



The

Criterion

Serving the Church in Central and Southern Indiana Since 1960



Worship and Evangelization Outreach

Hospitality of Christ touches and transforms lives, page 8.

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'I'm doing this for God'

After a night of capturing tragedies across central Indiana as a news photographer for an Indianapolis television station, Max Schroeder often comes to the Blessed Mother shrine in front of Our Lady of the Most Holy Rosary Church in Indianapolis to pray for the people who have died and their family and friends. (Photo by John Shaughnessy)

In capturing the beauty of 100 churches, young photographer draws closer to God

10th in an occasional series

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

By John Shaughnessy

While he continues to pursue his goal of visiting and photographing 100 churches, Max Schroeder always returns to one place when he needs to heal his heart and restore his soul.

He seeks that connection with God and the Blessed Mother at the end of another night of capturing tragedies across central Indiana as a news photographer for an Indianapolis television station.

With the images of murders, fatal accidents and mourning families fresh in his thoughts, the 23-year-old Schroeder drives to Our Lady of the Most Holy Rosary Church in Indianapolis, knowing he will find a sense of peace and comfort there as he visits a shrine honoring the Blessed Mother in front of the church.

"Sometimes you can't get the bodies out of your head,"

See PHOTOGRAPHER, page 10

By listening to Holy Spirit, synod can be process of healing, pope says

VATICAN CITY (CNS)—A synod calls on everyone to become experts in "the art of encounter" in a way that is uplifting and transformative, Pope Francis said, formally opening the process leading up to the assembly of the Synod of Bishops in 2023.



Pope Francis

"Celebrating a synod means walking on the same road, together" just like Jesus did—encountering, listening and

discerning with all who one meets, the pope said in his homily at the Mass in St. Peter's Basilica on Oct. 10.

"Are we prepared for the adventure of this journey? Or are we fearful of the unknown, preferring to take refuge in the usual excuses: 'It's useless' or 'We've always done it this way?'" he asked.

Some 3,000 people attended the Mass, including the 270 people—cardinals, bishops, priests, religious and laypeople—invited to a day of reflection in the Vatican Synod Hall on Oct. 9.

The weekend of events began the "synodal journey," which will explore the theme, "For a synodal Church: communion, participation and mission." Bishops around the world are to open the process in their dioceses on Oct. 17. The diocesan phase, which runs until April, will focus on listening to and consulting the people of God.

Catholics across central and southern Indiana are invited to take part in a 10 a.m. Mass on Oct. 17 at SS. Peter and Paul Cathedral, 1347 N. Meridian St., in Indianapolis, that will launch the archdiocese's participation in the preparation for the 2023 meeting of the Synod of Bishops at the Vatican. Archbishop Charles C. Thompson will be the principal celebrant. The Mass will also be streamed live online on the website of the cathedral at www.sppc.org/streaming.

In his homily on Oct. 10, the pope said they should begin the synodal process

See SYNOD, page 2

Retiring Catholic radio station manager honored for decades of service

By Sean Gallagher

For 17 years, Jim Ganley and his co-workers at Catholic Radio Indy have been told by countless listeners how the faith-filled programming of its three FM radio stations have brought them to the Church, renewed their faith and assisted them to discern God's vocation in their lives.

Ganley helped get Catholic Radio Indy on the air when it launched in 2004. Now, at 75, and close to retirement as its general manager and president, he reflected on his last job in his 55-year broadcasting career.



Jim Ganley, the retiring general manager and president of Catholic Radio Indy, stands on Sept. 21 in the station's studio in Indianapolis that has now been named after him. He has helped lead the station since it went on the air in 2004.

(Photo by Sean Gallagher)

See GANLEY, page 12



Pope Francis gives the homily as he celebrates a Mass in St. Peter's Basilica at the Vatican on Oct. 10 to open the process that will lead up to the assembly of the world Synod of Bishops in 2023. (CNS photo/Remo Casilli, Reuters)

SYNOD

continued from page 1

“by asking ourselves—all of us, pope, bishops, priests, religious and laity—whether we, the Christian community, embody this ‘style’ of God, who travels the paths of history and shares in the life of humanity.”

The day's Gospel reading (Mk 10:17-30) of Jesus setting out on a journey and encountering a rich man offers just one example of how Jesus “walks alongside people and listens to the questions and concerns lurking in their hearts,” he said. “He shows us that God is not found in neat and orderly places, distant from reality, but walks ever at our side.”

Celebrating a synod, he said, means walking on the same road as others and living out the “three verbs” that characterize a synod: to encounter, listen and discern.

“We too are called to become experts in the art of encounter. Not so much by organizing events or theorizing about problems as in taking time to encounter the Lord and one another,” to devote time to prayer and adoration, and to listen to what the Holy Spirit wants to say to the Church, the pope said.

Jesus shows that an encounter has the power to change someone's life—“the Gospel is full of such encounters with Christ, encounters that uplift and bring healing,” the pope said. In fact, Jesus was never in a hurry, and he would never have looked at a watch to signal it was time to wrap things up. “He was always at the service of people he met in order to listen to them.”

Each encounter requires “openness, courage and a willingness to let ourselves be challenged by the presence and the stories of others,” the pope said. It means not hiding behind a facade or stiff formalities indicative of a spirit of clericalism or of courtiers, but it means being a father.

To that end, the pope said he would be meeting a group of people who live on the streets later that day. He said they had

already started meeting because another group of people had gone to listen to them and from there, “they have been able to begin the journey.”

Sincere listening involves the heart, not just the ears, Pope Francis said. The aim is not to be able to answer people's questions, especially with pre-packaged or “artificial and shallow responses,” but to provide an opportunity to tell one's story and speak freely.

“Whenever we listen with the heart, people feel that they are being heard, not judged; they feel free to recount their own experiences and their spiritual journey,” he said.

Listening to one another “is a slow and perhaps tiring exercise,” but it must be done, including listening to “the questions, concerns and hopes of every Church, people and nation,” and to the “challenges and changes” that the world presents, he added.

Encountering and listening “are not ends in themselves” where everything stays the same, but must lead to discernment, he said.

“Whenever we enter into dialogue, we allow ourselves to be challenged, to advance on a journey. And in the end, we are no longer the same; we are changed,” he said.

The synod is “a journey of spiritual discernment that takes place in adoration, in prayer and in dialogue with the word of God,” the pope said.

Discernment is what lights the way and guides the synod, “preventing it from becoming a Church convention, a study group or a political congress, but rather a grace-filled event, a process of healing guided by the Holy Spirit,” Pope Francis said.

As he asked the rich man in the Gospel reading, Jesus is asking everyone “to empty ourselves, to free ourselves from all that is worldly, including our inward-looking and outworn pastoral models, and to ask ourselves what it is that God wants to say to us in this time and the direction in which he wants to lead us,” he said. †



Public Schedule of Archbishop Charles C. Thompson

October 16–26, 2021

<p>October 16 – 11 a.m. Confirmation Mass for the youths of St. Mary and Holy Family parishes, New Albany; Most Sacred Heart of Jesus and St. Augustine parishes, Jeffersonville; St. Francis Xavier Parish, Henryville; and St. Michael Parish, Charlestown, at St. Mary Church, New Albany</p> <p>October 16 – 3 p.m. Confirmation Mass for the youths of Our Lady of Perpetual Help Parish, New Albany, and St. Anthony of Padua Parish, Clarksville, at Our Lady of Perpetual Help Church</p> <p>October 17 – 10 a.m. Mass to begin archdiocesan preparation for Synod of Bishops in 2023 at the Vatican, at SS. Peter and Paul Cathedral, Indianapolis</p> <p>October 18 – 8:15 a.m. Mass for the students of St. Luke the Evangelist School, Indianapolis, at St. Luke the Evangelist Church</p> <p>October 19 – noon Lunch gathering with Archdiocese of Indianapolis priests, Indianapolis</p>	<p>October 20 – 10 a.m. Department Heads meeting at Archbishop Edward T. O'Meara Catholic Center, Indianapolis</p> <p>October 21 – 12:30 p.m. United Catholic Appeal Employee Lunch at Archbishop Edward T. O'Meara Catholic Center</p> <p>October 21 – 6 p.m. United Catholic Appeal Advance Mass and Dinner at St. Mary-of-the-Knobs Church, Floyd County</p> <p>October 24 – 10:30 a.m. Mass at St. Andrew the Apostle Church, Indianapolis, for 75th anniversary, followed by lunch at St. Andrew the Apostle Parish</p> <p>October 26 – 10 a.m. Fall Clergy and Parish Life Coordinator business meeting at St. Joseph Parish, Jennings County</p> <p>October 26 – 2:15 p.m. Council of Priests meeting at St. Joseph Parish, Jennings County</p>
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Eucharistic revival is key to Church's future, says USCCB president

NASHVILLE, Tenn. (CNS)—The U.S. Conference of Catholic Bishops' (USCCB) planned multiyear eucharistic revival project will help the Church



Archbishop Jose H. Gomez

address several of the challenges facing it, Los Angeles Archbishop Jose H. Gomez said in an Oct. 5 address to the Diocesan Fiscal Management Conference's annual meeting.

“We're all coming to the realization it's all about Jesus Christ,” Archbishop Gomez, president of the USCCB, said in his livestreamed address to the meeting, held on Oct. 3-6 at the Gaylord Opryland Resort and Convention Center in Nashville.

About 500 people, including finance personnel from dioceses across the

United States and several other countries, attended the meeting, which was held in person after the 2020 meeting was virtual.

The Diocesan Fiscal Management Conference is an integrated auxiliary organization of the USCCB.

Archbishop Gomez noted that surveys in recent years have shown a growing number of U.S. Catholics who do not believe in the real presence of Christ in the Eucharist, which is among the most important teachings of the Catholic faith.

Other troubling trends include declining Mass attendance, fewer baptisms, marriages, first Communion and confirmations, Archbishop Gomez said.

To counter all these trends, he said, “the bishops are centering everything on the reality of the Eucharist.”

The USCCB is developing a new document on the Eucharist that will serve as a foundation for a national eucharistic revival to reignite among the faithful a great love and understanding of the Eucharist, Archbishop Gomez said.

The three-year revival, he explained, will begin in July 2022, focusing on best practices for parish-based renewal first at the parish level, then the diocesan level, and finally at the national level in 2024, culminating with a National Eucharistic Congress. †

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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



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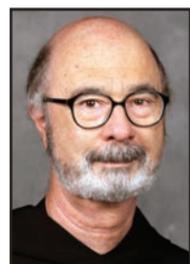
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Benedictine Father Justin DuVall was former Saint Meinrad archabbot

By Sean Gallagher

Benedictine Father Justin DuVall, who served as archabbot of Saint Meinrad Archabbey in St. Meinrad from 2004-16, died in the monastery's infirmary on Oct. 5 after a short battle with cancer. He was 70.

