



The

Criterion

Serving the Church in Central and Southern Indiana Since 1960



Anniversary blessing

Couples say faith, commitment are keys to a fruitful marriage, page 9.

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Forged by fire and faith

Young firefighter's trust in God continues to be inflamed, even in life-threatening moments

14th 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

Joe Ybarra reached for his rosary as the wildfire raged across the Idaho mountainside, threatening the lives of him and the seven other firefighters from the U.S. Forest Service.

As the fire rushed toward his team, Ybarra fingered the rosary beads and prayed that he would be safe so he could return one day to his family and friends in Indiana.

At first, the threat had been minimal when the fire on Scarface Mountain began on Aug. 7, 2021. After arriving on the scene by helicopter, Ybarra and the seven other firefighters noticed that the fire appeared to be dying out after scorching about 15 acres, thanks to helicopter crews pouring down water on the mountain.

"The next day, we started work around 7 in the morning, building a line around the fire to try to contain the remnants of it," Ybarra recalls.

Yet the wind kicked up a short time later, feeding the smoldering fire, leading it to roar again—and the combination of fire and smoke was so dense it made it hard for the firefighters to see, forcing them to rush back to their base camp.

"At base camp, we saw the fire rapidly grow within a matter of seconds, from the bottom of a

See **YOUNG ADULT**, page 10

Photo: Indianapolis resident Joe Ybarra spent more than a year fighting wildfires in Idaho and Nevada, a time when he relied on his faith in God and the power of the rosary to protect him. (Submitted photo)



As pope calls for dialogue, Nicaraguan police continue harassing Catholics

WASHINGTON (CNS)—Following the arrest of a bishop and 11 others, police continued harassing Nicaraguan Catholics, even as Pope Francis called for "open and sincere" dialogue in the Central American country.



Bishop Rolando Álvarez

Photos posted to social media showed police and paramilitaries surrounding St. Michael the Archangel Parish in Masaya, Nicaragua, on Aug. 21—the same day Pope

Francis expressed "concern and sorrow" for the situation in Nicaragua, where the Catholic Church has suffered increasing persecution from the regime of President Daniel Ortega.

Bishop Rolando Álvarez of Matagalpa remains under house arrest in Managua after being seized in an Aug. 19 raid on the diocesan offices. The 11 other priests, seminarians and laity arrested alongside the bishop continue languishing in the notorious El Chipote political prison.

Cardinal Leopoldo Brenes of Managua visited Bishop Álvarez on Aug. 19 and described the bishop as "physically deteriorated, but spiritually strong," according to the Nicaraguan bishops' conference. The bishops' statement was subdued—a reflection of the risks of speaking out in Nicaragua, though prelates outside the country were more vocal.

"I want to tell Nicaraguans not to lose hope; let us trust in the Lord and pray for Bishop Rolando Álvarez and the priests of Matagalpa and the others who are imprisoned together with other laypeople, and all the political prisoners of these countries," Auxiliary Bishop Silvio José Báez said in an Aug. 21 homily, delivered in Miami, where he is exiled.

His comments followed Pope Francis' call for dialogue in Nicaragua, where the

See **NICARAGUA**, page 13



John Mundell poses for a photo against the backdrop of the Puget Sound in the state of Washington. (Submitted photo)

Local Catholic is chosen to lead pope's global plan to care for the Earth

By John Shaughnessy

John Mundell considers it "an incredible honor" that he was recently chosen as the director of the worldwide effort to put Pope Francis' encyclical "Laudato Si': On Care of Our Common Home" into action.

At the same time, the member of Our Lady of Lourdes Parish in Indianapolis feels a great responsibility to help people from around the globe understand the urgent need to care for the world that God has created—the central theme of

See **EARTH**, page 20



Cardinal Joseph W. Tobin and Dr. Carolyn Woo smile at a gala in Indianapolis on July 28 during which they and others were recognized with the Indiana Living Legends Award, the highest honor given by the Indiana Historical Society. (Submitted photo courtesy of Indiana Historical Society)

Cardinal Tobin and Dr. Carolyn Woo honored as ‘extraordinary Hoosiers’

By Natalie Hoefler

On July 28, Cardinal Joseph W. Tobin and Dr. Carolyn Woo were among six recipients of this year’s Indiana Living Legends Award, the highest honor given by the Indiana Historical Society (IHS).

Cardinal Tobin, former archbishop of the Archdiocese of Indianapolis from 2012-16, is now archbishop of Newark, N.J. Woo was CEO of Catholic Relief Services—which provides humanitarian relief and development in more than 100 countries—from 2012-16, and has worked in higher administration at Purdue and Notre Dame universities.

The Indiana Living Legend Award “recognizes extraordinary Hoosiers for their local, statewide and national accomplishments in a variety of areas and disciplines,” according to the IHS website.

“Indiana Living Legends is our highest honor,” Indiana Historical Society president and CEO Jody Blankenship told *The Criterion*. “We don’t take it lightly.

“I think both [Cardinal Tobin and Woo] are phenomenal choices, each highly deserving in their own ways. What I appreciate about both is neither are originally from Indiana, but . . . epitomize very much what we in Indiana hold as really important values and character traits.”

The awards were presented during a gala at the Eugene and Marilyn Glick Indiana History Center in Indianapolis.

“The celebration gave me a reason to return to Indianapolis and be with people who have so deeply touched my life,” Cardinal Tobin told *The Criterion*.

While he does not consider himself a living legend, the cardinal does “accept my status as an adopted Hoosier and thank God that Hoosiers, especially the members of the Archdiocese of

Indianapolis, have recognized in my life some values that they cherish.”

Cardinal Tobin said that since Oct. 16, 2012, the day Pope Benedict XVI appointed him as shepherd of the Church in central and southern Indiana, he has been “tutored in the school of ‘Hoosier Hospitality,’ a way of life that is infinitely more than a slogan.

“I believe that this value given to speaking with others, welcoming strangers and struggling sincerely to resolve disputes is a precious contribution of the state of Indiana to our Church, nation and world.”

Woo shared with *The Criterion* her memory of arriving in Indiana 50 years ago to study at Purdue University.

“I came to Indiana with two very heavy suitcases without wheels, one year of tuition, and a pocketful of dreams and worries,” she said.

“This award is a testament to living each day well, taking advantage of opportunities for learning and growing, doing the good that you can do now, trusting God more and worrying less.”

In Indiana, Woo encountered people who “came forward to welcome, befriend, teach and mentor me every step of the way.”

She acknowledges leaders from the five corporate boards of directors in Indiana she served on as “exemplary models of values-based leadership.”

“Hoosier hospitality and genuine, unpretentious goodness nurtured and formed me,” said Woo, who currently resides in South Bend, Ind. “I am deeply grateful and proud to be honored by a state which has been home to me and has given me so much.”

For more on the accomplishments of Cardinal Tobin and Woo, go to cutt.ly/LivingLegends. †



Public Schedule of Archbishop Charles C. Thompson

August 28–September 12, 2022

<p>August 28 – 2 p.m. Confirmation for youths of St. Teresa Benedicta of the Cross Parish, Bright; St. Lawrence Parish, Lawrenceburg; and St. Mary of the Immaculate Conception Parish, Aurora, at St. Teresa Benedicta of the Cross Church</p> <p>August 29 – 5 p.m. Alliance for Catholic Education, Echo, Fellowship of Catholic University Students’ Dinner, Indianapolis</p> <p>August 30 – 10 a.m. Legal team meeting at Archbishop Edward T. O’Meara Catholic Center, Indianapolis</p> <p>August 30 – 1 p.m. Council of Priests meeting at Archbishop Edward T. O’Meara Catholic Center</p> <p>August 30 – 7 p.m. Confirmation for youths of St. Barnabas Parish, Indianapolis, at SS. Peter and Paul Cathedral, Indianapolis</p>	<p>August 31 – 5:30 p.m. The Equestrian Order of the Holy Sepulchre of Jerusalem, annual Bishops’ Mass and dinner at St. Luke the Evangelist Parish, Indianapolis</p> <p>September 1 – 10 a.m. Leadership Team meeting at Archbishop Edward T. O’Meara Catholic Center</p> <p>September 1-4 Bishops’ Support Group at Saint Meinrad Archabbey, St. Meinrad</p> <p>September 6 – 10 a.m. Priest Continuing Education Day at St. Ambrose Parish, Seymour</p> <p>September 8-11 USCCB National Advisory Council, Baltimore</p> <p>September 12 – 1 p.m. Virtual USCCB Clergy, Consecrated Life and Vocations Committee meeting</p>
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Service is a calling for all, not a select few, Pope Francis says

VATICAN CITY (CNS)—Following Christ’s example of love and service to those in need is not a task reserved to a select few but a calling for all Christians, Pope Francis said.

