in a vote by the House Judiciary Committee to approve language that would provide a pathway to U.S. citizenship for beneficiaries of the Deferred Action for Childhood Arrivals program, known as “Dreamers.”

The citizenship provision also would cover Temporary Protected Status holders, Deferred Enforced Departure beneficiaries, and agricultural workers and other essential workers who are in the country without legal permission.

“Undoubtedly, Catholic social teaching will be implicated by many aspects of this budget reconciliation bill, but this is a welcome milestone for many families and the common good,” Bishop Dorsonville said in a Sept. 15 statement.

In urging a pathway to legalization and citizenship for migrants and refugees, the committee chairmen in their Sept. 7 letter noted their “deep concern for family unity and the obstacles facing many mixed-status families.”

Regarding jobs for the poor and vulnerable, the bishops said: “We have long held that work is fundamental to human dignity [and] consistently call for the creation of decent work at decent wages as the most effective way to build a just economy.

“Job creation should focus on just wages, include a right to organize, and resources for job training and apprenticeship programs,” they said.

The five committee chairs called climate change “a serious challenge that requires investments in mitigation and adaptation to achieve rapid decarbonization, curb other greenhouse gas emissions such as methane, and protect the most vulnerable.

“Disadvantaged and marginalized communities who suffer disproportionately from the effects of climate

change should receive priority for investments in clean energy infrastructure and climate resilience,” they said.

“Special attention must be paid to jobs and the needs of coal and fossil fuel industry workers and their families, whose livelihoods face the uncertainties of energy transitions.”

The bishops outlined provisions they said are needed to strengthen families: “We have long taught that economic and social policies as well as the organization of the work world should be continually evaluated in light of their impact on the strength and stability of family life.

“The long-range future of this nation is intimately linked with the well-being of families, for the family is the most basic form of human community.”

They urged the expanded child tax credit be made permanent and called for increasing access to in-home care for family members, strengthening child nutrition programs, ensuring quality and affordable child care options, paid sick leave, parental leave “and other forms of support for working families.”

Congress could support affordable housing, the bishops said, through “increased funding for the national Housing Trust Fund and the low-income housing tax credit” and by “significantly expanding rental assistance so it is available to more households in need.”

Lawmakers also should preserve public housing by addressing the \$70 billion repair backlog, addressing the eviction crisis, “and encouraging equal housing opportunities for all including by addressing racial disparities in homeownership,” they said.

The bishops called for expanding access to early childhood education and said this “must take into consideration the desires of parents, the unique needs of their children, and include a variety of educational opportunities, including programs provided by the faith-based community.”

They also said that Congress must preserve religious liberty by ensuring the “benefits of this legislation [are] available to all.

“To that end, Congress must avoid saddling programs and funding partnerships with obligations that exclude people and organizations who hold certain religious beliefs,” they said. “For example, recipients of funding under the bill should not be required to assent to a false understanding of gender and sexuality.”

(The full text of the bishops’ letter to House members and senators can be found online at bit.ly/2Z5quIR.) †

'An experience like none other'

Students get rare opportunity to touch relics of saints, Christ's cross

By John Shaughnessy

Sitting on the gym floor with her third-grade classmates, Aoife Bigelow listened carefully as a priest talked about relics and the opportunity the children would soon have to see them and touch them—including two wood chips from the cross of Christ, a fragment of a veil believed to have been worn by the Blessed Mother, and tiny bone chips from numerous saints.

"After a saint dies, we believe that part of the holiness of the saint remains behind in the object that belonged to the saint," said



Father Carlos Martins, C.C.

Companions of the Cross Father Carlos Martins to the students at Immaculate Heart of Mary School in Indianapolis on the morning of Sept. 2.

"Anything that belonged to a saint can be a relic. A shirt, a book the saint used, a pen. And especially the holy body of a saint. In fact, almost all of the relics that are here are a piece of the body—a tiny bone chip—of the saint. The Church does this because God likes to heal through relics."

As Aoife and the other children from kindergarten through third grade listened to Father Carlos, they could see the gym was filled with tables showcasing the more than 150 relics that Father Carlos travels the world with—relics of St. Joseph, St. John the Baptist, St. Mary Magdalene, St. Francis of Assisi and St. Teresa of Calcutta, among others.

Father Carlos told the students that many people have been healed when they have touched relics. He encouraged them to touch the relics, too, because "touch is the way by which healing comes about." Then he added, "Relics are not magical. But God is so proud of his saints that he likes to work healings in their presence."

Aoife's path through the gym led her to the relic featuring the two wood chips of Christ's cross, which was next to a picture of Christ on the cross.

After touching the relic, Aoife said, "Seeing the picture of Jesus' cross and getting to touch all the relics, it's very special."

First-grade teacher Morgan Davidson had the same feeling while seeing the children's reaction to the exposition of the relics.

"It's an experience like none other," Davidson said. "We all didn't know what to expect coming into it, but I can tell by just walking around that the kids are intrigued and excited to learn more information about the saints who either connect to them, or the saints who we've talked about at school and at church. And we're eager to learn more about each of the saints here."

That reaction to the relics is exactly what Father Carlos longs to hear.

"I want to give people an experience of the living God through the relics of his saints. Relics are part and parcel of our Catholic faith," he said. "If our Catholic faith is real, is authentic, then there's going to be evidence of its authenticity. And that's what this does. This is very much a healing ministry."

"I've witnessed thousands of healings. Cancers disappearing. People who are blind having their sight restored and so forth. But the greatest of the healings is the healing of people's faith—where they're able to connect with the Church triumphant. They have an experience of God through the sacred remains of his saints where the faith becomes tangible and real for them. It's a blessing to be part of that and to provide that opportunity and experience for people."

Father Carlos shared a longer presentation with the fourth- to eighth-grade students at Immaculate Heart of Mary School later that morning. He also made another presentation that evening to members of the parish and other Catholics from across the city.



Third-graders Harlem Moses, front, and Cora Sanders examine some of the 150 relics that were on display at Immaculate Heart of Mary School in Indianapolis on Sept. 2. (Photo by John Shaughnessy)

"This is so special and out of the ordinary," said Ute Eble, the parish's director of religious education. "It's a great time to pray for one another and draw upon the rich heritage of the Church."

Lauren Hagan smiled during the early morning session as she watched the kindergarten-through third-grade students draw near to the relics.

"We've read a lot about the saints and the things they might see today," said Hagan, a teacher's assistant in the



Wood chips from the cross of Christ drew overwhelming interest from students and parishioners during an exposition of 150 relics at Immaculate Heart of Mary School in Indianapolis on Sept. 2. (Photo by John Shaughnessy)

first grade. "This is a great opportunity. I think it will have a huge impact on their faith. I think this is a day they'll remember forever." †

Bridge over troubled waters: Papal trip tests limits of being a 'pontifex'

VATICAN CITY (CNS)—On paper, Pope Francis' apostolic visit to Hungary and Slovakia was pretty standard as papal trips go: outdoor Masses, meeting with dignitaries, visiting poor and marginalized populations and of course,



Pope Francis

answering questions from journalists aboard the papal flight.

Nevertheless, issues such as vaccine skepticism, migration, same-sex marriage, and denying Communion to Catholics who publicly support abortion attracted worldwide attention to what was believed to be a low-key trip.

The Catholic Church has not been spared the effects of the increased polarization on the issues plaguing the world, a reality Pope Francis showed he was keenly aware of in his first two speeches in Budapest.

During his meeting with Hungary's Ecumenical Council of Churches, the pope used the country's famed Széchenyi Chain Bridge, which links the eastern and western sides of Budapest along the Danube River, as a metaphor for how the Church should maneuver in an increasingly divided world.

"The bridge does not fuse those two parts together, but rather holds them together. That is how it should be with us, too," the pope told the ecumenical gathering on Sept. 12.