The Mass of Christian Burial was celebrated on Oct. 9 at the Archabbey Church of Our Lady of Einsiedeln. Burial followed in the Archabbey Cemetery.



Fr. Justin DuVall, O.S.B.

Benedictine Archabbot Kurt Stasiak, who succeeded Father Justin in leadership of the monastery, reflected in an interview with *The Criterion* on the legacy of his friend and confrere of several decades who entered the monastic community the year before he did.

"His motto as archabbot said a lot about his contributions: Grace, mercy, peace," said Archabbot Kurt. "Certainly, Justin's work was an instrument of grace for us in many ways. He was a man of mercy and he was a man of peace."

"For him, that was not just something to print on his stationery or to put on his coat of arms. It was a way of life."

Archabbot Kurt also spoke about Father Justin's memorable preaching.

"He treasured words, so he did not waste many," Archabbot Kurt said. "They were well-chosen, precise, appropriate and memorable."

Archbishop Charles C. Thompson was a seminarian at Saint Meinrad in the 1980s when Father Justin was second in leadership in the monastery as its prior. After Father Justin was elected archabbot, Archbishop Thompson was a visiting professor of canon law at Saint Meinrad Seminary and School of Theology. Most recently, the two were connected as Father Justin served as vice rector of the archdiocesan-sponsored Bishop Simon Bruté College Seminary in Indianapolis.

"Father Justin was a very faithful, humble and intelligent

monk and priest," Archbishop Thompson said. "He provided great support, stability and guidance for the monastery and School of Theology. He was a gifted homilist, teacher, spiritual director and formator. In a sense, he did all things well."

Archbishop Thompson also appreciated the personal qualities that Father Justin brought to the many leadership roles he carried out through the years.

"Father Justin exuded a very quiet, gentle and unassuming manner," Archbishop Thompson said. "He certainly did not seek the spotlight, but was ready and able to assume whatever leadership role that he was charged to carry out."

"His death is a great loss beyond that of Saint Meinrad Archabbey and the Archdiocese of Indianapolis. Father Justin impacted lives of seminarians, priests, religious and laity throughout the United States."

Father Joseph Moriarty, rector of Bishop Bruté, appreciated serving with Father Justin at his side, describing him as "humble, quiet and strong, a faithful monk, good leader and excellent listener."

"He was a good vice rector, appropriately discreet, stable, with lots of wisdom," said Father Moriarty. "I really valued his experience as a priest and leader, but particularly as a man who had worked in formation for so many years."

Timothy Martin DuVall was born on July 7, 1951, in Toledo, Ohio, to Arnold and Mary Jane DuVall. When his mother died when he was 3, he was raised by his father and stepmother, Nancy Luttenberger.

After attending Holy Spirit High School Seminary in Toledo, he enrolled at Saint Meinrad College in 1969, graduating in 1973 with a bachelor's degree in French.

Invested as a novice at Saint Meinrad Archabbey in 1973, he professed temporary vows on Aug. 24, 1974, receiving the religious name of Justin at that time, and solemn vows on Aug. 24, 1977.

Father Justin earned a master of divinity degree at Saint Meinrad School of Theology in 1978 and was ordained a priest on April 30, 1978.

Following his ordination, Father Justin studied library

science at the University of Michigan in Ann Arbor, Mich., earning a master's degree in the field.

Assignments in the monastery after his ordination included serving as full-time assistant librarian at Saint Meinrad Archabbey Library from 1979-84 and part time for 11 years; liturgical master of ceremonies, assistant novice and junior master; and chairman of the monastery's Liturgical Advisory Committee, a member of its Archabbey Council, Strategic Planning Committee and as a commuting chaplain for the Benedictine Sisters of Monastery Immaculate Conception in Ferdinand, Ind., in the Evansville Diocese.

In 1984, Father Justin was appointed prior by then-Archabbot Timothy Sweeney and served as second in leadership in the monastery until 1995.

That year, following the election of Benedictine Father Lambert Reilly as archabbot, Father Justin was appointed a formation dean in the School of Theology. The following year, he became its provost and vice rector, serving in these positions for the next eight years.

On Dec. 31, 2004, Father Justin was elected the ninth abbot and sixth archabbot of Saint Meinrad Archabbey. He received his abbatial blessing from then-Archbishop Daniel M. Buechlein, who had been a confrere of Father Justin in the monastery.

During his tenure as archabbot, Father Justin oversaw extensive renovations to the infrastructure of the monastery, which included an addition to the infirmary and the installation of a geothermal heating/cooling system. He also led the final 18 months of the archabbey's largest-ever capital campaign, which raised nearly \$43 million for renovations, endowments and operating expenses.

Following his resignation as archabbot in 2016, he served as vice rector of Bishop Simon Bruté College Seminary in Indianapolis until earlier this year. In May, he was appointed as the monastery's novice and junior master.

His diagnosis of pancreatic and liver cancer in August cut short this ministry.

Memorial gifts may be sent to Saint Meinrad Archabbey, 200 Hill Drive, St. Meinrad, IN 47577. †

It's 'wrong' to let Title X funds cover abortion, says USCCB's pro-life chairman

WASHINGTON (CNS)—The Biden administration "is wrong" to allow Title X family planning funds to be used for abortion, said the chairman of the U.S. Conference of Catholic Bishops' Committee on Pro-Life Activities.

It is "wrong to allow taxpayer dollars to fund abortion providers who participate in a pre-pregnancy program specifically designed to exclude abortion," Archbishop Joseph F. Naumann of Kansas City, Kan., said in an Oct. 7 statement.

"Abortion is not family planning. Abortion takes the life of an already-conceived and growing child," he said. "The violence of abortion wounds countless women physically, spiritually and emotionally."

The administration announced late on Oct. 4 that it had officially reversed the Trump-era "Protect Life Rule"

enforcing Title X's ban on taxpayer funds from being used to promote or provide elective abortions.

"Title X was intended and authorized to be a program entirely separate from abortion," Archbishop Naumann said, "and it plainly states that 'the funds authorized under this legislation [shall] be used only to support preventive family planning services, population research, infertility services, and other related medical, informational and educational activities.'"

Enacted by the Family Planning Services and Population Research Act of 1970, Title X covers reproductive health care services for low-income patients such as wellness exams, cervical and breast cancer screenings, contraceptives, and testing and treatment for

sexually transmitted infections.

Section 1008 of the law states that "none of the funds appropriated under

this title shall be used in programs where abortion is a method of family planning." †

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Editorial

A bold, visionary leader celebrates 20 years

Last month, Marian University in Indianapolis celebrated the 20th anniversary of Daniel J. Elsener's service as president. Anyone familiar with the history of Catholic higher education in Indiana and the United States can testify to the near-miraculous changes that have taken place on Cold Spring Road on the west side of Indianapolis since 2001.

From a small Catholic liberal arts college that was struggling financially to a major Catholic university with a medical school, a business school, a school of engineering, an educators' college and much more, Marian has grown significantly while maintaining its essential Franciscan and Catholic identity.

Elsener is the bold, visionary leader who has been the driving force behind Marian's growth. A man dedicated to his large family, his Catholic faith and his adopted home in central Indiana, he refuses to settle for "good enough."

After every accomplishment—from athletic championships to academic honors to nationally recognized programs in the formation of leaders for Church ministry, elementary and secondary education, business and the professions—Elsener immediately begins working on the next challenge with no sign of ever settling for the status quo.

Although Elsener has clearly been the catalyst for Marian University's growth, many board members, faculty, administrators, students and benefactors deserve credit for Marian's success. Especially in an era when many small colleges have closed, we should applaud the commitment of the Oldenburg Sisters of St. Francis, Marian's board of trustees, the school's alumni and the many people whose generous stewardship of time, talent and treasure have built Marian University during the past 80-plus years into the great Catholic university that it is today.

Elsener believes that educating leaders for the Church and society begins with building character. We need women and men who are virtuous to lead us in politics, business, education, medicine, religion, social services and every other walk of life. Yes, intelligence and professional skills are critically important, but unless the people who lead us are trustworthy, honest and compassionate, the competence they display in their respective fields is suspect.

Who wants engineers who cut corners? Or nurses who have no compassion? Or teachers who neglect their students' best interests? Or religious leaders who lack discipline? Or business leaders who have no sense of ethics?

Quality Catholic higher education is deeply rooted in the teaching of the Church. At a great Catholic university, the ancient disciplines of philosophy and theology, which probe the meaning of existence and the spiritual truths of humanity, must be integral to the school's curriculum and its programming. In addition, the university's mission must come to life



Daniel Elsener, president of Marian University in Indianapolis, greets a student attending the Marian University Academy for Teaching and Learning Leadership Ninth Cohort Opening Dinner on Aug. 13, 2018. (Submitted photo)

in its ministries—the way the liturgy and sacraments are celebrated, the opportunities for social ministries that are available to students, and the way people of diverse faith traditions are welcomed and incorporated into the school's community.

Elsener insists on the university's Franciscan values. He also refuses to diminish Marian's Catholic identity. But precisely because Marian is an educational institution, openness to differing points of view and life experiences take priority over a closed, insular approach to teaching and learning. As Pope Francis admonishes us: "Every moment of being closed tends to keep us at a distance from those who do not think like we do, and this—as we know—is the root of so many evils in history: of the absolutism that has often generated dictatorships and so much violence toward those who are different."

A truly Catholic university, like Marian, maintains a clear sense of mission and identity without ever using its Catholic identity as a club. All are welcome and respected. All have something valuable to contribute to the common good.

Twenty years of Elsener's leadership have demonstrated the power of the Holy Spirit working with us to build up the Body of Christ in central Indiana. His unshakable faith in the mission of Catholic higher education, combined with his ability to recruit outstanding leadership teams and his skill as a fundraiser, have made the Marian miracle a reality.

Elsener quotes the late Holy Cross Father Theodore Hesburgh, the legendary president of the University of Notre Dame in northern Indiana, as telling him, "You can raise a lot more money for one big idea than for many small ideas." Taking this advice to heart, Elsener's vision for Marian University continues to expand and grow—with no small ideas.

"The Marian miracle" is something all Catholics in Indiana and beyond should be proud of. Let's congratulate Elsener and the entire Marian University community for its exceptional service to our Church and our society.

—Daniel Conway

Be Our Guest/Gary Diehl

Despite vaccination status, we must seek truth and be united in Christ

I would like to offer a response to a letter in the Sept. 24 issue of *The Criterion* ("A Catholic scientist offers insight into morality of COVID-19 vaccines"). The writer of this letter was responding to a letter in the Sept. 10 issue ("Where COVID vaccines are concerned, someone must take a stand for aborted babies").

Like the Catholic scientist, I also have a background in pharmaceutical science. Although I do not hold a doctoral degree, I do have 43 years of varied pharmacy experience prior to retiring in 2014, a span in which not only the industry has drastically changed but my perspective of the pharmaceutical industry has changed as well.