Jesus’ image of entering the kingdom of heaven through a “narrow gate” does not mean that “only a few are destined to go through it,” but instead means living “one’s life in love, in service, and in giving oneself as he did,” the pope said on Aug. 21 during his Sunday *Angelus* address.

“To enter the plan God proposes for our life requires that we restrict the space of selfishness, reduce the presumption of self-sufficiency, lower the heights of pride and arrogance, and that we overcome laziness, in order to traverse the risk of love, even when it involves the cross,” he said.

After praying the *Angelus* prayer, Pope Francis said he was following news of the continued repression against the Catholic Church in Nicaragua “with concern and sorrow.”

On Aug. 19, Nicaraguan police burst into Matagalpa diocesan headquarters and removed Bishop Rolando Álvarez and nearly a dozen others who had been under house arrest for more than two weeks.

Although the pope did not specifically mention Bishop Álvarez’s arrest, he prayed for peace in the country through Mary’s intercession.

“I would like to express my conviction and my hope that, through an open and sincere dialogue, the basis for a respectful and peaceful co-existence might still be found. Let us ask the Lord, through the

intercession of the ‘*Purísima*’ [‘Mary Most Pure’], to inspire everyone’s heart with this concrete will,” he said.

As he has nearly every week, he also prayed for the people of Ukraine.

Addressing an estimated 12,000 pilgrims gathered in St. Peter’s Square, the pope reflected on St. Luke’s Gospel, in which Jesus responds to a question about those who will be saved by calling on his followers to “strive to enter through the narrow gate” (Lk 13:24).

The image of a narrow gate, the pope said, “could scare us, as if salvation is destined for only a few elect, or perfect people.”

However, he added, the belief that only a few people would be chosen would “contradict” Jesus’ teaching that all are welcome “at the table in the kingdom of God.”


“This door is narrow, but is open to everyone,” he said. “Do not forget this. The door is open to everyone.” †

Official Appointment

Effective August 6, 2022

Rev. Ronald Mervil, Archdiocese of Cap-Haitian, Haiti, appointed parochial vicar of St. John Paul II Parish, Sellersburg.

(This appointment is from the office of the Most Rev. Charles C. Thompson, Archbishop of Indianapolis.) †



Pope’s prayer intentions for September

- **Abolition of the Death Penalty**—We pray that the death penalty, which attacks the dignity of the human person, may be legally abolished in every country.

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



NEWS FROM YOU!

Do you have something exciting or newsworthy you want to be considered to be printed in The Criterion?

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~ Final profession of religious vows ~

Criterion staff report

A member of a religious community in the archdiocese and a Catholic who grew up here recently professed final vows in their respective communities.

Brother Basil Lumsden professed solemn vows on Aug. 15 as a member of Saint Meinrad Archabbey in St. Meinrad during a Mass in the monastic community's Archabbey Church of Our Lady of Einsiedeln.

A native of Trinidad, Brother Basil, 48, has studied music in London and Canterbury, England, and liturgy in Mundelein, Ill., and Oxford, England. He also served in liturgical music in England and Bermuda.

At Saint Meinrad, he has served as an organist, monastery guest master and dining room assistant.

Sister of Life Lucia Christi Zetzel professed perpetual vows on Aug. 5 during a Mass at St. Patrick Cathedral in New York. Her religious community is based in New York and serves mothers and their children, both born and unborn, in several missions across the country and in Canada. †



Above: Benedictine Brother Basil Lumsden professes solemn vows as a member of Saint Meinrad Archabbey in St. Meinrad on Aug. 15 in the monastic community's Archabbey Church of Our Lady of Einsiedeln. (Photo courtesy of Saint Meinrad Archabbey)

Sister of Life Lucia Christi Zetzel processes on Aug. 6 into St. Patrick Cathedral in New York at the start of a Mass during which she and three other members of the New York-based religious community professed perpetual vows. Sister Lucia Christi was previously a member of St. Gabriel the Archangel Parish in Indianapolis and a student at Indiana University in Bloomington where she was active in the St. Paul Catholic Center. (Photo courtesy of the Sisters of Life)

Inquiry sessions for permanent diaconate set to start on Sept. 18 in Indianapolis

Criterion staff report

The archdiocesan Office of Deacon Formation is beginning a period of inquiry and discernment for those interested in the permanent diaconate.

In the Archdiocese of Indianapolis, formation for the permanent diaconate is a five-year process beginning with a year of inquiry and discernment.

The first year includes a series of monthly meetings, beginning in September and concluding in March, which are held in various locations across central and southern Indiana. The sessions are open to all those who wish to enter into discernment.

Serious applicants are expected to attend all the meetings. If they are married, it is asked that their wives also attend.

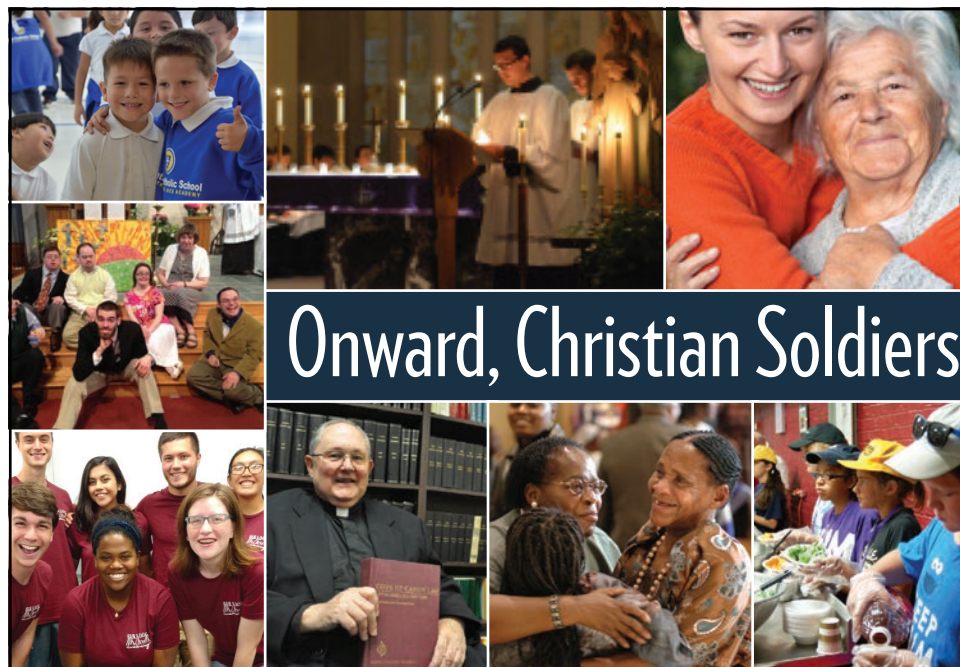
Formal application packets will be distributed in January of the discernment year to those who have actively participated in the discernment process. The applications will then be reviewed by a selection committee, and those who are selected to enter formation will begin the formal four-year process in August 2023.

The sessions will begin at 2:30 p.m. and conclude by 4:30 p.m. No pre-registration is required for these sessions.