"A bridge unites. In this sense, it reminds us of the concept, so fundamental in Scripture, of covenant. The God of the covenant asks us not to yield to separatism or partisan interests. He does not want us to ally ourselves with some at the expense of others. Rather, he wants individuals and communities to be bridges of fellowship with all," he added.

He doubled down on the metaphor when speaking to the country's bishops, urging the Church in Hungary to "be a builder of bridges and an advocate of dialogue."

The word "pontifex" means pontiff, but it also means "bridge-builder" and, throughout his visit, Pope Francis tried to put his words into practice in the hopes of

showing that differences of opinions on hot-button issues do not preclude dialogue and engagement.

Among the many issues that put his skills to the test was his meeting with the Hungarian leadership, including Viktor Orbán, the country's outspoken prime minister who stands at odds with the pope's views on immigration.

However, while media reports leading up to the meeting envisioned a contentious tête-à-tête on immigration, the pope deflated those expectations and said the discussions revolved around common ground issues.

Specifically, the pope praised Hungary's environmental policies as well as government subsidies to encourage families to have more children.

Speaking to journalists aboard the papal flight back to Rome on Sept. 15, the pope also said he spoke mainly with Hungarian President János Áder, while Orbán and Deputy Prime Minister Zsolt Semjén occasionally "added some specifics."

"On migration, nothing, no. We didn't talk about it," he said. "It was a good climate. And it lasted quite a bit, I think 35-40 minutes."

In a Sept. 13 interview with Hungary's Kossuth Radio, Semjén said the pope "was delighted that the number of abortions dropped, while the number of marriages increased in Hungary."

He also said the pope was told that Hungary was "under attack from Brussels," the administrative center of the European Union, because of the country's family policies, which some believe are discriminatory against migrants and same-sex couples.

"His Holiness said that 'family is a father, a mother, a child, period,'" Semjén said.

Wading into another contentious issue for Catholics, that of same-sex marriage, Pope Francis attempted once again to try to steer the conversation from a "pro or con" objective to a common ground perspective.

The pope said the Catholic Church could not expand the definition of marriage to include same-sex couples because "marriage is a sacrament" and "the Church does

not have the power to change the sacraments as the Lord instituted them."

While marriage as a sacrament is exclusive to a man and woman, couples—both heterosexual and homosexual—who cannot be married in the Church and wish to live together have recourse to civil unions that protect their rights, he said.

Nevertheless, the pope also said the absolute certainty of the Church's stance does not give it or its members free license to condemn people who are in same-sex relationships.

"They are our brothers and sisters; we have to accompany them," the pope said. "Many, many people of homosexual orientation approach the sacrament of penance and approach to ask for advice from priests, and the Church helps them to move forward in their lives."

But, he added, "not with the sacrament of marriage." Pope Francis also tried to bring some perspective into the highly divisive issue of COVID-19 vaccinations.

While expressing consternation about arguments opposed to it due to humanity's "history of friendship with vaccines," the pope tried to understand why there are doubts, positing that the uncertainty of the pandemic, the broad selection of vaccines and even "the reputation of some vaccines that are not suitable or are a little more than distilled water" as the cause of skepticism.

Nevertheless, the pope said so-called vaccine "deniers" should not be met with hostility over their views. Instead, he emphasized the need "to clarify; clarify and talk serenely about this."

While divisive issues continue to shake both the unity of the world and of the universal Church, Pope Francis' visits to Hungary and Slovakia aimed to show that a bridge is only as good as the chain that holds it together.

"The bridge has yet another lesson to teach us," the pope told members of the ecumenical council. "It is supported by great chains made up of many rings. We are those rings, and each of us is essential to the chain."

"We can no longer live apart, without making an effort to know one another, prey to suspicion and conflict," he said. †

Pope shares his view on Communion debate; calls abortion ‘murder’

ABOARD THE PAPAL FLIGHT FROM SLOVAKIA (CNS)—The debate about denying Communion to politicians who support abortion must be handled in a pastoral way, not by public condemnations that seek to “excommunicate” Catholics who are not in line with Church teaching, Pope Francis said.

During his return flight from Bratislava, Slovakia, on Sept. 15, the pope said that while there is no question that “abortion is homicide,” bishops must look take a pastoral approach rather than wade into the political sphere.

“If we look at the history of the Church, we can see that every time the bishops did not act like shepherds when dealing with a problem, they aligned themselves with political life, on political problems,” he said.

The pope told journalists that when defending a principle, some bishops act in a way “that is not pastoral” and “enter the political sphere.”

“And what should a shepherd do? Be a shepherd. Not going around condemning,” the pope added. “They must be a shepherd, in God’s style, which is closeness, compassion and tenderness.

“A shepherd that doesn’t know how to act in God’s style slips and enters into many things that are not of a shepherd.”

The pope said that he preferred not to comment directly on the issue of denying Communion in the United States “because I do not know the details; I am speaking of the principle” of the matter.

During their virtual spring general assembly in June, 75% of U.S. bishops approved the drafting of a document, addressed to all Catholic faithful, on eucharistic coherence. During long discussions on the document before the vote, several bishops specifically pointed to President Joe Biden and House Speaker Nancy Pelosi, D-Calif., who are Catholic, for not actively seeking to end legal abortion, and they said such politicians should be denied Communion.

When asked if he had ever publicly denied Communion to someone, Pope Francis emphatically said, “No, I have never denied the Eucharist to anyone; to anyone! I don’t know if someone came to me under these conditions, but I have never refused them the Eucharist, since the time I was a priest.”

But, he added, “I was never aware of anyone in front of me under those conditions that you mentioned.”

Recalling his apostolic exhortation, “*Evangelii*

Gaudium,” the pope said that “Communion is not a prize for the perfect,” but rather “a gift, the presence of Jesus in his Church and in the community. That is the theology.”

However, Pope Francis also said he understood why the Church takes a hard stance because accepting abortion “is a bit as if daily murder was accepted.”

“Whoever commits an abortion, murders,” he said. “Take any book on embryology, those books on medicine. At the third week of conception, many times before a mother even realizes it, all the organs are there. All of them, even their DNA.

“It is a human life. Period,” the pope added. “And this human life must be respected. This principle is very clear.”

Pope Francis said that those “who don’t understand” this principle must ask themselves whether it is “right to kill a human life to solve a problem.”

He also recalled the reaction to his apostolic exhortation “*Amoris Laetitia*,” and the debates surrounding giving Communion to divorced or remarried Catholics.

Some called it, “heresy, but thank God for Cardinal [Christoph] Schönborn, a great theologian, who cleared a bit the chaos,” he said.

Nevertheless, “there was always this condemnation,” the pope said. “These are poor people who are temporarily outside, but they are children of God and need our pastoral action.”

The pope was also asked about his recent public service announcement in August encouraging people to receive the COVID-19 vaccine and whether his statement that “vaccinations are an act of love” would alienate Catholics who are skeptical about taking the vaccine.



Pope Francis answers questions from journalists aboard his flight from Bratislava, Slovakia, to Rome on Sept. 15. (CNS photo/Paul Haring)

Pope Francis said he found “a little bit strange” because “humanity has a history of friendship with vaccines.”

He also said that doubts about the vaccines may be a consequence of “the uncertainty of the pandemic, of the vaccine itself,” or the notoriety of some vaccines in the past that were practically “distilled water.”

“Even in the College of Cardinals there are some deniers. One of these, the poor guy, recently recovered from the virus,” the pope said, alluding to American Cardinal Raymond L. Burke.

In Slovakia, recent legislation requiring vaccinations sparked protests in the country, causing divisions and tensions, including within the Catholic Church.