In spite of the headline used with the Sept. 10 letter, I did not construe that it was written specifically about the COVID vaccines, but spoke as much to the immoral evolution of the pharmaceutical industry itself.

Even though the "cell lines" being used in the development of two COVID vaccines are derived from repeated replication of an "alleged" aborted fetal "cell line" dating back to the 1970's and not derived from current abortion, I would question the morality of this ongoing process and other research which may be using cells from current aborted babies.

In support of this concern, I would like to reference a teaching given in the *Catechism of the Catholic Church* which states: "It is immoral to

produce human embryos intended for exploitation as disposable biological material" (#2275).

Harvesting fetal tissue from aborted babies, and/or replicating a "cell line" over and over that was taken from an aborted baby and using the same for scientific research, and, ultimately for profit, is indeed exploitation.

Catholic teaching encourages vaccination, which in some instances may be considered a charitable act of the recipient, but it is not a moral obligation. Catholic teaching also states that we must follow our true moral conscience.

When I was active in pharmacy practice, I was occasionally confronted with differing restrictions between federal and state law, and I was always required to follow the more restrictive of the two. In like manner, when our true moral conscience is in effort to honor God, and, though it may seem "more restrictive" than our teaching may allow, it too must take precedence for the individual and it must be followed.

Vaccination is an individual decision which may be based on multiple circumstances and facts.

Vaccinated or not, we must never judge one another. We should always be seeking truth and always be united in Christ.

(Gary Diehl is a member of St. Lawrence Parish in Lawrenceburg.) †

Letter to the Editor

Spirit of Christ calls us to be 'everyday mystics,' reader says

The circumstances of life can push us to the breaking point, but they can never push us beyond the reach of God's power, God's wisdom and God's love.

God has not said: You shall not be storm-tossed, you shall not be afflicted, you shall not be travailed, diseased or persecuted. God said: You shall not be overcome. There is in this a superb combination of realism and hope that I find reassuring.

It gives me cause to pause and reflect on the words of Julian of Norwich: "All shall be well, and all shall be well and all manner of thing shall be well." In our falling down and our getting up, and in our grief, we are always kept in God's loving embrace.

The indwelling Spirit of Christ is calling, qualifying, gifting, edifying and empowering each of us to grow in holiness and be "everyday mystics."

Being an "everyday mystic" does not necessarily mean seeing great visions,

or being favored with locutions, or experiencing levitation. It means simply to discern, i.e., to see with the eyes of faith what is hidden from agnostics and unbelievers, and discover things only dead "folk" know.

It means to live, and move, and have our very "being" in the power of love. It is love that will guide us and see us through all our difficulties.

Love is the center of holiness, and the measure of our devotion to God. As Teresa of Avila puts it, "holiness is a matter of bringing our wills into union with God's will." Holiness is hard, but it is attainable.

According to Teresa of Avila, the practice of mental prayer is requisite for reaching the goal of Christian perfection. Live love and pray.

Kirth N. Roach
Order of Carmelite Discalced Secular
Indianapolis

Letters Policy

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

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

The editors reserve the right to select the letters that will be published and to edit letters from readers as necessary

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

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

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



Christ the Cornerstone

St. Teresa of Ávila, a woman of prayer who was close to God

“Let nothing disturb you. Let nothing frighten you. All things are passing away: God never changes. Patience obtains all things. Whoever has God lacks nothing. God alone suffices.” (St. Teresa of Ávila)

Today, Friday, Oct. 15, is the Feast of St. Teresa of Ávila, one of the greatest spiritual writers in the history of the Church. St. Teresa was the founder of the Order of Discalced Carmelites. She was also a theologian, a religious reformer and a woman who was close to God.

Pope Emeritus Benedict XVI called St. Teresa of Ávila (also known as St. Teresa of Jesus) “a saint who is one of the peaks of Christian spirituality of all time.” The depth of Teresa’s spirituality is summarized in one of her most famous writings: “Everything passes, God never changes.” For St. Teresa, calm acceptance of the fact that “whoever has God lacks nothing” is the result of a life grounded in prayer and dedicated to serving the needs of others.

We sometimes think of holiness or spirituality as a quality that is far

beyond the reach of ordinary people like us. The witness of St. Teresa of Jesus tells us that the opposite is true. As Pope Francis frequently reminds us, saints like Teresa of Ávila are ordinary women and men who are close to God. Of course this immediately raises the question: How do we get close to God? Or, more accurately, how do we experience the presence of God who is already closer to us than we are to ourselves?

“God alone suffices,” St. Teresa wrote, and with these simple words she told us everything we need to know if we want to be like all the women and men who are close to God (saints).

We must begin with the absolute conviction that God alone satisfies all that our hearts desire. The longing we feel in the depths of our hearts is nothing more, or less, than our desire to be close to God, to be united with him in mind, body and spirit. This is what “spirituality” means—a pathway to union with our triune God, Father, Son and Holy Spirit.

If we ask ourselves, as the rich young man did in the Gospel story (Mk 10:17–31), “What must I do to

inherit eternal life?” (Mk 10:17), the answer Jesus gives is simple: “Keep the commandments” (Mk 10:19). If we ask Jesus what more is needed, the answer given is unsettling: “Sell what you have, give it to the poor, and come follow me” (Mk 19:21). This is the road to eternal life, which encompasses the morality of the laws of love, but also requires a form of spirituality that is utterly selfless. To be holy, we must believe in God alone, and we must place God and our neighbor first, ahead of all other considerations.

If we ask ourselves, “Am I as close to God as I should be? Or as I would like to be?” the answer is invariably “no.” Even the greatest saints longed to grow closer to the Father, Son and Holy Spirit. Christian spirituality is a journey that has many twists and turns, successes and failures, as we make our way to our life’s goal, the ultimate closeness to God that is union with him in heaven.

St. Teresa counseled her sisters, the Discalced Carmelites, to grow closer to God in prayer and in service to others. There’s nothing esoteric about this form

of spirituality. It can, and should, be practiced by all of us. We really can’t expect to grow closer to God if we don’t open our hearts to him in prayer. And Jesus has told us that whatever we do to the least of his sisters and brothers, we do to him. When we serve others, we serve God. When we are truly close to our neighbor, we are close to God.

Saints like Teresa of Ávila show us in the diversity of their lives how to live the Gospel and, in so doing, grow closer to God. Their spirituality is not complicated, but it is challenging. It demands that we let go of all anxiety and fear. It insists that we trust in the providence of God. And it requires us to reject totally the idea that we are the masters of our own destiny. All Christian spirituality can be expressed simply as: “Let go. Let God.” Or as St. Teresa says, “Whoever has God lacks nothing.”

Let’s ask this great saint to help us recognize the truth of her words. St. Teresa, pray for us. Inspire us to grow closer to God by being faithful in prayer and steadfast in our service to our brothers and sisters in Christ. †



Cristo, la piedra angular

Santa Teresa de Ávila, una mujer de oración cercana a Dios

“Nada te turbe, nada te espante. Todo se pasa, Dios no se muda. La paciencia todo lo alcanza, quien a Dios tiene nada le falta. Sólo Dios basta.” (Santa Teresa de Ávila)

Hoy, viernes 15 de octubre, es la fiesta de santa Teresa de Ávila, una de las escritoras espirituales más grandes de la historia de la Iglesia. Santa Teresa fue la fundadora de la Orden de las Carmelitas Descalzas. También fue teóloga, reformadora religiosa y una mujer cercana a Dios.

El papa emérito Benedicto XVI llamó a santa Teresa de Ávila (también llamada santa Teresa de Jesús) “una santa que representa una de las cumbres de la espiritualidad cristiana de todos los tiempos.” La profundidad de la espiritualidad de Teresa se resume en uno de sus escritos más famosos: *Todo se pasa, Dios no se muda*. Para santa Teresa, la aceptación serena del hecho de que “quien a Dios tiene nada le falta” es el resultado de una vida basada en la oración y dedicada a servir a las necesidades de los demás.

A veces pensamos en la santidad o la espiritualidad como una cualidad que está muy lejos del alcance de la gente corriente como nosotros. El testimonio de santa Teresa de

Jesús nos dice lo contrario. Tal como nos lo recuerda a menudo el Papa Francisco, los santos como Teresa de Ávila son mujeres y hombres corrientes que están cerca de Dios. Por supuesto, esto plantea inmediatamente la interrogante: ¿Cómo llegamos a estar cerca de Dios? O, más exactamente, ¿cómo experimentamos la presencia de Dios que ya está más cerca de nosotros que nosotros mismos?

“Solo Dios basta,” escribió santa Teresa, y con estas sencillas palabras nos dijo todo lo que debemos saber para poder ser como todas las mujeres y los hombres que están cerca de Dios (los santos).

Debemos comenzar con la absoluta convicción de que solamente Dios satisface todo lo que nuestro corazón añora. El anhelo que sentimos en el fondo de nuestro corazón no es ni más ni menos que nuestro deseo de estar cerca de Dios, de estar unidos a Él en mente, cuerpo y espíritu. Ese es el significado de la espiritualidad: un camino hacia la unión con nuestro Dios trino, Padre, Hijo y Espíritu Santo.

Si nos preguntamos, como el joven rico del relato del Evangelio (Mc 10:17-31): “¿qué debo hacer para heredar la vida eterna?” (Mc 10:17), la respuesta que da Jesús es sencilla: nos dice que cumplamos

con los mandamientos (Mc 10:19). Si le preguntáramos a Jesús qué más hace falta, la respuesta que recibimos resulta inquietante: “vende todo lo que tienes y dáselo a los pobres, y tendrás tesoro en el cielo. Luego ven y sígueme” (Mc 19:21). Este es el camino hacia la vida eterna, que abarca la moralidad de las Leyes del Amor, pero también exige una forma de espiritualidad totalmente desinteresada. Para ser santos, debemos creer únicamente en Dios, y debemos poner a Dios y a nuestro prójimo en primer lugar, por encima de cualquier otra consideración.

Si nos preguntamos: “¿estoy todo lo cerca de Dios que debería estar? ¿O como me gustaría estar?” la respuesta es invariablemente “no.” Incluso los más grandes santos anhelaban acercarse a su Padre, Hijo y Espíritu Santo. La espiritualidad cristiana es un recorrido que tiene muchos giros y vueltas, éxitos y fracasos, mientras avanzamos hacia la meta de nuestra vida: la cercanía definitiva a Dios que es la unión con Él en el cielo.

Santa Teresa aconsejaba a sus hermanas, las Carmelitas Descalzas, que se acercaran a Dios en la oración y en el servicio a los demás. Esta forma de espiritualidad no tiene nada de esotérico ya que es algo que todos

podemos y debemos practicar. No podemos esperar acercarnos a Dios si no le abrimos el corazón en la oración. Y Jesús nos dijo que todo lo que hagamos al más pequeño de sus hermanos, se lo hacemos a él. Cuando servimos a los demás, servimos a Dios; cuando estamos verdaderamente cerca de nuestro prójimo, estamos cerca de Dios.