The following is a list of the dates and locations of the sessions:

- Sept. 18, St. Lawrence Parish, 6944 E. 46th St., in Indianapolis.
- Oct. 16, Our Lady of Perpetual Help Parish, 1752 Scheller Lane, in New Albany.
- Nov. 13, Sacred Heart of Jesus Parish, 2322 N. 13 1/2 St., in Terre Haute.
- Dec. 11, St. Louis Parish, 13 St. Louis Place, in Batesville.
- Jan. 15, St. Andrew the Apostle Parish, 4050 E. 38th St., in Indianapolis.
- Feb. 12, St. Bartholomew Parish, 1306 27th St., in Columbus.
- March 12, St. Joseph Parish, 1875 S. County Road 700 W., North Vernon.

For more information, contact the archdiocesan Office of Deacon Formation at 800-382-9836, ext. 1492, 317-236-1492, or e-mail Deacon Kerry Blandford, archdiocesan director of deacon formation, at kblandford@archindy.org. †



Onward, Christian Soldiers

“Like a mighty army moves the Church of God;
Brothers, we are treading where the saints have trod.
We are not divided, all one body we,
One in hope and doctrine, one in charity.”

From the hymn *Onward, Christian Soldiers*

Together, we can do many great things. We can feed the hungry, clothe the naked, and give homeless families a safe place to rest. We can educate our future priests and care for our retired priests. We can support our youth and young adults with faith-centered programs and activities. And that's not all!

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Editorial



Archbishop Charles C. Thompson speaks on March 5 at St. Bartholomew Parish in Columbus to participants of a meeting to review a draft report on a synodal process in the archdiocese that started last October.

(*Criterion* file photo by Sean Gallagher)

Guiding the Church through prayerful listening, dialogue

On June 9, the Archdiocese of Indianapolis formally submitted its report on the Synod Listening Process that was conducted here during the previous year. This report has now been forwarded to the U.S. Conference of Catholic Bishops (USCCB) and is available in English and Spanish at www.archindy.org/synod.

The USCCB will formulate its own report based on input from dioceses across the country. This report, along with others from bishops' conferences from around the world, will then be sent to the Vatican as it prepares for the 2023 Synod of Bishops, where how the faithful are called to contribute to the guiding of the life of the Church through prayerful listening and dialogue ("synodality") will be the topic of discussion.

Through this process, dioceses throughout the world have been given an opportunity to participate in guiding the Church as it journeys through the opportunities and challenges of this moment in history. The methods we have been invited to use—prayerful listening and respectful dialogue—in order to advise the bishops who will gather in Rome next year are as ancient as the Church herself, and yet they address contemporary challenges.

What do we need now to heal the wounds caused by the health crises, economic uncertainty and social unrest that have created so much havoc in our society and in our Church?

First, we need to listen to the word of God, and to each other, prayerfully and in ways that are open to the guidance of the Holy Spirit. And, secondly, we need to stop shouting and cursing at one another long enough to engage in respectful dialogue with one another—especially those we disagree with.

As Archbishop Charles C. Thompson has observed, "The notion of synodality is about a process of praying, listening, dialoguing, accompanying, encountering and discerning the movement of the Holy Spirit in the life and mission of the people of God."

This idea of coming together in synod to learn from each other as we journey together dates back to the experience of the early Church. Through the synodal process, Archbishop Thompson continues, the Church "seeks mutual respect, understanding, reconciliation and a path forward as a pilgrim people in faith, hope and charity. The Church, the body of Christ, comprises a rich fabric of peoples, cultures, languages

and customs. Remaining vigilant, we must remain open to divine revelation through word, sacrament and service."

This is how we Christians have traditionally faced crises and come to a deeper understanding of who we are called to be as disciples of Jesus Christ, united in spite of our very real differences.

As part of the synod preparation, Catholics across central and southern Indiana were surveyed to answer questions about the life of the local Church. Input was collected from multiple sources: an archdiocesan online survey, the archdiocesan pastoral council, parish pastoral councils, young adults, Hispanic Catholics, those involved in Catholic schools and leaders of Christian and other faith communities in central and southern Indiana.

Catholics in the Archdiocese of Indianapolis are urged to read the full synod report (www.archindy.org/synod), which summarizes "what archdiocesan and parish leaders heard" from individuals and groups representing a broad cross section of people in central and southern Indiana who responded to questions originally developed by the Vatican for use in dioceses throughout the world.

Reflecting on what the synod report says, Archbishop Thompson noted, "The process of synodality is only as effective as the participation of those willing to engage in prayerful, sincere relationship with one another. The Archdiocese of Indianapolis is blessed with incredible clergy, religious and laity throughout central and southern Indiana. There is a place at the table for everyone. May God continue to renew our hearts and minds, bringing to completion the good that has begun in the journey of salvation."

Listening prayerfully is not something that we do easily, especially today, but it is absolutely necessary if we're ever going to break the vicious cycle of resentment, anger and fear that dominates so much of what passes for discussion among us. Guiding the Church effectively is possible only when all of us—clergy, religious and lay people—are willing to open our minds and hearts to what the Holy Spirit is saying in and through us, the people of God.

Let's ask the Holy Spirit to walk with us and to help us be open and respectful in our dealings with all our sisters and brothers on our spiritual journey.

—Daniel Conway

Be Our Guest/Sr. Sheila Marie Fitzpatrick, O.S.B.

The 2022 Season of Creation Calls us to 'Listen to the Voice of Creation'

The Season of Creation is an annual celebration of prayer and action for God's created world. It begins on Sept. 1, the World Day of Prayer for the Care of Creation, and ends on Oct. 4, the feast of St. Francis of Assisi, the patron saint of ecology. This is a time to renew our relationship with our Creator and all creation through celebration, conversion and commitment together.



This year's theme is "Listen to the Voice of Creation." The first word in the *Rule* of St. Benedict is "Listen": "Listen with the ear of your heart."

To listen with the ear of our heart is to hear the stirrings of the Holy Spirit in all forms, to discern how the Holy Spirit is calling us, and to direct our actions accordingly.

The burning bush is offered as a visual representation of this year's theme. Just as Moses listened to the voice in the burning bush, we also must listen to the voice of God through the cries of the suffering, the harmony of biodiversity, and the meaning within the rhythm of nature.

As Pope Francis states in his encyclical



Listen to the Voice of creation
SEASON OF CREATION 2022

"*Laudato Si'*: On Care for Our Common Home," "Nature is filled with words of love" (#225). By listening to the voices in our fellow creatures, we become aware of our vocation to care for our common home.

Join us in this Season of Creation for a few opportunities that we in the archdiocesan Creation Care Commission are offering to reflect, pray, grow and "listen":

- Mass for the Season of Creation. On Sept. 13, we invite you to join us for a Mass for Creation at 5:15 p.m. at St. Mary Church, 317 N. New Jersey St., Indianapolis. Archbishop Charles C. Thompson will preside. A light reception will also be held after Mass.

- Ecumenical Prayer Service/Blessing of Pets. On Sept. 1, as part of the World Day of Prayer for Creation, Our Lady of Lourdes Church, 5333 E. Washington St., Indianapolis, will host an ecumenical prayer service at 7 p.m. A blessing of pets will also be offered.

- Season of Creation Prayer Service. On Sept. 29, St. Thomas Aquinas Church, 4625 N. Kenwood Ave., Indianapolis, is hosting a Season of Creation prayer service at 6:30 p.m.

- Green Festival/Carrie Newcomer Concert. On Sept. 10, the Creation Care Commission is partnering with other local

See FITZPATRICK, page 20

Reflection/John Shaughnessy

A morning prayer—thanking God for the gift of another day

Dear God,

I come to you again today, asking for your help.



No, this time it's not about a sports team that I root for, even though we both know I'll be dialing you up and making unrealistic promises again when another Notre Dame football season begins.

Forgive me for the things I can't change. Still, there are other parts of my life I continue to need to get better at, ways in which I've failed more times than I'd like to admit. And since you've given me the gift of another day, I'm asking for your help to be more of the person you want me to be. And so I pray this morning:

Someone will need to be lifted up today. Help me to give someone the lift they need.

Someone will need a laugh today. Help me to share the humor in life with them, even if it good-naturedly comes at my expense.