Although the government initially mandated all participants of papal events to be vaccinated, authorities relaxed their initial regulations and allowed participants who presented a negative COVID-19 test or proof of recovery from coronavirus. †



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POPE

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The purpose is not to collect everyone’s individual opinions, he said, but rather to hear what the Holy Spirit is quietly—and perhaps surprisingly—saying through them.

This will require that everyone dialogue in a way that is “familial,” where everyone recognizes their common humanity, reconciles differences and reaches out in order to encounter and engage with others, he said.

“One of the evils of the Church, rather, a perversion, is this clericalism that separates the priest, the bishop from the people. A bishop and priest disconnected from the people is an administrator, not a shepherd,” the pope said.

The synodal journey will require discussing viewpoints and expectations that are different and seeking out people who have been alienated “to hear not what they say but what they feel, even the insults,” he said.

“Allow yourselves to meet [others] and be questioned [by them], let their questions be your questions, allow yourselves to walk together. The Spirit will lead you,” the pope told them. “Do not be afraid to enter into dialogue and allow yourselves to be shocked by the dialogue. It is the dialogue of salvation.

“The Holy Spirit in his freedom knows no boundaries, nor does he allow himself to be limited by affiliations,” he said. If the parish is not to be “an exclusive club, then I suggest you leave doors and windows open” so everyone can be welcomed.

No one should be afraid, impatient or “rigid” in interpreting whatever difficulties emerge, he added, as long as people remain open and docile to the Spirit.

“God is not in a hurry,” and he can see beyond present circumstances and contrasts, he said. People need to “acknowledge the freedom of God’s action and [make sure] that there are

no obstacles that could keep him from reaching people’s hearts.”

After Christ’s death and resurrection, God did not leave behind a “vacuum” that has to be filled by people insisting on taking his place or demanding the Church be modeled on their cultural or historical beliefs—leading the Church to become like a country with “armed borders, guilt-mongering customs houses” with “a spirituality that blasphemes the gratuity of God’s engaging action,” Pope Francis said.

Instead, Jesus sent the Holy Spirit, who provides the “drive,” strength and ability to be witnesses in words and deeds of God’s unconditional love and his immense hospitality that knows no bounds or borders, the pope said.

This is the Church’s path, and a synodal Church moves in the world knowing the Holy Spirit “will be with us,” he said.

“There will always be debates, thanks be to God,” he said, “but the solutions must be sought by giving the floor to God and to the voices of those among us: praying and opening our eyes to everything around us; living a life faithful to the Gospel; and examining Revelation according to a hermeneutic of pilgrimage” that began in the “Acts of the Apostles” and continues today.

Reading through Acts can “help us, showing us that communion does not suppress differences. It is the surprise of Pentecost when different languages are not an obstacle,” he said.

It will be thanks to the Holy Spirit that people will be able to “feel at home, different, but supportive along the journey,” he said.

Rather than “erecting hierarchical monuments,” he said, the Church must make certain everyone feels “part of one great people, recipients of divine promises, open to a future where everyone can take part in a feast prepared by God.”

During this pandemic, the pope said, the Lord is encouraging the Church’s mission to be a “sacrament of care. The world has lifted up its cry, shown its vulnerability—the world needs care.” †

Faith *Alive!*

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Priest's poetry explores the faith experience of Black Catholics

By Mike Mastromatteo

Jesuit Father Joseph Brown wields a lot of influence in a creative medium he regards as a form of play.

Father Brown, professor of Africana studies at Southern Illinois University (SIU) in Carbondale, is a poet, writer, educator and apologist for Catholic spirituality, but with special emphasis on what the faith means for Black Catholics.



Fr. Joseph Brown, S.J.

The poet is a keen social critic who draws inspiration for his work from injustice in all its forms. And in a

sobering commentary on the times, elegies for the victims of racism and violence have become the focus of much of his recent work.

A week before the police killing of George Floyd in May 2020 in Minneapolis, Father Brown posted a poem, "My Arms are Empty," lamenting the Feb. 23 shooting of Ahmaud Arbery in Brunswick, Ga. This poem, later published by the Jesuit-run *America* magazine, calls up the image of Michelangelo's Pietà, but with the dead Christ missing from Mary's mourning arms. Written in Father Brown's unique un-punctuated style, the poem reads in part:

"No I cry and no I whisper
and no one
cares that I am
become the Pietà without a child
even that
even that
And I hum "Oh,
Mary,
Don't You Weep" and she is now

here with me
saying No you will you must
drain your
heart
until the others come
and the others
will
...

I am
the one who whispers each
child's name if I cannot hold
them to my breast I will
hold them with my song"

Violence against the innocent serves as inspiration for the socially charged poet. As Father Brown noted in the Arbery case, "These people are dying on the streets and there is no one to hold them, comfort them, protect them. And there was this ache in my heart because I couldn't be there for them."

Early in life, Father Brown discovered poetry as an outlet for creativity and play. He has been writing poems since age 12 when his father first inspired him to continue with his creative outlets. He also developed an eager interest in literature, and in a foreshadowing of his teaching career, he helped his classmates in East St. Louis, Ill., elementary schools appreciate the beauty of the great books.

"I was raised to understand that I was both Black and Catholic," Father Brown told Catholic News Service. "So, part of my faith commitment is to be faithful to the Church that has always been part of my inheritance. My faith has had an awful lot to do with my poetry. But my poetry has had an awful lot to do with how I articulate my perspective of faith."

He regards his poetry as a way to help people form their own identity and self-awareness rather than from what others might be saying about them.

"I prefer to speak for people who may not be defined by the outside but who



The Pietà by Michelangelo sits inside St. Peter's Basilica at the Vatican. Jesuit Father Joseph Brown's poem, "My Arms are Empty," laments the Feb. 23, 2020, shooting of Ahmaud Arbery in Brunswick, Ga. This poem calls up the image of Michelangelo's Pietà, but with the dead Christ missing from Mary's mourning arms. (CNS file photo)

should be able to speak for themselves," Father Brown said. "This is especially the case with the poems that have biblical settings. It's like an encounter of Jesus looking at people and defining them just by looking at them."

Ordained a priest in the Jesuit order in 1972, Father Brown earned degrees in creative writing and Afro-American studies before embarking on a teaching career at the University of Virginia and at Jesuit universities in Louisiana, Nebraska and Philadelphia. He joined the faculty at SIU in 1997.

The priest has incorporated the Jesuit tradition of taking a pen name—Luke (the Evangelist)—for most of his poetry.

Father Brown's first book of poems, *Accidental Grace*, was published in 1986. His second collection, *The Sun Whispers, Wait*, came out in 2009. He has also published texts on prayer and spirituality, including 1998's *To Stand on the Rock, Meditations on Black Catholic Identity*.

For someone so dedicated to sharing his inspiration through the printed word, Father Brown had to be goaded into making his work available to a wider reading public.

Both his collected works came together at the behest of others, and in 2013—in response to the need to embrace social media—Father Brown started Sankofa Muse (sankofamuse.com), a blog containing nearly 50 of his more recent poems.

"I was pushed to begin the Sankofa Muse project by a former student who thought I needed to join the 21st century," Father Brown said. "With only 48 entries over these years, I'm amazed that there are almost 30,000 views so far."

One of the most remarkable aspects of the priest's poetry is their informal structure. Father Brown eschews capitalization, punctuation and other conventional practices common to traditional poetry.

"My posts are supposed to be whispered," he said. "I'm striving for a very quiet interior for the reader/listener. As I've told people from the outset, a poem isn't finished until you hear it."

If there is any one central theme underlying Father Brown's personal quest for a more just society, it would be the imperative of offering hospitality in all circumstances.

"When a believer of any faith tradition forgets the act of liberation from slavery, they are no longer faithful to their traditions," he said. "The social oppression of others, due to race, gender, class or condition of life, cannot be supported by the covenant."