Santos como Teresa de Ávila nos muestran en la diversidad de sus vidas cómo vivir el Evangelio y, al hacerlo, nos acercamos a Dios. Su espiritualidad no es complicada, pero es un reto que exige que dejemos de lado toda la ansiedad y el miedo, que confiemos en la providencia divina y que rechacemos totalmente la idea de que somos los dueños de nuestro propio destino. Toda la espiritualidad cristiana puede resumirse sencillamente de la siguiente forma: “Entréguese a la voluntad Dios.” O como dice santa Teresa: “quien a Dios tiene nada le falta.”

Pidámosle a esta gran santa que nos ayude a reconocer la verdad de sus palabras. Santa Teresa, ruega por nosotros. Inspíranos a acercarnos cada vez más a Dios al ser fieles en la oración y firmes en el servicio a nuestros hermanos y hermanas en Cristo. †

Events Calendar

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

October 15-30

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.

October 18, 25, November 1

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.

October 20

Calvary Mausoleum Chapel, 435 W. Troy Ave., Indianapolis. **Monthly Mass**, 2 p.m. Information: 317-784-4439 or www.catholiccemeteries.cc.

Our Lady of the Greenwood, 335 South Meridian St., Greenwood. **Showing of Film UnPlanned**, 7 p.m., for older teens and adults, rated R for subject matter, free. Information: 317-882-2152.

October 21

St. Joseph Church, 1401 S. Mickley Ave., Indianapolis. **Third Thursday Adoration**, interceding for women experiencing crisis pregnancy, 11 a.m.-7 p.m., with Mass at 5:45 p.m.

Our Lady of Peace Cemetery and Mausoleum, 9001 Haverstick Road, Indianapolis.

Monthly Mass, 2 p.m. Information: 317-574-8898 or www.catholiccemeteries.cc.

Mt. Gilead Church, 6019 E. State Road 144, Mooresville. **Right to Life of Johnson and Morgan counties' Annual Banquet**, 6:30 p.m., U.S. Sen. Todd Young, speaker, \$27 adults, \$22 high school or college students, register by Oct. 15. Information: 317-697-2441.

October 21, 28, November 4

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.

October 22

Church of the Immaculate Conception, 1 Sisters of Providence, St. Mary-of-the-Woods. **Sisters of Providence Founder's Day Mass**, 11 a.m., honoring St. Mother Theodore Guérin, masks required. Information: 812-535-2952 or jfrost@spsmw.org.

October 23

Our Lady of the Most Holy Rosary Catholic Church, 520 Stevens St., Indianapolis. **Faithful Citizens Rosary Walk**, 10:45-11:45 a.m., meet in front of church. Information: faithful.citizens2016@gmail.com.

October 23-24

Prince of Peace Church, 413 E. 2nd St., Madison. **Bruté Weekend**, all weekend

Masses, Father Daniel Bedel, spiritual director of Bishop Simon Bruté College Seminary, will celebrate Mass and share how the seminary forms future priests. Information: Ellen Sanders, 317-236-1501 or esanders@archindy.org.

October 24, 31

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@thedome.org.

October 25

The Villages of Indiana online. **Foster Parenting Virtual Information Night**, 6-8 p.m., for those interested in becoming a foster parent, no fee. For more information or to register: 317 775-6500 or visit www.villageskids.org.

October 27

Group Lectio via Zoom, 7 p.m., second and fourth Wednesdays of each month, Benedictine Sister Jill Marie Reuber, facilitator, sponsored by Sisters of St. Benedict, Ferdinand, Ind. (Diocese of Evansville). Information: vocation@thedome.org.

October 29

St. Pius X Parish, 720 Sarto Dr., Indianapolis. **Evening of Reflection and Sacrament of Reconciliation for Deaf and Hard of Hearing**, 5-9 p.m., provided in American Sign Language, Msgr. Glenn Nelson from the Deaf Apostolate of the Diocese of Rockford, Ill., presenting,

includes talk, dinner and penance service, freewill donation accepted. Information and registration: 317-236-1448, ejeffries@archindy.org or cutt.ly/MsgrNelson.

October 30

Virtual Dialogue on Intercultural Competency, via Zoom, sponsored by archdiocesan Black Catholic Ministry, "Building Intercultural Competence for Disrupting Racism," 10 a.m. Donna Grimes, speaking, freewill offering. Registration: cutt.ly/VDIC. Information: Pearllette Springer, pspringer@archindy.org or 317-236-1474.

St. Bartholomew Parish, 1306 27th St., Columbus. **Polidor 5K Run/Walk**, 8:30-11 a.m., benefiting ALFA program in northern Haiti, \$30 with shirt, register by Oct. 15. Information and registration:

812-378-0697 or HaitiALFA@gmail.com.

November 2

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

November 3

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.

November 5

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.

November 5-6

St. Agnes Parish, 1008 McLary Rd., Nashville. **Christmas Bazaar**, 9 a.m.-4:30 p.m., gifts, baked goods, decorated Christmas tree and gift basket silent auction, quilt raffle, gaming event, hot dog lunch available, free admission. Information: 812-988-2778, StAgnesNashville@gmail.com.

Wedding Anniversaries

JOSEPH AND JOANN GROH



Joseph and Joann (Lipps) Groh, members of St. Mary of the Immaculate Conception Parish in Aurora, celebrated their 65th wedding anniversary on Sept. 15.

The couple was married in Our Lady of Victory Church in Cincinnati, Ohio, on Sept. 15, 1956.

They have six children: Garry, Joseph, Michael, Patrick, Steven and the late Paul Groh.

The couple also has 12 grandchildren and three great-grandchildren. †

MICHAEL AND KAREN DOZZA



Michael and Karen (Peter) Dozza, members of St. Lawrence Parish in Indianapolis, will celebrate their 50th wedding anniversary on October 16.

The couple was married in St. Mark Church in Perry County on Oct. 16, 1971.

They have three children: Kristi Scott, Eric and Jason Dozza.

The couple also has four grandchildren. †

LARRY AND JEAN EVERAGE



Larry and Jean (Koerber) Everage, members of St. John the Baptist Parish in Starlight, will celebrate their 50th wedding anniversary on October 16.

The couple was married in St. John the Baptist Church in Starlight on Oct. 16, 1971.

They have one child: Brian Everage.

The couple also has three grandchildren and one great-grandchild. †

BRUCE AND LYNDA RYMAN



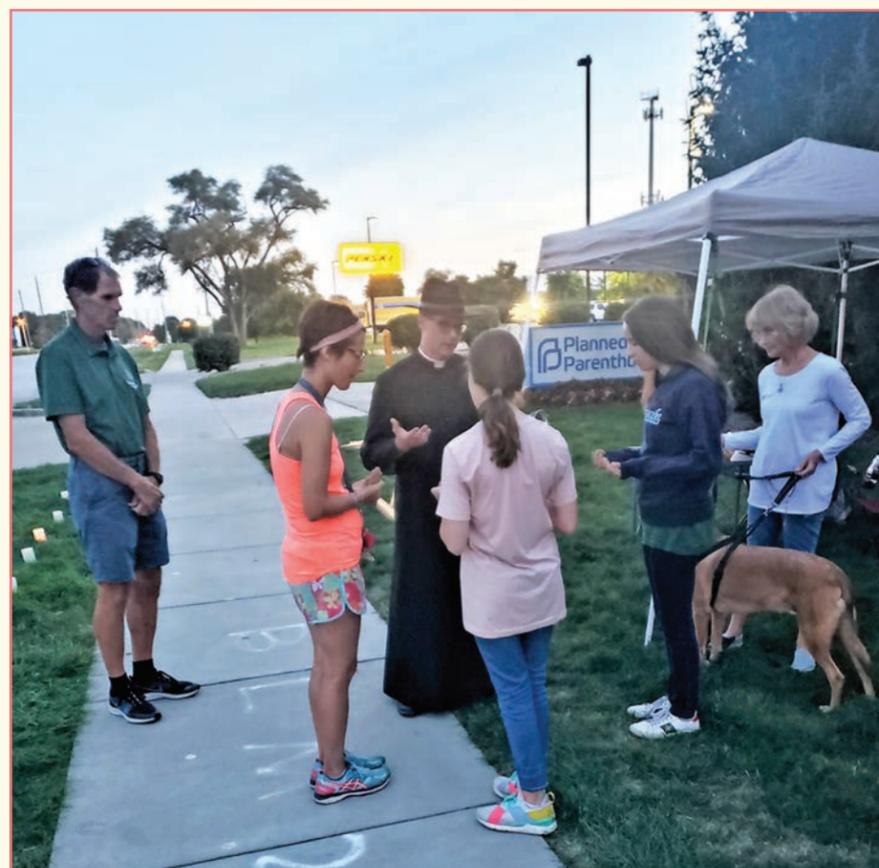
Bruce and Lynda (Richardson) Ryman, members of Our Lady of the Greenwood Parish in Greenwood, will celebrate their 50th wedding anniversary on October 23.

The couple was married in St. Hyacinth Church in Bay City, Mich., on Oct. 23, 1971.

They have three children: Heather Todero, Jason and Jeffrey Ryman.

The couple also has six grandchildren. †

Knight-time vigil



Father Sean Danda, pastor of St. Malachy Parish in Brownsburg, leads participants in prayer during a nighttime prayer vigil sponsored by the central Indiana Knights of Columbus from 7 p.m. on Oct. 1 to 7 a.m. on Oct. 2 in front of the Planned Parenthood abortion center in Indianapolis as part of the 40 Days for Life Prayer Vigil fall campaign. During the 12-hour period, at least 80 people attended, including Knights of Columbus members from Brownsburg, Fortville and Greenwood and several Indianapolis area and Lafayette Diocese councils, plus three priests and many family members and parishioners. (Submitted photo)

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.

Faith *Alive!*

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Missionaries continue to spread love of Christ around the world

By Ken Ogorek

When Catholics are asked to support the missions with prayers, financial resources or direct, hands-on service, we might feel as if we're the ones who are doing all the giving.

Ask anyone who has consistently helped mission work unfold in mission lands, though, and you'll likely hear statements like, "I thought I was the one who was giving, but it was me who received the most!"

In Ethiopia: Hunger satisfied, Christ's body nourished

Centuries ago, missionaries introduced people in Ethiopia to Jesus. After a decline in missionary activity, a priest arrives. He is escorted by torchlight through dark paths to a hut serving as the chapel. All light is extinguished but for one candle.

The people make the sign of the cross and sing a song to Jesus learned long ago. The priest falls to his knees and thinks, "How hungry are the people for the Father, Son and Holy Spirit!"