Someone will lose their spouse today. Be with them. And help me to be a more loving spouse today, taking the time to focus on the qualities that drew us together, the ways we have grown together, and the life, the joy and the love that we share.

Someone will need another person to listen to them today. Help me to listen and, more importantly, help me to hear them.

Someone will have their dream crushed today. Help me to comfort them and, if possible, help me make someone's dream come true.

Someone will lose a sibling today. Be with them. And help me to remind my siblings how lucky they are to have me as

their brother—a reminder that will lead them to give me a hard time as they recall all the dumb things I've done as a brother, which will lead to everyone roaring in laughter, which will remind me of how blessed I am to be in the same family as them.

Someone may be hurt or slighted by something I do today. Help me to ask for forgiveness.

Someone may hurt or slight me today. Help me to forgive.

Someone will lose a child today. Be with them. And help me to be a better parent. Even though my children are all adults now, help me to still be there for them, to listen to them, to comfort them, to rejoice with them, to pray for them, and especially to forgive them when they get together and laugh hysterically as they recall outlandish stories about my faults as a father as they were growing up, even if the stories are true.

Someone will need a prayer today. Help me to make time to ask you to be there for them, to be there *with* them. Someone will need my help today. Help me to see that need and take the time to answer that need.

Someone will lose a friend today. Be with them. And help me to reach out to my friends more often, to celebrate the people they are and the bonds we share.

Someone today will forget all the blessings you have given them in life. Help me to remember to thank you for all the blessings you have given me—including the hope of eternal life with you someday.

Thank you also for the gift of this day, and another opportunity to draw closer to you, to draw closer to others.

Help me to make the most of this day, my friend. Amen.

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

ARCHBISHOP/ARZOBISPO CHARLES C. THOMPSON



Christ the Cornerstone

Parents help children practice faith through example, prayer

“In place of a basket filled with fruits of the Earth, [St. Monica] had learned to bring to the oratories of the martyrs a heart full of purer petitions, and to give all that she could to the poor—so that the Communion of the Lord’s body might be rightly celebrated in those places where, after the example of his passion, the martyrs had been sacrificed and crowned” (St. Augustine, Confessions 6.2.2).

Tomorrow, Aug. 27, is the memorial of St. Monica, mother of St. Augustine. We know that her prayers were answered when her son finally surrendered his willful pride and individuality to God, and Augustine became a fervent disciple of Jesus Christ whose life and teaching bore powerful witness to the truth of our faith.

St. Monica can be seen as a patron saint of parents who worry about their children’s practice of their faith.

As many parents have learned over the past 2,000 years, but especially today, it’s not enough to have children baptized and given a solid formation at home and in religious education classes.

The young Augustine was raised in the Christian faith, but like many

others he drifted away from the Church and searched for meaning and purpose elsewhere. The world he inhabited as a young man, as a student of philosophy, and as an ardent truth-seeker, was not unlike our contemporary secular culture.

Augustine tried out many philosophies, and he lived in ways that his mother disapproved of, even fathering a child out of wedlock. But Monica never gave up on him.

With tears and heartfelt prayers, she begged God to reveal himself to her wayward son and to help him find the Way, the Truth, and the Life that is Christ.

After many years of anxious concern, this devout mother’s prayers were answered, and one of the greatest theologians our Church has ever known emerged from the darkness of false thinking and living and was baptized into the light of Christ.

St. Monica’s experience can be a source of inspiration and hope to parents in every age who worry about their children’s spiritual life. The sanctifying grace imparted by baptism remains in the heart and soul of every child who receives this great gift from his or her parents through the power of

the Holy Spirit and the ministry of the Church.

That’s why we believe that the sacrament of baptism imparts an “indelible mark on the soul” that cannot be washed away by sin or neglect. In addition, the formation in faith given to children, youths and young adults stays with them even if it recedes into the background of their conscious awareness.

Parents of grown children may be tempted to ask, “Why did I spend so much time and money on my kids’ religious education when they no longer practice their faith?” But the experience of many anxious parents, like St. Monica, is that we cannot control what our children do with the gifts that we give them. Often enough, however, the seeds we plant (by the grace of God) do produce good fruits over time if they are nurtured by our good example and our prayer.

It is essential for parents to model the behavior they hope their children will adopt. That’s why it’s so important for parents to take their children with them to Mass on Sundays, to receive the sacrament of reconciliation (confession) regularly, and to encourage family prayer and devotions. If parents

only give lip service to the practice of their faith, how can they expect their children to take it seriously?

As Pope Francis reminded us during his recent “penitential journey” to Canada, the gift of faith can never be imposed on anyone. It must be witnessed to in the lives of those who want to share their faith, hope and joy with others. Parents who worry about their children’s practice of the faith should look first to their own words and example. Are they living in ways that can inspire and encourage our children? Or do they live in ways that are indistinguishable from the secular world around them?

St. Monica didn’t force her son to open his heart and change his life. She didn’t impose her faith on him. What she did was to live fully her own Christian faith and then to pray fervently for her son’s conversion.

Let’s ask this great saint to intercede for all parents and their children. May the grace of every child’s baptism be nurtured by the faithful witness and fervent prayer of his or her parents. And may our Church always support and encourage parents in their efforts to share the faith, hope and joy of Christ with their children. †



Cristo, la piedra angular

Los padres ayudan a sus hijos a practicar la fe mediante el ejemplo y la oración

“En lugar de una cesta llena de frutos de la tierra, [santa Mónica] había aprendido a llevar a los oratorios de los mártires un corazón lleno de las peticiones más puras, y a dar todo lo que podía a los pobres, para que la comunión del cuerpo del Señor se celebrara correctamente en aquellos lugares donde, a ejemplo de su pasión, los mártires habían sido sacrificados y coronados” (San Agustín, Confesiones 6.2.2).

Mañana, 27 de agosto, se celebra la memoria de santa Mónica, madre de san Agustín. Sabemos que sus oraciones fueron escuchadas cuando su hijo finalmente rindió su obstinado orgullo e individualidad a Dios, y Agustín se convirtió en un ferviente discípulo de Jesucristo cuya vida y enseñanzas dieron un poderoso testimonio de la verdad de nuestra fe.

Santa Mónica puede considerarse patrona de los padres que se preocupan por la práctica de la fe de sus hijos.

Como han aprendido muchos padres a lo largo de los últimos 2,000 años, pero sobre todo hoy, no basta con que los niños sean bautizados y reciban una sólida formación en casa y en las clases de educación religiosa.

El joven Agustín fue educado en la

fe cristiana, pero, como muchos otros, se alejó de la Iglesia y buscó el sentido y el propósito en otra parte. El mundo que habitó de joven, como estudiante de filosofía y como ardiente buscador de la verdad, no era muy diferente de nuestra cultura secular contemporánea.

Agustín probó muchas filosofías, y vivió de forma que su madre desaprobaba, incluso engendrando un hijo fuera del matrimonio. Pero Mónica nunca se apartó de su lado.

Con lágrimas y oraciones sentidas, rogó a Dios que se revelara a su hijo descarriado y le ayudara a encontrar el Camino, la Verdad y la Vida que es Cristo.

Después de muchos años de angustiada preocupación, las oraciones de esta devota madre fueron atendidas, y de las tinieblas de los falsos modos de pensar y de vivir emergió uno de los más grandes teólogos que nuestra Iglesia ha conocido y fue bautizado en la luz de Cristo.

La experiencia de santa Mónica puede ser una fuente de inspiración y esperanza para los padres de cualquier edad que se preocupan por la vida espiritual de sus hijos. La gracia santificadora que imparte el bautismo permanece en el corazón y en el alma de cada niño que recibe este gran don

de sus padres por el poder del Espíritu Santo y el ministerio de la Iglesia.

Por eso creemos que el sacramento del bautismo imparte una “marca indeleble en el alma” que no puede ser lavada por el pecado o el abandono. Además, la formación en la fe que se da a los niños, jóvenes y adultos jóvenes permanece con ellos aunque quede relegada al fondo de su conciencia.