(Mike Mastromatteo is a writer and editor from Toronto. He also writes about Catholic fiction for Catholic News Service.) †



A portrait of Ahmaud Arbery is seen at New Springfield Baptist Church in Waynesboro, Ga., on Feb. 23. One year earlier, the unarmed Black man was chased, shot and killed by a white former law enforcement officer and his son. Jesuit Father Joseph Brown's poem titled "My Arms are Empty" laments Arbery's death. (CNS photo/Dustin Chambers, Reuters)

Corrections Corner/Deacon Marc Kellams

Incarceration is topic of Oct. 9 corrections conference

I highly recommend that those interested in prison and jail ministry read *Waiting for an Echo: The Madness of American*



written by Dr. Christine Montross.

An associate professor of psychiatry and human behavior at the Warren Alpert Medical School of Brown University in Providence, R.I., where she graduated, Montross is also a practicing

in-patient psychiatrist who performs forensic psychiatric examinations to determine if an inmate has the comprehension to stand trial. She gives a professional opinion to the court of whether a defendant has a sufficient ability to consult with his or her lawyer with a reasonable degree of rational understanding, and can appreciate and understand the charges pending and has a rational as well as a factual understanding of the proceedings.

The book gives an in-depth look at inmates who suffer from a mental illness and end up in American jails and prisons. It analyzes the policies that have criminalized mental illness and have incarcerated those

who would be better served in a therapeutic setting.

The conclusion Montross reaches is that “our methods of incarceration take away not only freedom, but also selfhood and soundness of mind. In a nation where 95% of all inmates are released from prison and return to our communities, this is a practice that punishes us all.”

As a society, we must ask ourselves if we want those with mental illnesses imprisoned at all. And if they are, do we want those prisoners released who have their mental illnesses under control? Or do we want them released back into society in a worse mental health condition than when they went in, and thus be prone to recidivate?

The Indiana Department of Correction (IDOC) defines recidivism as a return to incarceration within three years of release. Of all offenders who recidivated in Indiana in 2020, approximately 34.7% returned to IDOC because they committed a new crime, and approximately 65.3% returned for a technical rule violation of post-release supervision. Those with mental health conditions are primarily in the second category.

In the introduction to the book, Montross describes—what would be true for most

of us—that she had no real sense of what correctional facilities are like.

We can logically know that a prison setting is not pleasant, and we can surmise what it must be like to be locked up away from family and friends and any support mechanism that we had relied upon.

But the first time we step into a prison and hear the prison door slam behind us, and we experience firsthand its bleak surroundings, its smells and loud noises, only then can we begin to truly appreciate the utter sense of loneliness and loss of freedom that a prisoner is resigned to live with.

The fifth annual Corrections Ministry Conference is scheduled from 8:30 a.m.-3:30 p.m. on Oct. 9 at the Roncalli High School Auditorium, 3300 Prague Road, Indianapolis. Montross is our keynote speaker, and admission is free. The conference will also be livestreamed. Registration is required at www.archindy.org/corrections.

(Deacon Marc Kellams is the Coordinator of Corrections Ministry for the Archdiocese of Indianapolis. He can be reached at mkellams@archindy.org or call 317-592-4012.) †

Faith and Family/Sean Gallagher

God's grace empowers marriages to persevere through life's storms

Marriages that endure through decades are a gift from God to give us encouragement to persevere in our own

lives of faith.

The longer a marriage lasts, the more powerful a living sign it becomes of the faithful love of Christ for his bride, the Church.

That is because marriages, while a sacrament of this ideal relationship of Christ and the Church, live and endure in this broken world in which we all live.

Husbands and wives who persevere in the sacrament of marriage with the help of God's grace, bear the storms and stress of life through many decades. They give all of us hope that we, too, can endure in the vocation to which God has called us.

I've been blessed to witness such fidelity in marriage in my own parents, who marked their 50th anniversary less than a year before my mother passed away in 2015.

Tomorrow, I'll be blessed again to celebrate such a milestone in married fidelity when my in-laws, Steve and Edie Lecher, celebrate the 50th anniversary of the day on which they exchanged their vows of marriage.

That took place on Sept. 25, 1971, at the former St. Ann Church in Hamburg in southeastern Indiana.

After their wedding, they lived just a few miles southwest of the church. On April 3, 1974, Edie was at home with her two children at the time—Cindy (later my wife) and Michelle—when she saw a tornado moving toward Hamburg. It was concerning because her parents and many of her siblings lived near the town.

Thankfully, none of them were injured by the tornado, which, with other twisters that day across the Midwest, took the lives of many people. St. Ann Church, however, was destroyed by the massive storm.

The house of God in which their marriage began could not withstand the winds that blew that day. But the grace of God that flowed into Steve and Edie's relationship as husband and wife when they exchanged their vows gave them the strength to endure through many storms of life that have come their way in the 50 years since.

Such storms are to be expected when raising a family that grew to be blessed with 11 children. But they are inevitable in any marriage given that we all live in a world marked by the ongoing sad effects of original sin. Such storms swirl in the trials of family relationships, in health challenges, in economic difficulties and in so many other things.

Fidelity in marriage has been difficult in all times and places in our world. The increasing trends toward individualism and secularism in our society have only intensified the storms faced by spouses.

Nonetheless, when a marriage remains deeply rooted in God's grace and grows over time to be like a strong and tall oak, it can have the flexibility to bend with the winds that life's storms throw at it.

That is what I have been blessed to witness in the marriage of Steve and Edie, whom I first met in 1991 and have been privileged to be a son-in-law of since 2001. Their living example of fidelity in marriage has been a channel of grace to help Cindy and me and so many others among their children and beyond strive to be similar witnesses in a world in sore need of them.

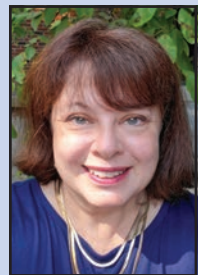
So, please join me in giving thanks to God for the blessing of faithful marriages like Steve and Edie's. Their positive effect on our broken world cannot be underestimated. †

Love's Litmus/Natalie Hoefler

Saints' examples teach us to answer anger with love

Three cars turn left in front of me after my light turns green. I honk my horn in anger.

I hold the door for a family walking into a store. When no one says, “Thank you,” I call out “You're welcome” with a saccharine sweet tone.



Incidents arise that can lead to an angry response. I'm a person full of flaws, so I invite you to learn from me how *not* to act in such situations!

Far better to turn to the saints, who so often gave Christ-like examples of responding not with anger but with patience and kindness, as called for in 1 Cor 13:4.

Myriad examples exist, but this column will focus on three: St. Teresa of Calcutta, St. Theodora Guérin and St. Dominic Savio.

‘I accept this for me’

There is a story about Mother Teresa found abundantly on the Internet that I recall hearing before there even was an Internet. It involves the saint begging for bread from a baker for children in her orphanage.

As the story goes, the baker responded to the request uncharitably. Rather than giving her bread, the man spit upon the simple, small nun.

Nonplussed, Mother Teresa responded something to the effect of, “I accept that for me. Now, may I please have some bread for the children?”

‘She fell on her knees and begged for his blessing’

The relationship between Bishop Cèlestine de la Hailandière of the Diocese of Vincennes and Mother Theodore Guérin, foundress of the Sisters of Providence of Saint Mary-of-the-Woods in St. Mary-of-the-Woods, was a tense one. He sought authority over the community, disregarding St. Theodora's role as the congregation's leader.

As recorded in the saint's diary, one day the bishop locked her in a room and left her there all day.

When he released her at the end of the day, the bishop announced that she was no longer the superior or a Sister of Providence and forbade her from communicating with any of the sisters.

What was the saint's response? Out of respect for the bishop's authority, even though he was wrong, Mother Theodore humbly fell to her knees and asked for his blessing. (Read more at cutt.ly/StTheodora.)