Elsewhere in Ethiopia, children walk four miles each way to a school run by missionaries. There each morning the children—hungry from their walk—are given two biscuits: one to eat at school, the other to take home.

A girl offers the priest a piece of her biscuit, saying she wants to share in the name of Jesus. She is confident that Jesus will take care of her hunger and that of her family.

Missionaries—and those who support them—are helping to make spiritual and corporal works of mercy happen, including catechesis, evangelization and nurturing of vocations.

In Vietnam: Seminarian's perseverance made possible by mission support, entire Church benefits

A Vietnamese seminarian spends 11 years preparing to be ordained, the first of his ethnic group to become a priest. Like a modern-day St. John Vianney, this young man works against strong odds, helped by those who support



Iraqi women attend a Mass in a church in Basra in 2019. Christians in Iraq, who have experienced fierce persecution in recent years, have been aided by missionaries supported by Catholics around the world. (CNS photo/Essam al-Sudani, Reuters)

missions throughout the world.

In gratitude for missionaries, he maintains a singular focus on serving the Church. The body of Christ is served. Those who gave so that a young man in a mission land could hear confessions, anoint the sick and confect the Eucharist are themselves recipients of great blessings throughout this mystical body.

In Uganda and Nigeria: The served give back, 'hugging the whole world' in prayer

On the feast of the Body and Blood of Christ, women approach the convent with baskets on their heads—offerings of eggs, fruits and vegetables to express

gratitude to the missionaries and those who help make their service feasible. Whenever a missionary returns to the United States, the words of farewell are: "Goodbye. May God and Our Lady keep you safe."

A young girl's baptismal name means light. She attends a school staffed by missionaries. Shortly before her first holy Communion, she locks herself in a room for a short while, to pray intensely that she will do good works in return for Jesus coming to her.

She sees God as the great missionary to the world and calls her prayer an act of mission service. She centers her life on prayer in a desire to help the whole world.

When she prays the mission rosary (multicolored beads representing Asia, Africa, the Americas, Oceania and Europe) she says, "I am hugging the whole world—especially America, home of our missionaries and those who support them."

An orphan boy becomes a priest; his sister enters consecrated life. Given a choice, he becomes a missionary, serving in the U.S. "I am ready to pour out my blood in appreciation for the missionaries who served me." Each day he offers his private Mass intention, along with personal prayers, for every American.

In Iraq: Brutal persecution can't quench faith, hope and love

Her father was beheaded. Her sisters taken as sex slaves. Her

house was burned—in part because it is marked by a cross. She exclaims to a missionary, "They can never take my faith!"

A tent is set up to serve as a chapel, including a cross as a sign of hope. An American cardinal visits, and she kisses his pectoral cross as a gesture of reverence and expression of the hope instilled in her by missionaries, supported in part by those who participate in World Mission Sunday.

The cardinal's reaction to this loving act of faith and hope? "I was catechized!" he said.

Choosing Sunday for World Mission Day is no accident. On this day, which falls on Oct. 24 this year, we gather around the altar as a worldwide community to be fed by Jesus, to be blessed by our one Lord and built up for service to his people throughout the world.

Missionaries bring faith to places where a deep hunger for God is felt; they give hope by pointing out the cross of Jesus—and all its blessings. And missionaries show love to those who are ready to express gratitude by giving of themselves in return, all with Jesus at the center, always.

On this World Mission Sunday, please ask God to show you how he wants you to join in his ever-present missionary work. When you respond with loving generosity, you might be surprised at how your outreach fills you up with blessings.

(Ken Ogorek, director of catechesis for the Archdiocese of Indianapolis, is available for retreats on a variety of topics based on his 20-plus years of diocesan evangelization and catechetical work. Information on his parish missions, days of reflection and related ministries can be found at www.kenogorek.com.) †



A woman wearing a mask receives ashes during Ash Wednesday Mass at St. Joseph Cathedral in Hanoi, Vietnam, on Feb. 26, 2020, amid the coronavirus outbreak. Missionaries from around the world continue to help the Catholic faith to grow in Vietnam. (CNS photo/Kham, Reuters)

Worship and Evangelization Outreach/Jennifer Burger

Hospitality of Christ touches and transforms lives



At the heart of our mission statement at Our Lady of Fatima Retreat House in Indianapolis is the word “hospitality.” It is more than something that is offered in the way of a service or a place for retreats or programs: it is an invitation to enter into the mystery of God, where the love of God in Christ finds a home in the hearts of those who visit here—

whether that be for a week, weekend, a day or even an hour.

At the “heart” of our retreat house is the chapel where Christ is present in the tabernacle. Guests from all walks of life and faith backgrounds find rest and feel at home with God in this chapel. It is a welcome and peaceful place for all.

We have recently added a piece to our chapel that beautifully unites the heart of both our mission and Christ in our tabernacle. It is a 33-inch replica of the “Cross of New Life,” the original of which resides above the sanctuary in Holy Family Church in Inverness, Ill., measuring 16 feet in height!

It is a unique and inspiring piece: Christ appears to be emerging from

rays of light in resurrected glory, and is extending his arm out with his hand open as if to reach our own hands. It is an invitation to all who come seeking compassion, understanding, acceptance and love of our Lord and one another. It is the personification of hospitality in Christ himself!

Jesus is the model of hospitality—he welcomes all and comes to us as friend and Savior. We see this in Scripture, from the calling of Matthew to the woman at the well. He invites us all—“I came so that they may have life and have it more abundantly” (Jn 10:10)—as it was then, is now and will be forever. God, in his desire to be in relationship with all of us through his son Jesus Christ, extends his hand to us—perhaps it is a welcome, an offer of help or showing the way.

Whatever Christ may be offering each person by way of this hospitality, we, having accepted the invitation and having welcomed Christ into our hearts, are called to carry on his mission by offering the hospitality of Christ to others. As we hear in his Letter to the Romans, St. Paul encourages us “to contribute to the needs of the holy ones, to exercise hospitality” (Rom 12:13).

The “holy ones” are all of God’s people, which includes you, me and all those whom

we hold dear to our hearts, as well as the stranger and those with whom we are estranged by circumstances and ideology.

When we exercise hospitality, author Agnes Kovacs reminds us in her book, *All Are Welcome Here: Practicing Christ’s Call to Hospitality*, “We make room for others”—God’s people—“in our hearts, in our work and in our home.” We take the time, extend ourselves and give attention to the other, we listen to and are present to the other, we meet them where they are and engage them and invite them. We make them feel welcome and that they belong. “Human beings long to belong!” Kovacs writes. When we do this, “we prepare the soil of both our and their souls for an encounter with Christ. This is evangelization at its best!” she adds.

It is through the hospitality of Christ that lives are touched and transformed, made new and refreshed. It is at the heart of our mission and existence here at Our Lady of Fatima Retreat House. May it be at the heart of your daily life and home as well!

Our Lady of Fatima, pray for us!

(Jennifer Burger is office manager, registrar and a spiritual director at Our Lady of Fatima Retreat House in Indianapolis.) †

A More Human Society/

Richard Doerflinger

Thinking about the heartbeat law

Most public issues these days seem to elicit angry dispute and mutual recriminations. Those divisions can tempt



people to misstate or exaggerate facts, to persuade others (or even themselves) that they are right and their opponents are not worth thinking about.

Abortion is one topic where emotions run high and create that temptation. Which brings me to the new Texas “heartbeat law” that is in the news. The most remarkable things have been said about this law by people who apparently have not read or understood it.

The law requires a physician, before performing an abortion, to determine whether the unborn child has a heartbeat detectable by usual medical standards. If so, the abortion is allowed only if there is a “medical emergency” that “places the woman in danger of death or a serious risk of substantial impairment of a major bodily function.”

The law does not say this is “when life begins.” It says a fetal heartbeat has become “a key medical predictor that an unborn child will reach live birth,” and a woman should have that information in deciding about her pregnancy.

One column in a Texas newspaper calls this the state’s “latest attack on women,” which “criminalizes abortion after six weeks, before most women realize they’re pregnant.” In a major medical journal that should have standards for accuracy, a law professor accuses the law of “prohibiting even the earliest abortions.”

But the Texas law has no criminal penalty for anyone, and no legal liability of any kind for women seeking abortions. The U.S. Centers for Disease Control says 40% of abortions in the U.S. (39% in Texas) are performed at or before six weeks, about half of them by drugs rather than surgery. Over-the-counter pregnancy tests show a positive result well before this point.

The wildest rhetoric is reserved for the law’s mode of enforcement. A private citizen may bring a civil suit against the abortion practitioner and others who helped make sure an illegal abortion was performed.

U.S. attorney general Merrick Garland says this makes citizens “bounty hunters.” The aforementioned journal article, titled “Vigilante Injustice—Deputizing and Weaponizing the Public to Stop Abortions,” likens Texas to “the East German Stasi” that used private informants to help imprison dissidents. A Yale law professor says Texas has created a “private army,” a “militia” that undermines government’s obligation to “monopolize the use of force.”

I know litigation attorneys have been called “hired guns.” But this equating of lawyers with an armed paramilitary force is a ridiculous way to trivialize actual violence.

The fact is that, for many years, laws against abortion as well as assisted suicide have been enforced in whole or in part through such civil suits. So have environmental laws. A competent law professor should know this.

And since 2013, a bill in Congress has endorsed this approach as a way to promote abortion throughout the nine months of pregnancy. Pro-life legislators in Texas simply borrowed their opponents’ idea.

This Women’s Health Protection Act, endorsed by President Joe Biden and now approved by the House of Representatives, authorizes lawsuits and collection of damages by “any individual or entity” who claims to be “adversely

See DOERFLINGER, page 11

Amid the Fray/Greg Erlandson

The lethal tenderness of Kevorkian and other death doctors

By the time Dr. Jack Kevorkian was put in prison for second-degree murder, he had helped an estimated 130 patients kill themselves.



The first person he “helped” was an Oregon teacher suffering from Alzheimer’s disease. It was hardly “death with dignity.” With a suicide machine he had rigged up inside his rusty Volkswagen van, he enabled Janet Adkins to take her life.

“My ultimate aim is to make euthanasia a positive experience,” he told the press. Despite being put on trial repeatedly, he usually won acquittal. His lawyer, *The New York Times* 2011 obituary recounted, “based

his winning defense on compassion and mercy” the man called Dr. Death had reportedly shown his patients.

The legal strategy brought to mind the acerbic words of Father Smith in Walker Percy’s final novel *The Thanatos Syndrome*.

“Do you know where tenderness always leads?” Father Smith asks. “To the gas chamber. ... Tenderness is the first disguise of the murderer.”

The world has grown exceedingly tender since Kevorkian’s campaign for death. Oregon legalized “physician-assisted suicide” 25 years ago, but now eight more states and the District of Columbia have followed suit. California just amended its law to allow people only a two-day waiting period when it had originally been 15 days, and even allowing the two days to be waived, ironically, if death is imminent.