Los padres de hijos mayores quizá se sientan tentados a preguntar: “¿Por qué gasté tanto tiempo y dinero en la educación religiosa de mis hijos cuando ya no practican su fe?” Pero, al igual que santa Mónica, la experiencia de muchos padres ansiosos es que no podemos controlar lo que nuestros hijos hacen con los regalos que les damos. Sin embargo, a menudo las semillas que plantamos (por la gracia de Dios) producen buenos frutos con el tiempo si las alimentamos con nuestro buen ejemplo y oración.

Es esencial que los padres modelen el comportamiento que esperan que adopten sus hijos. Por eso es tan importante que los padres lleven a sus hijos a misa los domingos, que reciban el sacramento de la reconciliación (confesión) con regularidad y que fomenten la oración y la devoción en familia. Si los padres solamente

practican su fe de la boca para afuera, ¿cómo pueden esperar que sus hijos se la tomen en serio?

Tal como nos recordó el Papa Francisco durante su reciente “viaje penitencial” a Canadá, el don de la fe nunca puede imponerse a nadie. Hay que dar testimonio de ello en la vida de quienes quieren compartir su fe, su esperanza y su alegría con los demás. Los padres que se preocupan por la práctica de la fe de sus hijos deben fijarse primero en sus propias palabras y en su ejemplo. ¿Viven de forma que puedan inspirar y animar a nuestros hijos? ¿O viven de una forma que no los separa del mundo secular que les rodea?

Santa Mónica no obligó a su hijo a abrir su corazón y cambiar su vida ni tampoco le impuso su fe. Lo que hizo fue vivir plenamente su propia fe cristiana y luego rezar fervientemente por la conversión de su hijo.

Pidamos a esta gran santa que interceda por todos los padres y sus hijos. Que la gracia del bautismo de cada niño sea alimentada por el testimonio fiel y la oración ferviente de sus padres. Y que nuestra Iglesia apoye y anime siempre a los padres en sus esfuerzos por compartir la fe, la esperanza y la alegría de Cristo con sus hijos. †

Events Calendar

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

August 28

St. Patrick Parish, 950 Prospect St., Indianapolis. **Festival '22**, 10:30 a.m.-8:30 p.m., food, games, music, St. Patrick King and Queen contest, dance, free

admission. Information: 317-631-5824 or office@stpatrickindy.com.

August 29

Holy Spirit Parish, 7243 E. 10th St., Indianapolis.

“Encountering God in the Eucharist,” talk in Spanish by Dr. Marlon De La Torre, light refreshments, freewill offering. Information: Saul Llacsá, 317-236-1443, sllacs@archindy.org.

The Villages of Indiana online Foster Parenting Virtual Information Night, 6-8 p.m., for those interested in becoming a foster parent, free. Information and registration: 317-775-6500 or cutt.ly/villagesindyreg.

parishoffice@stanthonymorris.org.

St. Peter Parish, 1207 East Rd., Brookville. **Labor Day Festival**, 10 a.m.-8 p.m., fried chicken dinner, air-conditioned hall, children's games, money raffle, quilt raffle, basket raffle, country store, turtle soup, sandwiches, beer garden, free admission. Information: 765-647-5462 or brookvilleparishes@gmail.com.

September 7

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

September 9-10

Prince of Peace Schools, 221 W. State St., Madison. **Shaw and Pope John Summer Festival**, 5 p.m.-midnight, carnival rides, family games, food, live music, \$3 admission. Information: 812-273-5835.

September 9-11

Biking for Babies in Indiana, riders needed for short or long distances to raise money for Indiana Knights of Columbus' Ultrasound fund, \$45. Information, registration: cutt.ly/bike4babies.

September 10

St. Joan of Arc Parish, 4217 Central Ave., Indianapolis. **French Market**, noon-10 p.m., live music, 50 artisan booths, French food, bake sale, raffle, children's games until 5 p.m., Mass 5:30 p.m., tours of restored church at 1:30, 3:30 and 6:30 p.m., free admission. Information: 317-283-5508, sjoa.org/about-french-market.

Sisters of Providence of Saint Mary-of-the-Woods, 1 Providence Way, St. Mary-of-the-Woods. **Hunger Bust Fun Run/Walk**, registration 9-9:45 a.m., run/walk 10 a.m., rain or shine, 2-mile

path, wheelchair and stroller accessible, \$15, walk-ups welcome, proceeds benefit Providence Food Pantry. Information, advance registration: jrichy75@gmail.com, call or text 812-208-6157.

Our Lady of Lourdes Parish, 5333 E. Washington St., Indianapolis. **Biking for Babies Prayer Rally**, 1:30 p.m., talks by Biking for Babies riders, Women's Care Center in Indianapolis director Jenny Hubbard, and Indiana regional coordinator of Students for Life Mary Carmen Zakrajsek, free. Information: cutt.ly/bike4babies.

Our Lady of the Greenwood Church, 335 S. Meridian St., Greenwood. **Celebrating the Gift of Aging: Day of Reflection**, 9 a.m.-3:30 p.m., Mass, confession, talks, lunch, \$10. Mail checks to: Summit Seekers, 180 Kiawah Dr., Whiteland, IN 46184. Information and registration: 812-498-7512 or hustedlaurie@gmail.com.

September 10-11

St. Mary Parish, 512 N. Perkins St., Rushville. **Fall Festival**, Sat. 6:30-10 p.m., Sun. 9 a.m.-4 p.m., chicken dinner served 11 a.m.-1:30 p.m. both days, games of chance, children's games, crafts, vendor booths, free admission. Information: 765-932-2588 or dsptaeth@stmaryrush.org.

September 11

St. Pius V Parish, 330 Franklin St., Troy. **Fall Festival**, 11 a.m.-5 p.m., lunch, refreshments, cash raffle, prizes, bingo games, free admission. Information: 812-547-7994.

All Saints Parish, St. John the Baptist Campus, 25743 State Rt. 1, Guilford. **Fall Lecture Series: The Case for Jesus**, session one of four (Sept. 18, 25, Oct. 2), 6-8 p.m., soup supper, lecture by Father Daniel Mahan on *The Case for Jesus* by Brant Pitre, free, order book via parish office for \$5 or via Amazon. Information: 812-537-3992. †

Wedding Anniversaries

LAWRENCE AND CHARLENE (TEWELL) BUTCHER, members of Holy Name of Jesus Parish in Beech Grove, will celebrate their 60th wedding anniversary on Sept. 15.

The couple was married in St. John Church in Loogootee, Ind. (Diocese of Evansville), on Sept. 15, 1962.

They have three children: Laurie Lundy, David and Steven Butcher.

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



DONALD AND SUZIE (RADCLIFFE) KOCHERT, members of St. Mary-of-the-Knobs Parish in Floyd County, will celebrate their 60th wedding anniversary on Sept. 1.

The couple was married in the former St. Augustine Church in Salem on Sept. 1, 1962.

They have three children: Anthony, Charles and Jeffrey Kochert.

The couple also has five grandchildren and eight great-grandchildren.



EDWIN AND MADONNA (STEINER) HANKEE, members of St. Pius X Parish in Indianapolis, will celebrate their 55th wedding anniversary on Aug. 26.

The couple was married in St. Peter Church in Montgomery, Ind. (Diocese of Evansville), on Aug. 26, 1967.

They have three children: Michael, Patrick and Father Robert Hankee.

The couple also has five grandchildren.



ROBERT AND THERESA (FELDMAN) SIEFKER, members of SS. Francis and Clare of Assisi Parish in Greenwood, will celebrate their 55th wedding anniversary on Sept. 2.

The couple was married in St. Mary Church in Greensburg on Sept. 2, 1967.

They have two children: Eileen Siefker and Transalpine Redemptorist Brother Jerome Maria.



JOHN AND SHERRIE (BROWN) McDONALD, members of St. Bartholomew Parish in Columbus, will celebrate their 50th wedding anniversary on Sept. 2.

The couple was married on Sept. 2, 1972, and had their marriage convalidated at St. Bartholomew Church in Columbus in 2001.

They have three children: Regiana Sistevaris, Heather and Tony McDonald.

The couple also has three grandchildren.