‘Christ died rather than seek revenge’

One day in school, one boy insulted another boy. The two youths, both friends of St. Dominic Savio, agreed to fight.

After school, Dominic stood between his two friends as they faced each other angrily, each with a pile of rocks at his feet. Dominic raised over his head a small crucifix he wore around his neck.

He told the boys they could fight, but on the condition that each must first look at the crucifix then throw a stone at Dominic.

Both boys declined. Dominic chided them, saying, “You want to commit this sin over a stupid remark made at school. Christ, who was innocent, died for us rather than seek revenge from those who hated him.” (Read more at cutt.ly/DominicSavio.)

These three saints met anger with love. But there are plenty of saints who struggled with anger themselves—well-known ones like St. Jerome, St. Catherine of Siena, St. Francis de Sales and more. Read how they learned to overcome this fault at cutt.ly/AngrySaints.

I'll turn to St. Thérèse of Lisieux for this parting advice: “When you are angry with someone, the way to find peace is to pray for that person and ask God to reward him or her for making you suffer.”

(Send your stories of people you know who live out love as described by St. Paul in 1 Cor 13:4-7 to Natalie Hoefler at nhoefler@archindy.org, or call 317-236-1486 or 800-932-9836, ext. 1486. Include your parish and a daytime phone number where you may be reached.) †

The Human Side/Fr. Eugene Hemrick

The dangers of power, the challenges of responsibility

To be indifferent to the growing uses of power is to invite calamity.

One definition of “power” is an energy, a force capable of changing reality. Its ability to accomplish this requires utmost respect of it and the need to create specific goals directing it.

Power is a divine gift meant to maintain God's creation. It requires responsibility because there is no such thing as power that is not answered for.

Where then must these principles of power be applied?

Four top concerns should include the media, nature's resources, our

appetite for speed and religion's role in preserving the environment.

The media is a force that can elevate our level of wisdom dramatically or produce its antithesis: a state of stupor. Its ability to change reality is awesome. Its power to dull our psyche is frightening.

Another concern is learning to respect nature. Power over nature often jeopardizes the Earth's resources. No longer can water, fresh air or the changing seasons be taken for granted when dangerous, weather-related catastrophes are imminent. The gift of life nature bestows on us is absolute.

We now move faster than ever before. Thanks to technology, we enjoy a knowledge and communication bonanza.

And yet we must be concerned about the effect on our psyche that

arises from information overload, rapid communication and transportation. As the power of speed increases, are we losing the restorative power of calmness, focus and our contemplative edge?

Albert Einstein once said he believed in a God who “reveals himself in the lawful harmony of the world.” Have we left religion out of the picture when it comes to appreciating and harnessing power?

Religion looks at life through the eyes of a loving God, lifting us from the mundane to the supernatural.

Where do we focus to avoid the dangers of power? Who gets the blame? It is us! To accomplish this, asceticism can develop what is needed to properly control power.

(Father Eugene Hemrick writes for *Catholic News Service*.) †

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

The Sunday Readings

Sunday, September 26, 2021

- Numbers 11:25-29
- James 5:1-6
- Mark 9:38-43, 45, 47-48

The Book of Numbers, the source of the first reading for Mass this weekend, is one of the first five books of the Bible. The ancient Hebrews and Jews today attribute these five books, collectively called the Pentateuch, to Moses.



Jews see Moses, however, as only the human instrument through whom God spoke to the people.

Thus, these five books in the Jewish theological mind are the very words of God. For this reason, the Pentateuch, or the Torah, is the basis of all Jewish belief and religious practice. Even historical events, such as that mentioned in this weekend's reading, are interpreted in a religious sense.

The message in this reading is that God's inspiration does not necessarily follow the route that humans may suppose or prefer.

Additionally, mere humans cannot judge whether or not a person possesses God's grace. Moses made this clear. The men discussed in the reading did not appear to be worthy messengers of God. Moses warns his contemporaries that they should not judge these men. God does not

operate according to any human timetable or set of requirements.

For its second reading, the Church this weekend presents a passage from the Epistle of St. James.

All the epistles are interesting since they reveal the circumstances of Christian life several generations after Jesus. They were written years after the times remembered in the four Gospels.

The Christians living in the last third of the first century had to face the fact that some people, then as now a minority in the population, were wealthy. This circumstance produced for the rich not only ease but a certain sense of security.

It was easy for Christians, therefore, to assume that God especially blessed people of wealth.

The epistle corrects this thinking. Wealth is impermanent. It guarantees no ultimate security. Furthermore, it so often is a temptation. If nothing else, it distracts us from what truly matters in life, namely being with God and building storehouses of spiritual treasures.

St. Mark's Gospel furnishes the last reading. Here, wealth is not the point. Instead, St. John is troubled by the fact that a man uses the name of Jesus to drive away demons.

How can this be? John does not know this man. The man is not within the circle

Daily Readings

Monday, September 27
St. Vincent de Paul, priest
Zechariah 8:1-8
Psalms 102:2, 16-23
Luke 9:46-50

Tuesday, September 28
St. Wenceslaus, martyr
St. Lawrence Ruiz and companions, martyrs
Zechariah 8:20-23
Psalms 87:1-7
Luke 9:51-56

Wednesday, September 29
St. Michael, archangel
St. Gabriel, archangel
St. Raphael, archangel
Daniel 7:9-10, 13-14
or *Revelation 12:7-12a*
Psalms 138:1-5
John 1:47-51

Thursday, September 30
St. Jerome, priest and doctor of the Church
Nehemiah 8:1-4a, 5-6, 7b-12
Psalms 19:8-11
Luke 10:1-12

Friday, October 1
St. Thérèse of the Child Jesus, virgin and doctor of the Church
Baruch 1:15-22
Psalms 79:1b-5, 8-9
Luke 10:13-16

Saturday, October 2
The Holy Guardian Angels
Baruch 4:5-12, 27-29
Psalms 69:33-37
Matthew 18:1-5, 10

Sunday, October 3
Twenty-seventh Sunday in Ordinary Time
Genesis 2:18-24
Psalms 128:1-6
Hebrews 2:9-11
Mark 10:2-16
or *Mark 10:2-12*

of disciples. Therefore, the man cannot be authentic.

The Lord replies that obviously no enemy of the Lord would, or could, invoke the name of Jesus to accomplish anything good. The Lord states that all those of honest faith are of God.

The reading has a second part. It reminds us that the benefits and, indeed, the needs of this world may be fleeting when eternity and things of the spirit are considered.

Reflection

The story is told that when Cardinal Thomas Wolsey, Archbishop of York in the time immediately prior to King Henry VIII's break with the Church and chancellor or prime minister of England for many years, was dying, he said that if he had served God