Euthanasia, the active killing of the “patient” by a “doctor” (I put these words in quotes because neither seems appropriate in this context) is today allowed in Belgium, the Netherlands, Luxembourg and Spain—all countries with significant Catholic populations.

Now England is considering allowing the same. In a remarkable presentation before members of Parliament, doctors from Oregon, Canada (where euthanasia is also legal) and

Belgium tried to warn the English lawmakers that however carefully they craft the law, it will inevitably be amended and made more available.

“It is not a slippery slope, it is a logical progression,” said Canada’s Dr. Leonie Herx, as reported by Catholic News Service.

Herx summed up the grim finances of euthanasia: “Administering death is cheaper and easier than providing care, and it will quickly become the solution for any form of human suffering.” Tenderness leads to the gas chamber.

Countries that have legalized euthanasia, the doctors said, inevitably broaden the conditions that qualify, with the death lobby seeking permission for the mentally ill, handicapped and even children to opt for it.

The doctors told the politicians that euthanasia or assisted suicide end up damaging palliative care and putting enormous burdens both on doctors and on those who feel pressured to end their lives. “I would call it elder abuse and disability abuse,” said an Oregon doctor. “It is substandard care and it discriminates.”

“Once the door of assisted suicide/euthanasia opens, it will always open more,” warned Timothy Devos, a Belgian doctor.

Pope Francis recently asked two questions about abortion that apply equally to assisted suicide and euthanasia: “Is it right to eliminate a human life to resolve a problem?” “Is it right to hire a hitman to resolve a problem?”

The lethal tenderness of euthanasia turns doctors into assassins and human beings into burdens to be disposed of.

The disability rights organization Not Dead Yet, which has fiercely opposed euthanasia and assisted suicide laws, sums up succinctly what the Church advocates as well: “Regardless of our abilities or disabilities, none of us should feel that we have to die to have dignity, that we have to die to be relieved of pain, or that we should die to stop burdening our families or society.”

(Greg Erlandson, director and editor-in-chief of Catholic News Service, can be reached at gerlandson@catholicnews.com.) †

The Theology of Technology/Brett Robinson

What role does memorabilia serve in our growing virtual world?

I recently attended a Notre Dame football game with three of my sons. It was a really special day for our family, but something was missing. The physical tickets. They were gifted to us by a longtime supporter of the university, and they came right to my smartphone in digital form.



The convenience of the digital tickets was welcome, but I can’t help but wonder what is lost when technology replaces even the smallest routines and rituals. The changes probably seem inconsequential to some,

but they are part of a significant shift that has quite a bit to do with our faith.

When Jesus said, “Do this in memory of me” (Lk 22:19) at the Last Supper, he was, of course, referring to the eucharistic ritual. The presence of bread and wine was not incidental. It was at the heart of his teaching, “Whoever eats my flesh and drinks my blood has eternal life, and I will raise him on the last day” (Jn 6:54).

Jesus knew the answer to the question, “What helps us remember things that matter?” The fact that those things are made of “matter.” The more stuff that goes virtual, the fewer material reminders we have to orient and ground ourselves in reality.

We learned this during the pandemic

when the Mass could be viewed online, but the Eucharist could not be consumed by the faithful. Something very important was missing.

In the concourse of Notre Dame Stadium, there are huge blown-up signs with artwork from vintage game programs from the 1930s and 1940s. Notre Dame vs. Navy in Baltimore, with a picture of a goat trying to lasso a leprechaun.

Eighty years ago, some kid took that program home and put it in a special drawer so he could remember that special day with Dad or Grandpa. When he looks at it again, no matter how many years later, the memories will come flooding back. The weather that day. The score of

See ROBINSON, page 11

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

The Sunday Readings

Sunday, October 17, 2021

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

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



Isaiah on several occasions describes or refers to a loyal and devoted servant of God who endures outrageous insults and severe misfortunes. But he never despairs or mistrusts God as these unhappy events come to him.

Furthermore, good prevails through and from these sufferings because of the servant's faithfulness. The glory of God shines through all that happens.

While these verses were written centuries before Christ, pious Christians always have seen in them a prefiguring of their gentle Savior, the innocent lamb of God, sinless and merciful, good and perfect, but the victim of viciousness and of the indifference of so many.

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

Typically, throughout Hebrews, the epistle is strong in its Old Testament imagery, especially in the symbolism of the ancient rituals of the Jewish temple.

In 70, the Romans destroyed the temple as a reprisal after the Jews unsuccessfully attempted to revolt against Roman authority. The priests were killed or scattered. The old rituals came to an end. They have not yet been restored.

For centuries, including the first two-thirds of the first century, these ceremonies, in which priests, a high priest, sacrifices, victims of sacrifices, and liturgical rites of the temple were familiar to young and old, great and small, among the Jews.

With the loss of all this in mind, Hebrews sees Jesus as the great, eternal, perfect high priest. The supreme and unflinching sacrifice is the Lord's sacrifice on Calvary. He is the victim, offering true reconciliation with God.

The temple rituals are gone, but the power of God endures. So does the obligation to seek the security of this

power. Thus, we must continue to pray. Christ provides the process and the effectiveness of our prayers.

St. Mark's Gospel supplies the last reading.

In this reading, two Apostles, James and John, sons of Zebedee, approached Jesus. The forecasts by Jesus of the coming of a new kingdom to the world, namely the kingdom of God, triggered their ambition. But, as insecure humans, they wanted preferred treatment in the kingdom of God.

Presuming it has earthly properties, they wanted privileged places in this coming, glorious kingdom, so they asked the Lord to give them these high places.

Jesus replied, reminding them that the path to the new kingdom will be not be straight or smooth. To progress along this path, any disciple must identify with Christ in his fullness, abandoning self, self-interests and comfort to be as Jesus was, giving all to God.

Reflection

The Lord came into the world as the Redeemer. His mission was to rescue humanity from its own plight, a plight created by its willful sin and voluntary rejection of God, and to reward humanity even when nature and all circumstances work against them.

Results of sin, of bad judgments and of threats from nature can be daunting. Life for everyone has changed, hardly always for the better, because of COVID. Many people have died. Many still are dying.

The poor people of Haiti have experienced dreadful hardships. The economy there is a wreck. People struggle just to feed themselves. Then the earthquake came. Now the pandemic torments them. Of course, desperately, they look for a better place to live and try to enter this country.

Millions could write their own Suffering Servant songs.

The Lord promised us all that peace in this life and triumph in the next life await the faithful. His pledge is not pie in the sky. It has strengthened distressed people, profoundly, totally, everywhere, for two millennia. It is real. †

Daily Readings

Monday, October 18

St. Luke, evangelist
2 Timothy 4:10-17b
Psalm 145:10-13, 17-18
Luke 10:1-9

Tuesday, October 19

St. John de Brebeuf, priest,
St. Isaac Jogues, priest, and
companions, martyrs
Romans 5:12, 15b, 17-19, 20b-21
Psalm 40:7-10, 17
Luke 12:35-38

Wednesday, October 20

St. Paul of the Cross, priest
Romans 6:12-18
Psalm 124:1b-8
Luke 12:39-48

Thursday, October 21

Romans 6:19-23
Psalm 1:1-4, 6
Luke 12:49-53

Friday, October 22

St. John Paul II, pope
Romans 7:18-25a
Psalm 119:66, 68, 76-77, 93-94
Luke 12:54-59

Saturday, October 23

St. John of Capistrano, priest
Romans 8:1-11
Psalm 24:1b-4b, 5-6
Luke 13:1-9

Sunday, October 24

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

Question Corner/Fr. Kenneth Doyle

'Prayer to St. Michael the Archangel' introduced by Pope Leo XIII

QI had attended a nearby Catholic church for more than 20 years. But now I have been driving 40 minutes to another parish because of changes to restore old traditions at my local parish.



One of them is the common recitation of the prayer to St. Michael the Archangel immediately after Mass. I find it

inappropriate to speak of St. Michael and Satan right after we have been charged to "go in peace to love and serve the Lord."

At my former parish, I felt hostage to a small minority who tried to control my post-Mass thoughts and feelings instead of letting me leave Mass with the joy of the Eucharist.

Could you tell me more about this prayer and what I might do to address the situation in my former parish? (Iowa)

AThe prayer to St. Michael was part of a group of prayers called the Leonine prayers that were said in Catholic churches following Mass from

1884 until 1965. They were originally introduced by Pope Leo XIII and stemmed from a vision he reportedly had of Satan wanting to destroy the Church.

The intention for which the prayers were said changed over time. Originally, they were offered for the temporal sovereignty of the Holy See, but later began to be said for the conversion of Russia.

During the Second Vatican Council, a Vatican instruction implementing the "Constitution on the Sacred Liturgy" decreed that the Leonine prayers were

suppressed and would no longer be used. But the recitation of the prayer to St. Michael has been making a comeback, and a number of parishes are now reciting that prayer following Mass.

There has been no Church declaration that this prayer should be resurrected; if your parish is using it, that may be a determination by the local pastor—although it could simply be the choice of a group of parishioners who have decided to pray together after Mass.

In any case, you might want to speak with the pastor of your former parish to let him know of your discomfort with this particular prayer and the fact that it seems to dim the joy with which you should be leaving Mass.

QOur seventh-grade religion class would like to know why we have to wait until high school to receive the sacrament of confirmation. We believe that we are ready to receive the gift of the Holy Spirit by the time we are in eighth grade, which would complete the process of initiation into our Catholic community. (New York)

AThe age at which confirmation is administered varies across the United States, and the choice is made by the local bishop. The Church's *Code of Canon Law* says, "The sacrament of confirmation is to be conferred on the faithful at about the age of discretion unless the conference of bishops has determined another age" (#891).

In 2000, the U.S. Conference of Catholic Bishops decreed that confirmation should be administered "between the age of discretion and about 16 years of age, within the limits determined by the diocesan bishop."

In several U.S. dioceses, confirmation is now conferred on children at 7 or 8 years of age; only after they are baptized and confirmed do these children receive first Communion. Your own bishop evidently feels that students in high school are best able to understand what the sacrament means and how it should guide an individual's future in the Catholic community.

If you feel—as some do—that eighth grade is the more strategic and less confusing time for that thought process to take place, you should make your feelings known to your bishop.

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

My Journey to God

The Door

By Ron Lewis

I stand by the door—
The door is the most important door
in the world—
It is the door through which men walk
when they find God.
There's no use going way inside
and staying there,
When so many are still outside
and they, as much as I,
Crave to know where the door is.
The most tremendous thing in the
world is for men to find that door,
the door to God.
The most important thing any man
can do
Is to take hold of one of those blind,
groping hands,
and put it on the latch—the
latch that only clicks and opens
to man's own touch.