MICHAEL AND NANCY (KRUER) MCGARVEY, members of St. Mary-of-the-Knobs Parish in Floyd County, celebrated their 50th wedding anniversary on Aug. 19.

The couple was married in St. Anthony of Padua Church in Clarksville on Aug. 19, 1972.

They have three children: Andrew, Nathan and Sean McGarvey.

The couple also has four grandchildren.



CARLOS AND GINNY (NAGEL) MORALES, members of St. Mark the Evangelist Parish in Indianapolis, celebrated their 50th wedding anniversary on Aug. 25.

The couple was married in Our Lady of LaSalette Parish in Berkley, Mich., on Aug. 25, 1972.

They have two children: Alissa Honegger and Amanda Spangler.

The couple also has three grandchildren.



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

Retreats and Programs

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

September 11, Oct 10

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Day of Silence**, 8 a.m.-4 p.m., \$40 per day, includes room, continental breakfast, lunch and use of the common areas and grounds, overnight stays available for

additional \$30 per person, dinner additional \$10. Registration: ftm.retreatportal.com/events/, 317-545-7681 or lcoons@archindy.org.

September 12

Our Lady of Fatima Retreat House, 5353 E. 56th St.,

Indianapolis. **Praying Your Child through Anything—Evening of Reflection**, 5:30-9 p.m., author Beth Leonard presenting, \$45 includes dinner and program. Registration: ftm.retreatportal.com/events/, 317-545-7681 or lcoons@archindy.org. †

Catholic Radio Indy dinner/fundraiser will take place on Oct. 18

Catholic Radio Indy will host its annual fundraiser dinner at 502 East Event Center, 502 E. Carmel Dr., in Carmel, Ind., at 6 p.m. on Oct. 18.

Cocktails begin at 6 p.m., dinner begins at 7 p.m. Msgr. Joseph Schaedel will receive the Archbishop Fulton Sheen Evangelist of the Year Award. Catholic Radio Indy will also celebrate its recent acquisition of two radio stations,

doubling its broadcast range.

Tickets are \$75 per person or \$140 per couple, and a table for 10 can be purchased for \$650. Tickets must be purchased online by Sept. 27 at cutt.ly/CRIndyDinner.

Sponsors for the event are welcome. For sponsorship information, go to cutt.ly/CRIndySponsor.

For more information, go to catholicradioindy.org. †



The Face of Mercy

By Daniel Conway



Let the beauty and unity of the liturgy astonish us

Pope Francis has written an apostolic letter on the liturgy titled “*Desiderio Desideravi*” (“On the Liturgical Formation of the People of God”).

These reflections come nearly a year after the publication of “*Traditionis custodes*,” a document issued by the pope on his own initiative and personally signed by him. “*Traditionis custodes*” restricts the celebration of the Mass which was approved by Pope St. John XXIII in 1962 prior to the Second Vatican Council, sometimes colloquially called the “Traditional Latin Mass” or the “Tridentine Mass.”

“*Desiderio Desideravi*” describes the Holy Father’s personal view of the meaning and purpose of the eucharistic liturgy. It also flows from his “desire to offer some prompts or cues for reflections that can aid in the contemplation of the beauty and truth of Christian celebration” (#1).

The Latin name of this new letter is a reference to the words of Jesus immediately prior to the Last Supper: “I have earnestly desired to eat this Passover with you before I suffer” (Lk 22:15). The pope writes that “These words of Jesus, with which the account of the Last Supper opens, are the crevice through which we are given the

surprising possibility of intuiting the depth of the love of the persons of the Most Holy Trinity for us” (#2).

Thus, like Jesus, Pope Francis earnestly desires to share with us the depth of love that is present to us each time we participate in the eucharistic liturgy. He also strongly desires that we will be united in and by the liturgy, not separated into factions, arguing over which form of the Mass is more authentic.

Of course, a thin line separates diversity in the sacred liturgy—which has been a feature of the Church’s liturgical experience since the beginning—from divisiveness, which stands in opposition to everything that our Lord intended when he instituted this great sacrament and gave himself to us in the eucharistic mystery.

So, the challenge is how to maintain unity while encouraging appropriate diversity.

Pope Francis wants to discourage the ideological view that the older form of the liturgy is somehow more authentic than the form of the liturgy approved following the Second Vatican Council. This point is made powerfully in the following paragraph from “*Desiderio Desideravi*”:

If the liturgy is “the summit toward which the activity of the Church is directed, and at the same time the font from which all her power flows,” [“Sacrosanctum Concilium” #10], well then, we can understand what is at stake in the liturgical question. It would be trivial to read the tensions, unfortunately present around the celebration, as a simple divergence between different tastes concerning a particular ritual form.

The problematic is primarily ecclesiological. I do not see how it is possible to say that one recognizes the validity of the Council—though it amazes me that a Catholic might presume not to do so—and at the same time not accept the liturgical reform born out of “Sacrosanctum Concilium,” a document that expresses the reality of the liturgy intimately joined to the vision of Church so admirably described in “Lumen Gentium.”

For this reason, as I already expressed in my letter to all the bishops, I have felt it my duty to affirm that “the liturgical books promulgated by Saint Paul VI and Saint John Paul II, in conformity with the decrees of Vatican Council II, are the unique expression of the lex orandi

of the Roman Rite” (Motu proprio, “Traditionis custodes” #31).

In his reflections on the liturgy, Pope Francis expresses his love for the Mass in its current form. He also argues for a renewed sense of unity among all God’s people as they come together “proclaiming the praises of God and the hopes of the human heart through Jesus Christ and in the Holy Spirit” (#30).

As the Holy Father makes clear:

The non-acceptance of the liturgical reform, as also a superficial understanding of it, distracts us from the obligation of finding responses to the question that I come back to repeating: How can we grow in our capacity to live in full the liturgical action? How do we continue to let ourselves be amazed at what happens in the celebration under our very eyes? (#31).

Pope Francis believes that all of us are in need of a serious and dynamic liturgical formation. “Let us abandon our polemics to listen together to what the Spirit is saying to the Church,” the pope says. “Let us safeguard our communion. Let us continue to be astonished at the beauty of the liturgy” (#61).

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

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

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

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

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

El rostro de la misericordia/Daniel Conway

Dejemos que la belleza y la unidad de la liturgia nos asombren

El Papa Francisco ha escrito una carta apostólica sobre la liturgia titulada “*Desiderio Desideravi*” (“Sobre la formación litúrgica del pueblo de Dios”).

Estas reflexiones llegan casi un año después de la publicación de “*Traditionis custodes*”, un documento emitido por el Papa por iniciativa propia y firmado personalmente por él. “*Traditionis custodes*” restringe la celebración de la misa que fue aprobada por el Papa San Juan XXIII en 1962 antes del Concilio Vaticano II, a veces llamada coloquialmente “misa tradicional en latín” o “misa tridentina.”

“*Desiderio Desideravi*” describe la visión personal del Santo Padre sobre el significado y la finalidad de la liturgia eucarística y emana de su deseo “ofrecer simplemente algunos elementos de reflexión para contemplar la belleza y la verdad de la celebración cristiana” (#1).

El nombre en latín de esta nueva carta apostólica es una referencia a las palabras de Jesús inmediatamente antes de la Última Cena: “Ardientemente he deseado comer esta Pascua con vosotros, antes de padecer” (Lc 22:15). El Papa escribe que esta “palabras de Jesús con las cuales inicia el relato de la última

Cena son el medio por el que se nos da la asombrosa posibilidad de vislumbrar la profundidad del amor de las Personas de la Santísima Trinidad hacia nosotros” (#2).

Así, al igual que Jesús, el Papa Francisco desea sinceramente compartir con nosotros la profundidad del amor que se nos hace presente cada vez que participamos en la liturgia eucarística. También desea firmemente que estemos unidos en y por la liturgia, no separados en facciones, discutiendo sobre qué forma de la misa es más auténtica.