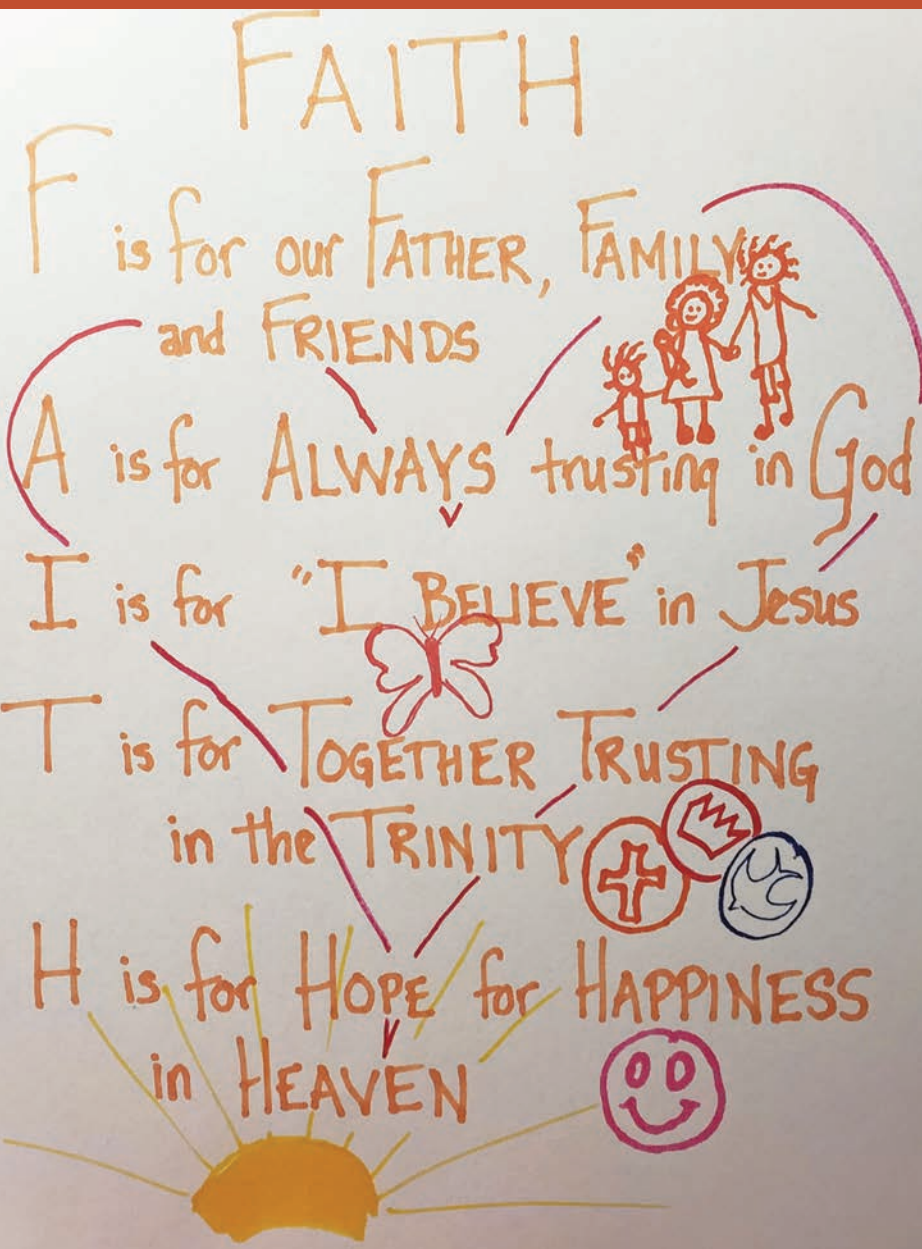
as diligently as he had served the king, he would not be afraid to die.

This worldly cardinal was hardly alone among humans in looking back upon life with regret. For that matter, Cardinal Wolsey was hardly the only human approaching death to realize that he squandered time on Earth by running after material rainbows. He finally saw that only the spiritual endures.

The Church calls us all to realize that earthly achievements and gains one day will count for nothing. Only our nearness to God in this life will matter as we face our entries into the next life.

The readings also remind us that we are humans. We can be tempted. Temptations can be strong. We are limited. Our judgments are flawed. We need God. †

My Journey to God



(This poem was written communally by a group of Catholics who attended the 2021 Special Religious Development [SPRED] retreat at the Benedict Inn & Conference Center in Beech Grove on Aug. 7-8. As a retreat activity, four separate groups of retreatants and volunteers each created an acrostic poem by thinking of words that started with the letters of a primary word. Benedictine Sister Cathy Anne Lepore then copied and decorated each poem. The additional poems will run in future editions of The Criterion. This poem was created by Angie Cain, Noelle Collis-DeVito, Ashley Hayden, Natalie Hofer, Deborah Howard, Benita Paul, Jo Riner and Heather Simon.)

Question Corner/Fr. Kenneth Doyle

Christ's death on the cross shows depth of God's love for humanity

QI wonder about Jesus being a "sacrifice" for the expiation of sins. Why did God the Father "require" that Christ be a "sacrifice" for the forgiveness of the sins of mankind? (Kentucky)



AI don't believe that God the Father required that Jesus die such a gruesome death to redeem us from our sins. But your question

reflects a theological debate that has gone on for centuries.

On one side is the 11th-century thinker St. Anselm, who championed what was known as "satisfaction" theology. Anselm believed that Christ's sacrificial death was necessary to free humanity from sin and that the blood of Jesus was "payment" for that sin.

But isn't God all-powerful and couldn't he have done anything he wanted to? He could certainly have acted, as the father of the prodigal son did in the Gospel, by simply forgiving humanity outright and restoring us to his good graces.

In contrast to Anselm, I prefer to side with St. Thomas Aquinas. Thomas said that while any manner God chose would have sufficed for our salvation, the passion of Christ was the perfect means because "man knows thereby how much God loves him and is thereby stirred to love him in return" (*Summa Theologiae* III, 46, art. 3). So, to my way of thinking, we are in no way compelled to believe that God deliberately willed the suffering of his Son.

(Questions may be sent to Father Kenneth Doyle at askfatherdoyle@gmail.com and 30 Columbia Circle Dr., Albany, New York 12203.) †

Submit prose or poetry for faith column

The Criterion invites readers to submit original prose or poetry relating to faith or experiences of prayer for possible publication in the "My Journey to God" column. Submitted pieces should not exceed 30 80-character lines or 60 40-character lines.

E-mail submissions for consideration—including name, address, parish and a telephone number—to nhoefler@archindy.org.

Poems may also be mailed to "My Journey to God," The Criterion, 1400 N. Meridian St., Indianapolis, IN 46202-2367. Please note, however, that mailed submissions will not receive a reply unless the piece is selected for publication. †

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.

BAKER, Joe, 49, Christ the King, Indianapolis, Aug. 2. Son of Jack Baker.

BAULT, Joanne L., 82, St. Anthony, Indianapolis, Sept. 13. Mother of Lisa Bault Ashcraft, Marianne Callahan, James, Luke and Matthew Bault. Grandmother of 23.

CONWAY, Thomas, 86, St. Bartholomew, Columbus, Sept. 7. Husband of Mary Ann Conway. Father of Tina Conway Springer, Kelly Darnall and Shelly Myers. Grandfather of seven.

CRITNEY, Florence, 94, St. Bartholomew, Columbus, Sept. 4. Mother of Margaret May, Diana Olmsted, John and Richard Critney. Sister of Della McGuire, Joseph and Robert Green. Grandmother of eight. Great-grandmother of

17. Great-great-grandmother of two.

DAVIS, Jonna K., 52, St. Peter, Harrison County, Sept. 7. Wife of David Davis. Mother of Allison, Christopher, John and William Davis. Daughter of Lora Edwards. Sister of Joey Edwards. Grandmother of six.

DIRKSEN, Rosemary L., 77, Prince of Peace, Madison, Sept. 8. Mother of Arlene Semon, Alan, Doug and Tim Dirksen. Sister of Anita and Marilyn Dirksen, Martha Hoying, Kathy Schultz, and Edna, Carl, John, Joe and Lester Hess. Grandmother of five. Great-grandmother of one.

DUNWOODY, Scott E., 48, St. Luke the Evangelist, Indianapolis, Aug. 26. Husband of Audrey Knuckles. Father of Erica, Makenna and Savannah Dunwoody.

EMRICH, Joyce A., 58, St. Jude, Indianapolis, Sept. 6. Wife of Roger Emrich. Mother of Jennifer Redfield. Sister of Mary Neffle, Daniel and Michael Crouch. Grandmother of three.