(Ron Lewis is a member of St. Charles Borromeo Parish in Bloomington. Photo: Pope Francis closes the Holy Door of St. Peter's Basilica to mark the closing of the jubilee Year of Mercy at the Vatican on Nov. 20, 2016.) (CNS photo/Tiziana Fabi, pool via Reuters)

PHOTOGRAPHER

continued from page 1

he says. “I started going to Holy Rosary after a double murder. A man and a woman had been shot to death.

“I feel safe there. I feel a presence—that God is watching over me, that Our Lady is watching over me. I need a place to regroup. I sit there and contemplate as I look at the statue of Our Lady. I pray for the people whose lives have been taken suddenly, for their family and friends.

“For me, being a strong Catholic, I need to do something positive because I’m surrounded by the negatives in my job.”

Beyond his visits to Holy Rosary, the need for balance—for something uplifting—has fueled his desire to capture the beauty and artistry of at least 100 churches across Indiana and Ohio.

‘I do it as a way to honor God’

Schroeder’s spiritual quest began in the place where his love of his Catholic faith was born and nurtured, the Diocese of Toledo, Ohio.

In 2019, as he was pursuing a double major in media production and film production at Bowling Green State University, his eyes focused more intently on the artistic details of the altars, chapels, grottos and steeples of the churches that are central to his life: the church where he received his first Communion, the cathedral where he was confirmed, a church that has been part of his family’s heritage on his mother’s side for five generations.

He marveled at the intricacy of the artistic details and stood in awe of the Creator who had formed people with these abilities and gifts. And he decided to use his own God-given skills and talents in film and photography to capture the beauty of churches.

“I thought, ‘This is my calling,’” he says. “I do it as a way to honor God, to give back to him for the skills he gave me. I’m not doing this for show. I’m doing this for God. I’m showing the world the beauty of what his people have built.”



The interior of Sacred Heart Church in Indianapolis is one of Max Schroeder’s favorite photographs from the ones he has taken of churches in the archdiocese. (Photo by Max Schroeder)

At the same time, Schroeder sees this effort as his way of building a closer relationship with God. Whenever he visits a new church to photograph it, he strives to line up the visit with a Mass at the church.

“I want to go to Mass to receive the Eucharist as much as I can. When I was in college, I went to Mass almost every day. I come for the Eucharist, and then I take the photos. Not only does that help me spiritually, it helps me artistically.”

‘A sense of home here’

Schroeder has visited and photographed 98 churches so far. Fifty-five of them are in the Diocese of Toledo while 23 are in the Archdiocese of Indianapolis, where he moved in July of 2020 to start his present job at Fox59/CBS 4 in Indianapolis.

His quest has also taken him to churches in Carmel, Fort Wayne and South Bend, including the Basilica of the Sacred Heart at the University of Notre Dame.

Asking Schroeder to list a few of his favorite churches is painful for him. Still, he relents, starting with Our Lady, Queen of the Most Holy Rosary Cathedral in Toledo because “there’s so much artwork and so much detail in it.”

In the archdiocese, he turns his focus to four churches in Indianapolis, including the two parishes where he worships: Holy Rosary and St. John the Evangelist.

He names St. John, where he’s part of the young adult group, “because it feels like a sense of home.” And Holy Rosary—where he is an usher, a young adult leader and a member of the Knights of Columbus—makes his list

because of its Latin Mass and “its beautiful artwork.”

He also mentioned St. Joan of Arc Church, because it reminds him of churches in Rome, and Sacred Heart of Jesus Church, because its German heritage reminds him of his father.

A higher aspiration

Schroeder’s church photographs can be viewed by anyone on his Facebook page, under his name.

“I want people beyond my Facebook friends to see it,” he says. “There was one time when I posted a photo of St. Stephen Church in Toledo. It was during a time when churches were locked down because of the pandemic. A parishioner commented on it. She said that looking at that

photo ‘makes me cry because I don’t like being away from my church for so long.’

“That was a big moment to me. That’s why I make them public.”

As important as his film and his photography work are to him, Schroeder aspires to something more in his life.

“I want to work on my relationship with God. I want to get as close to him

as I can. I want to get to heaven. I want to be a saint.”

Schroeder pauses for a moment, making it clear that sainthood is the true goal of his life. He smiles at the thought of that goal.

“I really want to be a saint. I want to lead people toward the faith and help them be stronger in their faith.”

(To view a selection of Schroeder’s photographs of churches in the archdiocese, visit the website, cutt.ly/ChurchPhotos.) †



Max Schroeder photographs the altar of St. John the Evangelist Church in Indianapolis, one of the nearly 100 churches he has photographed in Indiana and Ohio. (Photo by John Shaughnessy)



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Former U.S. Sen. Donnelly is Vatican ambassador nominee

WASHINGTON (CNS)—President Joe Biden will nominate Catholic lawyer Joseph Donnelly of Indiana, a former member of the U.S. House and Senate, to be the next U.S. ambassador to the Vatican.



Joseph Donnelly

The White House announced Biden’s pick for the ambassador post on Oct. 8. The nomination must be confirmed by the Senate.

Donnelly, 66, served in the U.S. House of Representatives from 2007 to 2013, representing Indiana’s 2nd Congressional District, and was a U.S. senator from 2013 to 2019. He is currently a partner at Akin Gump, a Washington firm specializing in public law and policy law.

He was a member of the Afghanistan Study Group and has been a professor at his alma mater, the University of Notre Dame in northern Indiana, where he earned a bachelor’s degree in political science in 1977 and a law degree in 1981.

“Joe has been an exemplary public servant in Congress, an invaluable friend of Notre Dame and of me personally, and he is an ideal choice to represent the United States at the Vatican,” said Holy Cross Father John Jenkins, the university’s president.

“He will bring to this role a deep understanding of the issues currently facing our nation and the world, a genuine Catholic faith and an understanding of the role the Church can play in our world,” the priest said in a statement.

Donnelly is a pro-life Democrat, “committed to protecting the sanctity of life,” he has said, though he also believes exceptions should be made on abortion in cases of rape, incest or when the mother’s health could be at stake.

When Donnelly was running for re-election to the Senate in 2018, Democrats for Life of America said: “Donnelly has been a consistent pro-life voice as well as advocate for women and families, co-sponsoring many important pieces of legislation.”

Donnelly met his wife, Jill, while attending Notre Dame, and they were married in 1979. They have a son and a daughter. †

Obituaries to return next week

Our publication of obituaries of members of parishes in the Archdiocese of Indianapolis will return with next week’s Oct. 22 issue.

Bishops to continue discussion of Catholics, Eucharist in fall meeting

WASHINGTON (CNS)—When the U.S. bishops meet this fall for their annual assembly, they will revisit the discussion they began in mid-June about the Eucharist and will be presented with a drafted document on the “meaning of the Eucharist in the life of the Church.”

But in the time since their virtual spring assembly, the topic of the Eucharist, and particularly the debate it raised about denying Communion to Catholic politicians who support abortion, has prompted ongoing discussion.

It even came up on the pope’s flight back from Bratislava, Slovakia, on Sept. 15.

Pope Francis said he preferred not to comment directly on the issue of denying Communion in the United States, but he urged bishops to take a pastoral approach rather than wade into the political sphere.

And it’s a complicated issue, pointed out Timothy O’Malley, director of education at the McGrath Institute for Church Life at the University of Notre Dame and author

of the recent book *Real Presence: What Does It Mean and Why Does It Matter?*

During a Zoom discussion on this topic sponsored by Georgetown University this past summer, Bishop Kevin C. Rhoades of Fort Wayne-South Bend, Ind., acknowledged the work ahead would be challenging, but as chairman of the bishops’ Committee on Doctrine, he was prepared to address it. That committee is charged with drafting

the document on the Eucharist that will be presented to the bishops in November.

“The goal of the document is to contribute to the eucharistic revival,” he said.

Even before the bishops discussed and voted on proceeding with the document, Cardinal Luis Ladaria, prefect of the Vatican’s Congregation for the Doctrine of the Faith, urged the bishops in a letter to proceed with caution in developing a national policy “to address the situation of Catholics in public office who support legislation allowing abortion, euthanasia or other moral evils.”

During their spring meeting, 75% of U.S. bishops approved the drafting of a document, addressed to all Catholic faithful, on eucharistic coherence.

And 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.

The basis for that stems from what the bishops described as eucharistic coherence, meaning that those who receive Communion, and particularly those in public office, need to be in communion with what the Church teaches and not facilitating or promoting what the Church views as grave moral issues.

With a lot of emphasis being put on what looks to be a litmus test about Catholics’ worthiness to receive Communion, Susan Timoney, an associate professor of pastoral studies and a dean at The Catholic University of America, said Catholics should talk to their pastors about this.

She said they will likely come away with a sense that the bishops’ efforts to encourage a deepening appreciation for the Eucharist is an attempt to say, “Look, it means something to be a disciple.

“You have a responsibility if you’re going to call yourself a Catholic, and



Father John C. Maria consecrates the Eucharist at the altar of the Cathedral of St. Catharine of Siena in Allentown, Pa., on March 9, 2020. (CNS photo/Chaz Muth)

if you’re going to present yourself for Communion, to be ready and to understand what that commitment entails,” she said.

Timoney also said this is a conversation she thinks bishops and priests would love to have to be “a vehicle for God’s mercy and God’s love,” and also to point out that the Church can and should address modern culture about the dignity of the human person and what it means to respect this “from conception through death.”

Notre Dame’s O’Malley, who also is academic director of its Center for Liturgy, said he doesn’t think the document itself will have much to do with Biden and Communion.

“If you pay attention to what the bishops are saying to recent revisions and outlines,” you don’t see it “being sort of political,” he told Catholic News Service in the summer.

As he sees it, the document will be a response to the COVID-19 pandemic—when Catholics were prevented from going to Mass in person—as well as a decrease in Catholics attending Mass overall.

“When we gather for Mass to celebrate the Eucharist, we’re not just celebrating one religious ritual that can be replaced by another,” he said.

“This is the source and summit of our faith. It’s the source and summit of our commitment to the world and to each other. And so, departure from that is a major deal. And that’s what the document I think is dealing with. It’s an invitation. It’s a re-invitation to cultivate a eucharistic imagination.”

O’Malley also said the upcoming document and discussion around it should involve looking at the role Catholics have in the public square.

As far as denying Communion to Catholic political leaders who publicly support abortion, he said there are complications in it but he doesn’t buy those who say: “We have to give every politician Communion no matter what, because we can’t deny them grace.

“Grace is given in all sorts of ways,” he said, adding that for Catholics it is not given exclusively in the sacraments.

“The Eucharist isn’t magic. It’s not suddenly going to make someone who’s a totalitarian dictator into a eucharistic person,” he said.