Por supuesto, existe un límite difuso entre la diversidad en la sagrada liturgia, que ha sido una característica de la experiencia litúrgica de la Iglesia desde el principio, y el divisionismo, que se opone a todo lo que nuestro Señor quiso cuando instituyó este gran sacramento y se entregó a nosotros en el misterio eucarístico.

Por tanto, el reto es cómo mantener la unidad al tiempo que se fomenta una diversidad adecuada.

El Papa Francisco quiere desalentar la visión ideológica de que la forma más antigua de la liturgia es de alguna manera más auténtica que la forma de la liturgia aprobada tras el Concilio Vaticano II. Este argumento se destaca

en el siguiente párrafo de “*Desiderio Desideravi*”:

Si la Liturgia es “la cumbre a la cual tiende la acción de la Iglesia y, al mismo tiempo, la fuente de donde mana toda su fuerza” [“Sacrosanctum Concilium,” #10], comprendemos bien lo que está en juego en la cuestión litúrgica. Sería banal leer las tensiones, desgraciadamente presentes en torno a la celebración, como una simple divergencia entre diferentes sensibilidades sobre una forma ritual.

La problemática es, ante todo, eclesiológica. No veo cómo se puede decir que se reconoce la validez del Concilio—aunque me sorprende un poco que un católico pueda presumir de no hacerlo—y no aceptar la reforma litúrgica nacida de la Sacrosanctum Concilium, que expresa la realidad de la Liturgia en íntima conexión con la visión de la Iglesia descrita admirablemente por la “Lumen Gentium.”

Por ello—como expliqué en la carta enviada a todos los Obispos—me sentí en el deber de afirmar que “los libros litúrgicos promulgados por los Santos Pontífices Pablo VI y Juan Pablo II, en conformidad con los decretos del Concilio Vaticano II, como única expresión de la lex orandi del Rito Romano” (Motu Proprio, “Traditionis

custodes,” art. 1) (#31).

En sus reflexiones sobre la liturgia, el Papa Francisco expresa su amor por la misa en su forma actual. También aboga por un renovado sentido de unidad entre todo el pueblo de Dios al reunirse proclamando “las alabanzas divinas y las esperanzas humanas, por Cristo Señor en el Espíritu Santo” (#30).

Como nos aclara el Santo Padre:

La no aceptación de la reforma, así como una comprensión superficial de la misma, nos distrae de la tarea de encontrar las respuestas a la pregunta que repito: ¿cómo podemos crecer en la capacidad de vivir plenamente la acción litúrgica? ¿Cómo podemos seguir asombrándonos de lo que ocurre ante nuestros ojos en la celebración? Necesitamos una formación litúrgica seria y vital (#31).

El Papa Francisco considera que todos tenemos necesidad de una formación litúrgica seria y dinámica, y en este sentido, nos dice: “Abandonemos las polémicas para escuchar juntos lo que el Espíritu dice a la Iglesia, mantengamos la comunión, sigamos asombrándonos por la belleza de la Liturgia” (#61).

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

Couple credit 75-year marriage to important values of family and faith

By Natalie Hoefer

Jim and Mary Jo Roberts sat in a cozy, sunny room in their Indianapolis home, four of their five children seated around them. An image of the Holy Family hung on the wall.

In that moment, the room was a snapshot of what has defined the Roberts' 75 years of marriage: faith and family.

The gathering occurred a week before Jim and Mary Jo, members to St. Roch Parish in Indianapolis, celebrated their diamond anniversary on June 21.

Mary Jo marveled at the milestone.

"I never thought I'd live this long," she admitted. "All of a sudden you're here, and you don't know what happened."

That afternoon, stories and memories were shared. There were many laughs and a few tears as the family reminisced on the Roberts' 75-year journey.

The foundation for that journey's success originated years prior, rooted in similar upbringings of faith, family and values.

'Faith is so important'

Mary Jo, 95, and Jim, 96, were both raised in Indianapolis by devout Catholic families with nine children—her family at the former St. Catherine of Siena Parish and his at St. Anthony Parish.

Both spoke with pride of the importance their families placed on their Catholic faith.

"My faith is so important to me," said Mary Jo, her eyes tearing up. "That's the way I was raised. I love my faith."

She met Jim at the Indiana Roof Ballroom in Indianapolis in 1946 after Jim served with the Army in World War II.

"We both loved to dance, and he was a good dancer," she recalled.

"She was a beautiful girl," Jim added.

Their shared faith, values, hobbies and love for family led to a love for each other. After nine months of dating, the couple married on June 21, 1947.

They raised their four daughters and one son in St. Catherine of Siena Parish until 1963, then in St. Roch, the couple's faith home to this day.

While Jim worked a successful career as a salesman, primarily of industrial kitchen equipment, Mary Jo was busy raising their children.

"She had her hands full," Jim admitted. He recalled how, at Mass, the children "looked like a bunch of little ducks following Mary Jo down the aisle."

Faith was at the center of the family, starting with Sunday Mass, their daughters recalled—whether they went with their "early riser" dad or with their mom "who liked to sleep in later."

"Dad still calls and asks what Mass we went to" on the weekend, said their daughter, Nancy Storey, her sisters nodding in agreement.

They recalled being raised with faith as a part of everyday family life.

Their parents "gave us structure through the Catholic faith," Storey said. "One of the key things in our family was we would all sit down for supper together and pray. We prayed the rosary, and we'd kneel and say our prayers at our bedside."

"Dad always said our bedtime prayers with us," her sister, Joni Carroll, added. "He always made them age-appropriate."

A CYO tradition

The couple lived their faith in their parish and the



Jim and Mary Jo Roberts, seated at center, pose with their grandchildren and great-grandchildren for a 2021 family Christmas party in the parish hall of St. Roch Parish in Indianapolis. (Submitted photo)

community as well. Mary Jo was a member of St. Catherine's Altar Society and the Catholic Women's League and volunteered at the former Home of the Good Shepherd for teenage girls in Indianapolis. Jim was a charter member of the Knights of Columbus Msgr. M. Downey Council #3660 on the city's south side.

There was another side of the faith the Roberts contributed to "actively" in the most literal sense of the word: Catholic Youth Organization (CYO) sports.

The tradition began when Mary Jo was in grade school. She played in the archdiocese's first CYO kickball league, recalling there were just five teams at the time.

Years later, the couple's children, grandchildren and great-grandchildren would play CYO sports.

"We were all in CYO sports, and Mom never missed a game," said their daughter, Rosemarie Stahley.

Her sister, Becky Adolay, nodded.

"If it wasn't for CYO, I don't know what we would have done," said Adolay. She and her four siblings as well as some grandchildren went on to serve as CYO coaches and parish school athletic directors.

"CYO was part of our formation. We'd play CYO sports, we'd go to CYO socials—all with the support of Mom and Dad."

Meanwhile, "Mom and Dad" stayed active themselves. The couple enjoyed playing golf and bowling, both as a couple and with their many friends—"especially after the children were grown," Mary Jo added.

'Good times and bad times'

As their children grew, so did their family—the Roberts now have 17 grandchildren and 54 great-grandchildren.

"When the Bible said, 'Go forth and multiply,' we said, 'OK!'" Jim joked.

Their own upbringing in large families impressed upon Jim and Mary Jo the importance of being there for family when help is needed.

"We didn't have a whole lot extra growing up," Storey recalled. "But when Mom and Dad's siblings needed help, they'd help. I always admired them for that."

Stahley recalled a time when a young man on her husband's side of the family was struggling.

"I had kids in school, life was busy," she said. "I didn't know if I could help. But Dad said, 'You don't have a

choice. Think what Christ would want you to do.' And that's what they always did."

"There are good times and bad times" in any marriage and family, Mary Jo noted. She teared up recalling the years their son Mark fought in the Vietnam War, and the prayers the family offered every night for his safety—prayers that were thankfully answered.

Recently, the Roberts and their children faced one of their greatest challenges—moving Jim into a nursing home in Greensburg.

"The transition has been heartbreaking and complicated at times," the five siblings said in unified comments e-mailed recently to *The Criterion*.

But, they noted, because their parents "raised us to be a close family, grounded in faith, we have been able to lean on each other, as well as the Lord," visiting their dad individually or with Mary Jo several times a week.