FIORINI, Leah B. (Hurt), 64, St. Bartholomew, Columbus, Sept. 4. Mother of Annette Bradbury and Natalie Fiorini. Daughter of June Hurt. Sister of Melanie Case, Larry and Steven Hurt. Grandmother of three.

GARDEWING, Rosemary, 90, St. Lawrence, Lawrenceburg, Sept. 8. Aunt, great-aunt and great-great aunt of several.

HOLD, Richard P., 82, St. Joseph, Corydon, Sept. 12. Husband of Rose Marie Hold. Father of Wendy



Workmen in the Cathedral of the Immaculate Conception in Wichita, Kan., move a marble tomb on Sept. 13 where the remains of Father Emil Kapaun will be interred. Father Kapaun was a U.S. Army chaplain who died on May 23, 1951, in a North Korean prisoner of war camp. A candidate for beatification and canonization, his remains, recently identified by a U.S. government forensics team, will soon be interred in the cathedral in Wichita. Father Kapaun was ordained a priest for the Wichita Diocese in 1940. (CNS photo/Christopher M. Riggs, Catholic Advance)

Chitwood, Sandra Morrison, Elaine Richardson, Louise Schenck and Carrie

Whitehead. Brother of Marilyn and Sandy. Grandfather of four. Great-grandfather of six.

JUAREZ VAZQUEZ, Dulce, infant, Holy Spirit, Indianapolis, Aug. 23. Daughter of Guillermo Juarez Tello and Reyna Vazquez Cuenca.

LAWTON, Mary Ann, 90, St. Pius X, Indianapolis, Aug. 29. Mother of Jennifer McNulty, Joyce, James and Joseph Lawton. Sister of Jane Bolinger. Grandmother of 12. Great-grandmother of three.

LOWE, Ming Lee, 51, St. Simon the Apostle, Indianapolis, Aug. 26. Husband of Lori Lowe. Father of Blake and Claudia Lowe. Son of Megan Lauren Lowe. Brother of Coryn Logue, Leslee Remsburg, Bryn, Joshua, Marc, Ming Jon and Sean Lowe.

MATHIS, Daniel, 75, St. Michael the Archangel, Indianapolis, Sept. 3. Husband of Mary Mathis. Father of Sara Fenwick, Melissa Hurley, Joy Mathis, Ann Selle and Jeff Johnson. Brother of Lori Swope and Paul Mathis. Grandfather of 16. Great-grandfather of six.

PEREZ, Maria G., 93, Holy Spirit, Indianapolis, Aug. 26. Mother of Beatriz Alday, Leonila Almaraz, Aurora and Maria Dominguez, Dolores, Jovita, Maria E., Maria G., Serafin and Jose Perez. Sister of Teresa Garcia. Grandmother of 47. Great-grandmother of 89. Great-great-grandmother of 30.

PFAU, Betty, 89, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Aug. 1. Mother of Laura Blaase and Karen Pfau-Martinez. Sister of Phyllis Branch. Grandmother of four. Great-grandmother of two.

REES, Joseph C., 87, St. Teresa Benedicta of the Cross, Bright, Sept. 2. Husband of Anita Albertz. Father of Christine Beckroeger, Margaret Lahmann, Andrew, Patrick and Tim Rees. Grandfather of 21. Great-grandfather of five.

RINGWALL, Marjorie, 95, St. Elizabeth Ann Seton, Richmond, Sept. 11. Mother of Christine Duffy, Martha Kinnett and Carl Ringwall. Grandmother of seven. Great-grandmother of six.

SCHLICK, Ailene F., 83, St. Joseph, Shelbyville, Sept. 4. Wife of Robert Schlick. Mother of Shannon Boler, Kelly Callen, Melinda Rice, Robbie Schlick, Lonnie Andrews, David Ellis and Robert Schlick II. Sister of David Schlick. Grandmother and great-grandmother of several.

THIELE, Donald E., 68, St. Jude, Indianapolis, Aug. 28. Husband of Carol Thiele.

Father of Melanie Brewer, Marie Bunting, Michelle Jones, Jay Parshall, Jeff, Josh and Justin Thiele. Son of Cal Thiele, Sr. Brother of Debbie DePasquale, Dianne Morey, Susanne Sperback, Joseph DesRoches and Carl Thiele, Jr. Grandfather of 12.

TRI, JoAnn, 87, St. Malachy, Brownsburg, Sept. 10. Mother of Sharen Arney, Charlene Eubanks, Lynn Shipp, Sheila Tucker, Valerie Wilson, Dwayne and Kevin Tri. Sister of Dwight Faitz. Grandmother of 16. Great-grandmother of two.

VAUGHN, Margaret, 89, St. Michael the Archangel, Indianapolis, Sept. 8. Mother of Patricia Clarkson, Theresa Dass, Brenda Sue Dotson, Linda Kumar, Mary Elizabeth Williams, David, James, Larry and Roy Barr. Grandmother of 18. Great-grandmother of 33. Great-great-grandmother of five.

WITTENAUER, Dr. James L., 84, St. Mary-of-the-Woods, St. Mary-of-the-Woods, Aug. 23. Father of Pamela Bratton, Kent and Tim Wittenauer. Brother of Jean Eberhard. Grandfather of four. Great-grandfather of one.

WYCISKALLA, Rita F., 90, Holy Spirit, Indianapolis, Sept. 1. Mother of Jan Oulette, Michelle McDonnell, Laura Watts, Greg, Mark and Michael Wyciskalla. Grandmother of 13. Great-grandmother of 16.

ZIEGELGRUBER, Rose Marie, 94, St. Paul, Tell City, Sept. 6. Mother of Polly Ellison, Dori Meyer, Debra Phillips and Mark Ziegelgruber. Sister of Jane Mayfield. Grandmother of 19. Great-grandmother of 47. Great-great-grandmother of 10.

ZIMMERMAN, Jr., Joseph C., 90, St. Louis, Batesville, Sept. 11. Brother of Louise Wells. Uncle of several. †

Franciscan Sister Bernetta Stuhrenberg served in parishes, Catholic schools

Franciscan Sister Bernetta Stuhrenberg (formerly Sister Antonella) died on Sept. 6 at the motherhouse of the Congregation of the Sisters of the Third Order of St. Francis in Oldenburg. She was 93.

The Mass of Christian Burial was celebrated on Sept. 14 at the Motherhouse Chapel in Oldenburg. Burial followed at the sisters' cemetery.

Clara Helena Marie Stuhrenberg was born on Aug. 1, 1928, in Duncombe, Iowa. She and her family later moved to Millhouses where they were members of Immaculate Conception Parish.

Sister Bernetta joined the Sisters of St. Francis on Sept. 8, 1954, and professed final vows in on Aug. 12, 1960. She earned a business certificate at Miller's Business College in Cincinnati and a bachelor's degree in education at Marian University in Indianapolis.

During her 67 years as a member of the Sisters of St. Francis, Sister Bernetta ministered in Catholic education for 20 years in Indiana and Ohio. Beginning in 1976, she began service in Cincinnati in parishes, to the homebound and in bereavement. In 1999, Sister Bernetta returned to the motherhouse where she volunteered in the development office and to sisters in St. Clare Hall.

In the archdiocese, she served at St. Louis School in Batesville from 1956-57, at Holy Name of Jesus School in Beech Grove from 1957-60 and at St. Lawrence School in Lawrenceburg from 1961-66.

Sister Bernetta is survived by a sister, Rosemary Maschino of Hayden, Ind.

Memorial gifts may be sent to the Sisters of St. Francis, P.O. Box 100, Oldenburg, IN 47036-0100. †

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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
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www.archdioceseofindianapolis.ethicspoint.com or 888-393-6810

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

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

Investing with Faith/Jim Maslar

Gift in will ‘tells’ a story, creates legacy at Greencastle parish

Gwendoline “Gwen” Long’s life story reads like a novel.