When Catholics receive the Eucharist, he added, it means they “belong to the body,” which means they “uphold all dimensions of solidarity.” †



Timothy O’Malley



Bishop Kevin C. Rhoades



‘You have a responsibility if you’re going to call yourself a Catholic, and if you’re going to present yourself for Communion, to be ready and to understand what that commitment entails.’

—Susan Timoney, an associate professor of pastoral studies and a dean at The Catholic University of America

ROBINSON

continued from page 8

the game. The sound of the crowd. The silliness of a goat lassoing a leprechaun.

The more society goes cashless and now ticketless, the more we grow senseless. Not senseless as in lacking common sense, but senseless as in depriving our senses of the physical things and stuff that can contain so much meaning.

When we store our photos, our money and our mementos in the “cloud,” we lose touch with an underappreciated aspect of our experience as embodied, material creatures.

The sacramental life of the Church offers us a theological vision for why matter matters. Things, stuff and bodies are all part of how we come to know reality.

God became man, in the flesh, so that he could enter into the full reality of the human experience. The sacraments

provide physical signs like water, ash, oil, bread and wine to ground us in God’s creation, while also lifting us to the higher ground of communion with the Creator.

A paper football ticket may not bestow sacramental grace, but it can embody a memory or a relationship that reveals a deeper meaning. It is a reminder that being human is more than a virtual experience.

In fact, it’s even more than a purely spiritual experience. The physical things we come into contact with are signs and reminders of the experiences that shape us and the people that love us.

I hope my boys remember that sunny September afternoon in South Bend with their dad. I think I’ll print out the tickets just to make sure.

(Brett Robinson is director of communications and Catholic media studies at the University of Notre Dame McGrath Institute for Church Life.) †

DOERFLINGER

continued from page 8

affected” by even a modest limit or regulation of abortion.

The House-approved version adds suits against those who try to sue illegal abortionists in Texas. Should we call this Mr. Garland’s private army?

Amid the false and disingenuous accusations, what is at risk of being forgotten is that little heartbeat, trying to survive against some powerful forces that want it stopped.

(Richard Doerflinger worked for 36 years in the Secretariat of Pro-Life Activities of the U.S. Conference of Catholic Bishops. He writes from Washington state.) †

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GANLEY

continued from page 1

"I always had in the back of my mind that if there was a way to take what I'd learned in the broadcast industry and get back to applying that to the mission of the Church, that would really be cool," Ganley said.

Tears began to flow in gratitude for the opportunity given to him by God's providence in 2004 to begin an on-air ministry.

"It was an ultimate goal that was forgotten for 40 years—until it all came to fruition in Catholic radio," Ganley said. "That's where it began. It worked out well."

'Radio was the thing'

As a youth growing up in Minneapolis in 1950s and 1960s, Ganley's heart was filled with two great desires: spreading the Gospel as a "lay Apostle" and radio. It just took him a few decades to bring them together.

"When I was 10 years old or whatever, I decided that radio was the thing to do," Ganley recalled. "I got a little recorder down in the basement, a little cheap microphone and played radio in the basement."

"I was a semi-permanent fixture in some of the local radio stations, just trying to watch, to see what they were doing. Maybe they'll come out and talk to me. I was just fascinated with it."

When he graduated from Benilde Catholic High School in St. Louis Park, Minn., in 1964, Ganley's desire to be a missionary came to the surface.

"I wanted to go to Africa or South America, some place really exotic," he recalled. "I found that, while the Church has lots of missionaries in those places, they want doctors, lawyers and engineers. High school graduates weren't high on their list."

Ganley ended up spending a year as a volunteer at a Catholic college in British Columbia.

"We roofed houses, slaughtered hogs, cleared land with big bulldozers, drove monster dump trucks," he said. "At the end of that, I thought it was nice and could do it for the rest of my life, except that it was a volunteer position. I wasn't married, but the plan was to get married and have a family."

So, returning to Minnesota, Ganley embarked in 1966 on a career in radio and television broadcasting, taking him to jobs in four states. He also married his wife Sharon a year later. Together, they are the parents of three children and the grandparents of five.

Sharon knew well his desire to share the Gospel with others. "He said at the beginning of our marriage, 'Once the kids are grown, I want to get very much

involved [in the Church] like I was when I got of high school.' I remembered that over all those years."

Although Ganley originally hoped to make a career as an on-air personality, he soon discovered that he'd have to learn all aspects of the broadcasting business to provide for his family. So, through the years, he also worked in sales, engineering, program managing and as a station manager. He was even part owner of a station for a while.

That broad range of experience would come in handy later.

'It was in God's hands'

Around 2001, Ganley was working for a radio station in Terre Haute when he and Sharon visited friends in Indianapolis. After a Mass they attended at St. Lawrence Church, they heard Bob Teipen speak to the congregation about his desire to start a Catholic radio station in the city.

Ganley and Teipen spoke briefly afterward and exchanged business cards.

"As we were coming home, I said, 'Remember what you told me so many years ago. Do you really want to do this again?'" Sharon said. "He said, 'Yes. But it'll take a lot of sacrifice and time.' And I said, 'Well, isn't that what we're on Earth for?'"

That sacrifice wouldn't come for about three years when Teipen was ready in 2004 to lease an FM radio station and knew, with no knowledge of or experience in radio, he needed help. That's when he found Ganley's business card, gave him a call and had a meeting with him.

"They were flat starting from scratch," Ganley said. "They didn't have any staff. They didn't have any listeners at that point. They didn't have any budget to promote with. It was going to be an uphill thing, but you've got to get started."

Even though the odds of success were slim, Ganley took the reins of the fledgling station and worked hard with a lot of help from Sharon to get Catholic Radio Indy on the air—a decision for which Teipen remains grateful to this day.

"He took a major risk in joining Catholic Radio Indy 17 years ago because there was no assurance of success," Teipen said. "If we had failed, Jim would have been out of a job."

Sharon recalled the many difficult days early on when the future of Catholic Radio Indy was cloudy. She also remembered the steadfast faith in God she and Jim shared.

"It was in God's hands," she said. "I followed Jim and did what he needed. There was prayer. God was in this the whole way."

"We figured that if this was where we were supposed to be, it would work out.



Jim and Sharon Ganley hold back tears during the Aug. 24 Catholic Radio Indy fundraising dinner in Indianapolis. Jim was honored during the event for his 17 years of service as the station's first general manager and president. (Photo by Sean Gallagher)

If not, then we'd go do something else. But we always knew that it was going to work."

And it did work. During the past 17 years, Catholic Radio Indy has purchased its station, is now broadcasting on three frequencies in central Indiana (89.1, 90.9 and 98.3 FM), producing local programming, streaming live online and creating podcasts.

"I am awed by the plan that God had in store," said Teipen. "There is no way that I could have pulled off the operation of the station without Jim Ganley's support."

'We've become a real entity here'

As he eases into retirement while training Gordon Smith, Catholic Radio Indy's new general manager, Ganley is hopeful about the future of Catholic broadcasting in central Indiana.

"First of all, we have to stay loyal to the magisterium of the Church," he said. "That's the big thing. Then, stay broad enough to appeal to a wide audience. It's a real challenge."

But even with the expanding number of options for people to receive content, Ganley is confident that Catholic radio will remain strong.

"Radio is most likely going to be there for the long run," he said. "People like the one-on-one relationship. When you're in your car listening to somebody, the person on the radio isn't talking to everybody out there in radio land. They're talking to you. It's the relationship that keeps people with radio. That's why we try to have so many local elements on here."

The hard work that Ganley did to put Catholic Radio Indy on strong footing was recognized at the station's annual fundraising dinner on Aug. 24 when it was announced that its studio would be named in his honor.

The Indiana Broadcasters Association (IBA), which represents almost 300 radio and TV broadcasters in the state, is giving its Tom Severino Leadership Award to Ganley at an award luncheon on Oct. 27.

Dave Arland, the IBA's executive director, noted that the award is given annually to a person or a group of people who have given long service to broadcasting in Indiana.

Describing Ganley as "the ideal candidate" for the award because of his decades of work in broadcasting, Arland said that the honor is also a tribute to the place that Catholic Radio Indy has made for itself among the larger broadcasting community in the state.

"Catholic Radio Indy is a good example of innovation [in broadcasting]," he said. "It's a salute, a tip of the hat to an outfit that is relatively new on the scene."

"It's nice to be recognized, although that's not why you do the work," Ganley said of the award. "If I had not been at Catholic Radio [Indy], I would probably not be getting the award. We've become a real entity here."

(For more information about Catholic Radio Indy and to listen to its programming online, visit catholicradioindy.org.) †

St. John pastor receives Archbishop Fulton Sheen Evangelist of the Year Award



Father Rick Nagel, pastor of St. John the Evangelist Parish in Indianapolis, gives remarks on Aug. 24 after receiving the Archbishop Fulton Sheen Evangelist of the Year Award from Catholic Radio Indy during a fundraising dinner for the station. (Photo by Sean Gallagher)

By Sean Gallagher

At its Aug. 24 fundraising dinner, Catholic Radio Indy awarded its second annual Archbishop Fulton Sheen Evangelist of the Year Award to Father Rick Nagel, pastor of St. John the Evangelist Parish in Indianapolis.

In introducing Father Nagel, Bob Teipen, Catholic Radio Indy's founder, noted the many ways that Father Nagel has worked to proclaim the Gospel at St. John, including its outreach to the young adult community of downtown Indianapolis and to the students of Indiana University-Purdue University Indianapolis.

Teipen spoke about how Father Nagel kept an all-night vigil on the night of May 30-31, 2020, during a time of severe unrest in the neighborhood around his parish.

"When riots severely devastated downtown Indianapolis, Church services were held that Sunday at St. John to minister to the local community," Teipen said.

Teipen recalled how Father Nagel made sure that St. John's doors were open wide to the thousands of visitors to downtown Indianapolis when the Super Bowl was played there in 2012.

"Tours were available for guests to the city to

learn more about the church and the Catholic faith," Teipen said.

He also cited St. John's Christkindl Village, an annual event in the days leading up to Christmas.

"This brings the meaning of the season to the streets of Indianapolis with a live Nativity and other activities," Teipen said. "Many would see this as a fundraising event. They would be wrong. Instead, it's part of the evangelizing mission of St. John."

Humbled by the recognition, Father Nagel told Catholic Radio Indy's board of directors that he would only receive the award "on behalf of our parish."

"It takes a small army to be able to do any good work for God," Father Nagel said. "Thankfully, I'm surrounded by great people, our parishioners, parish council and our ministry team."

Speaking to the dinner's attendees, Father Nagel encouraged them to go forth to proclaim the Gospel in their own lives.

"St. Peter said that we should always have a reason for our hope," he said. "We have a great reason to share the Good News of Jesus Christ. Let's continue to do that as a people of faith and through Catholic radio, which is such a great venue to reach people in the world in which we live today." †