She was born in London, England, in the 1920s; survived the London blitz bombings of World War II; met and fell in love with a U.S. Army Air Corps officer during his service in the European Theater; married this newfound “love of her life,” George, in 1944 and moved to his hometown of Greencastle; spent the rest of her life in this Putnam County city where they operated a small business for more than 30 years; became an integral member of her parish and local community; and left lasting impressions on all those she met.

Through some very thoughtful and generous planning years ago, however, Gwen’s story will now live on in a special way.

A longtime member of St. Paul the Apostle Parish in Greencastle, Gwen

passed away in July of 2020 at 97 and was laid to rest next to her beloved husband.

“Those who knew Gwen will remember and miss her because of her British accent, her hearty laugh and sense of humor, her World War II stories, and her independent spirit,” her obituary read. “Gwen lived a full life” and was known for her hospitality to all and her passion for serving the poor, particularly through her parish’s St. Vincent de Paul Society.

Earlier this year, the parish learned that it had been named in Gwen’s last will and testament to receive a very generous bequest gift from her estate.

A charitable bequest is simply a gift provision included in a will or trust to benefit a charity, such as a Catholic parish, school or agency. It is most often included as a percentage of the estate’s value, but can also be a specific dollar amount, a specific piece of property, or even a full or partial residuary amount at the end of the estate’s processing. Gwen utilized this giving strategy, and it has truly made a lasting impact.

“It could not have come at a better time for St. Paul’s. . . . We were very surprised and grateful,” Father John Hollowell, pastor of St. Paul the Apostle Parish, recalled in a recent conversation. The parish, which also serves the Catholic students at DePauw University in Greencastle, was in the midst of a capital expansion and renovation project. “We were right at the point where we were going to have to start making some tough decisions about what to cut from the project,” Father Hollowell shared.

Through Gwen’s bequest gift “we were able to complete the project and also set up two different endowments, the first being a general parish endowment and the second being the ‘Gwendoline Long Poverty Outreach Endowment,’ which will be used to support our St. Vincent de Paul Society and various other poverty outreach efforts of St. Paul’s,” Father Hollowell said.

“We try to remind our parishioners on a regular basis that they can, in their estate planning, make a gift for almost anything they are passionate about,” the priest continued, “and that making the parish a

part of their planned giving will make a considerable difference in the lives of the parishioners of the next generations.”

For Gwendoline, her love of her faith and parish community, her deep care for those in need, and her signature hospitality will continue on in a special way through the updated parish building, its outreach program serving the poor, and the ongoing operational support of St. Paul year after year through the parish endowment. What a great and fitting ending to the novel of Gwen’s life!

(Jim Maslar is a Catholic philanthropic advisor for the archdiocese’s Catholic Community Foundation [CCF]. 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. If you would like to learn more about including your parish in your estate plans, please contact us any time. We exist to exclusively serve you and your parish in planned giving. For more information on the CCF, visit e-mail ccf@archindy.org, or call 317-236-1482.) †



AUTHOR

continued from page 7

that not only reduce recidivism and help people reintegrate into society when they leave prison, but which also give detainees purpose and structure. Our prison practices run counter to every principle of human flourishing that I know.”

The question at the heart of her book, Montross noted, is a philosophical one.

“What kind of a society do we want to be? When we talk about our jails and prisons, we say that our goals are safety and justice. But in fact, our methods and strategies instead prioritize suffering and vengeance—priorities that are antithetical to our stated aims.

“If we want prisons to contribute to making society more safe and just,” Montross continued, “we must relinquish our desire for suffering and vengeance. And if we are unwilling or

unable to do so, then we should at least be more honest about our intentions and acknowledge that, as a society, our primary goal is to have the people we imprison to suffer and to be harmed. Because that is the current reality.

“My hope is that we are a more ethical

and rational nation than our current prison practices indicate, and that by taking an honest look at the damaging system we have created, we can be motivated to change it.”

To register for this free event, go to www.archindy.org/corrections. †

Classified Directory

Employment

Director of Worship

St. John Paul II Parish in Sellersburg, Indiana, a Divine Renovation Network Parish, is accepting applications for the full-time position of Director of Worship for our parish community.

St. John Paul II Parish is a growing parish located in Sellersburg, Indiana just 9 miles north of Louisville, KY.

Applicants must possess strong instrumental skills in either keyboard, piano or guitar. They must also be able to utilize leadership and interpersonal skills, have a passion for liturgical worship, and possess the charism to raise up leaders in all liturgical ministries.

The successful candidate must be able to work collaboratively in a team model and will assume responsibility for all aspects of liturgy and liturgical music, including coordination of praise and worship band, choirs, cantors, liturgical ministers, and the liturgy committee.

For additional information and submission of resume please contact: employment@stjohnpaulparish.org.

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Career Opportunities Available

Employment

Director/Coordinator of Religious Education

St. Margaret Mary and St. Patrick Parishes of Terre Haute, Indiana are seeking a fulltime director/coordinator of religious education to implement and oversee parish faith formation programs at all levels beginning immediately.

Applicant should have a love for the Catholic faith, knowledge of and commitment to the Archdiocesan Faith Formation Guidelines and Faith-Formation Curriculum and the ability to work together with catechists, youth ministers, RCIA team, school personnel and pastoral staff. Experience in parish formation programs preferred. Masters in Theology or related field preferred.

Canon law requires that the person in this position be a baptized Catholic and, if married, be validly married according to the laws and teachings of the Catholic Church.

To apply, please email a cover letter, resume, and list of references, in confidence, to:

Ken Ogorek
Director of Catechesis
1400 N Meridian St.
Indianapolis, IN 46202
Equal Opportunity Employer
E-mail: kogorek@archindy.org

High School Youth Ministry Coordinator

St. Louis de Montfort (Fishers, IN) is seeking a full-time pastoral, collaborative, and dynamic Coordinator of High School Youth Ministry. The coordinator reports to the Director of Evangelization, Family Life and Pastoral Ministries at the parish.

Essential Skills:

- Identify and implement programs to deepen the faith life of our high school youth.
- Plan Sacramental prep for Confirmation, experiences of adoration, retreats, etc.
- Build a strong team of catechists, advisory teams and parents.
- Maintain appropriate communication, record keeping and responsible budgeting.

Qualifications:

- Bachelor’s degree in the field of Catholic Theology or equivalent.
- Practicing Catholic in good standing.
- Strong organizational, verbal and written communication skills.
- Ability to work effectively with all levels of employees and volunteers.
- Able to honor and maintain confidentiality.
- Possess respect for and ability to uphold Catholic Church teaching.
- Able to pass and maintain Diocesan child safety protocols.

Please direct inquiries and/or your cover letter, resume, and list of references by September 30, 2021 to Brian Freyberger - bfreyberger@sldmfishers.org.

Medicare Insurance

Health Insurance Professionals



Dan Shea, RHU
Long time
Parishioner of St
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Legacy Gala

Keeping in Step
with the Spirit

"If we live by the Spirit, let us also walk by the Spirit." Galatians 5:25

YOU'RE INVITED!

Friday, February 25, 2022 | 6:30 pm
JW Marriott Indianapolis

PURCHASE TICKETS AT:
<https://bit.ly/3hS6hga>



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We will also be honoring MSGR. PAUL KOETTER, Pastor Emeritus at Holy Spirit Catholic Church on the East side of Indianapolis. We hope you can join us in honoring him for his many years of faithful service to communities all throughout our archdiocese.



MSGR. PAUL KOETTER - OUR 2022 LEGACY GALA HONOREE

Music by *The Doo* | Amazing Auction Items | Honoring Msgr. Paul Koetter
The Best Emcee - Rafael Sanchez (WRTV6) | Hear from Archbishop Thompson
Hear Impactful Ministry Stories | And Much, Much More!

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