'Family, family, family and faith'

Returning to that sunny, June afternoon as the Roberts reminisced with their daughters, the conversation turned to what kept the couple's marriage strong for three-quarters of a century.

"It helps to have the same values," Mary Jo said. "Our most important values are family and faith."

"Family, family, family and faith," Jim chimed in. "That's been the crux of everything we do."

"And always be forgiving," Mary Jo advised, with Jim adding to "be faithful and truthful."

Stahley recalled advice her dad offered before her wedding that gives insight on her parents' successful marriage: "Go to Mass together and pray together to have a long, happy life."

The Roberts' five children have followed their parents' example. Their wedding anniversaries range from 34-55 years. Including Jim and Mary Jo, that makes for an incredible 302 years, a testament to valuing commitment and the sacrament of marriage.

Reflecting on her parents' long-lasting love and the effect it's had on their family, Adolay came to a conclusion.

"The best gift a man can give his family is to love his wife, and you can reverse that," she said. "That [love] and their faith are the best gifts they gave us, and that's why they lasted 75 years." †

~ Celebrating in heaven ~



Mary and Francis Geswein smile after a Mass celebrating their 70th wedding anniversary on Oct. 20, 2018, in Holy Family Church in New Albany. (Submitted photo)

(Editor's note: The following reflection was submitted near the time of the archdiocesan annual Wedding Anniversary Mass, which took place on Aug. 14 at SS. Peter and Paul Cathedral in Indianapolis. It seemed fitting to honor this couple's 73rd anniversary, as they were called to heaven a few months prior to the Mass.)

By Kathy Wilt

Special to *The Criterion*

My parents, Francis and Mary Geswein of Holy Family Parish in New Albany, were 94 years old when they celebrated their 73rd wedding anniversary on Oct. 20, 2021. They have seven children, 18 grandchildren and 32 great-grandchildren.

Daddy was born one week before mother and died three weeks before she died. Basically, they were on this Earth during the exact same time in history.

Their life spanned five different southern Indiana parishes. They started their married life together in St. Mary Parish in Lanesville, Daddy's home

parish. They moved to St. Mary Parish in Navilleton, Mother's home parish. They moved to St. John the Baptist in Starlight after starting a family, and during retirement they moved to Holy Family Parish in New Albany.

They grew up next to and knew many people from St. Mary-of-the-Knobs Parish in Floyd County, where many of their grand- and great-grandchildren attended—and still attend—the parish school.

To know my parents was to love my parents. You were always greeted with a smile. Mother was a seamstress for many weddings, proms and people's wardrobes. She made purses, bags, stuffed bears and pillows. She crocheted, knitted and gardened. Daddy framed pictures, made rosaries and did some woodwork.

They both shared their faith, time and treasure constantly with the archdiocese, Saint Meinrad Seminary and School of Theology in St. Meinrad, and many parish ministries and groups in the surrounding communities.

My six siblings and I promised them that, if it was in our power, when they

needed extra help, we would keep them home. We cooked, cleaned, took care of bills, dressed and nursed them for two years. Daddy wanted to pass in his recliner, and Mother wanted to "wake up dead" in her bed. We were able to keep them both home until they were called to heaven.

Mother had a miscarriage in the early 1960s, and before Daddy died, Mother asked him to say "hi" to their baby for her. We also found out in that moment, Daddy had named the baby Francis.

They were doing so good but, while it was not unexpected, they both passed in the spring, Daddy on March 23 and Mother on April 14.

If you asked Daddy what he attributed his long, happy marriage to, he would tell you he learned to say, "Yes, dear."

He looked down from heaven after he died, turned to Mother, held out his hand and said, "Come home with me, Mary." Mother looked up at Daddy and answered, "Yes, dear."

(Kathy Wilt is a member of Holy Family Parish in New Albany). †

Couples say faith, commitment are keys to a fruitful marriage

By Mike Krokos

As they posed for a photograph, Celia and Domingo Conlu looked the part, sharing soft smiles as Archbishop Charles C. Thompson congratulated them on their longstanding commitment to each other. The banner above them, decorated with red hearts, read: "We still do."

Members of St. Simon the Apostle Parish in Indianapolis, the natives of the Philippines were among the couples who attended the 38th annual archdiocesan Wedding Anniversary Mass on Aug. 14 at SS. Peter and Paul Cathedral in Indianapolis, hosted by the Office of Marriage and Family Life. Approximately 500 people attended the liturgy.

Represented at the Mass were 375 children, 310 grandchildren, 85 great-grandchildren and 13 great-great-grandchildren, noted Gabriela Ross, director of the archdiocesan Office of Marriage and Family Life. All told, the couples represented 4,050 years of matrimony.

Married for 50 years, the Conlu's moved to Indianapolis years ago. Celia was a nurse; Domingo was in the Army. As newcomers to Indiana, the couple put their children through Catholic schools and raised them in the faith.

"We are all Hoosiers now," Celia smiled.

Reflecting on their union and offering advice to younger couples, Celia said, "[It requires] a lot of patience, love and respect for each other. Compromise," Celia said. "And



Maria and Jose Alejo, members of Holy Spirit Parish in Indianapolis, enjoy a dance in the Archbishop Edward T. O'Meara Catholic Center in Indianapolis on Aug. 14. They have been married for 50 years. (Photo by Mike Krokos)



Deacon Richard Wagner and Archbishop Charles C. Thompson hold up the Eucharist during the 38th annual Wedding Anniversary Mass at SS. Peter and Paul Cathedral in Indianapolis on Aug. 14. (Photo by Mike Krokos)

make God the center of your life."

Many at the liturgy celebrated milestone anniversaries of marriage. The youngest couples recognized had been married for a year. The oldest couple marked 68 years of marriage. Three other couples celebrated unions of more than 60 years. All in attendance took part in a renewal of nuptial commitment and, after reciting the Lord's Prayer, Archbishop Thompson offered a blessing to the couples.

The program, printed in English and Spanish, included a copy of the homily Archbishop Thompson was scheduled to deliver. The bilingual Mass featured readings in both languages as well.

"Within the context of marriage, as they say, 'it takes two to tango.' Without a partnership for the whole of life, where each spouse gives priority to respect for the inherent dignity of the other, there can be no lasting community of life," the archbishop noted.

"With such a partnership, rooted in mutual respect and dignity, the foundation for family is firmly embedded. This is especially so for those marriages and families that maintain Christ-centeredness through prayer, worship, accompaniment, discernment and encounter together."

Citing Pope Francis' 2016 post-synodal apostolic exhortation, "Amoris Laetitia" ("The Joy of Love"), Archbishop Thompson said the Holy Father shared how matrimony offers a beautiful witness.

"Pope Francis states: 'Marriage is the icon of God's love for us. Indeed, God is also communion: the three persons of the Father, the Son and the Holy Spirit live eternally in perfect unity. And this is precisely the mystery of marriage: God makes of the two spouses one single existence.' This has concrete daily consequences, because the spouses, 'in virtue of the sacrament, are invested with a true and proper mission, so that, starting with simple ordinary things of life they can make visible the love with which Christ loves his Church and continues to give his life for her'" (#121).



Lawrence and Charlene Butcher hold hands as they pray the Our Father during the archdiocese's 38th annual Wedding Anniversary Mass at SS. Peter and Paul Cathedral in Indianapolis on Aug. 14. The members of Holy Name of Jesus Parish in Beech Grove will celebrate their 60th anniversary on Sept. 15. (Photo by Mike Krokos)

The archbishop added, "Just as those celebrating anniversaries of marriage give witness, our belief in the transforming power of divine grace in any given vocation is not merely a matter of perspective, but conviction about the truth of God's unconditional love and abounding mercy for each of us. It is this conviction that underlies the foundation of the baptismal call to holiness and mission for each and every vocation, especially marriage and family."

After the liturgy, 300 people attended a reception across the street at the Archbishop Edward T. O'Meara Catholic Center. Many of the couples stood in line to get a photo with Archbishop Thompson. Several couples took to the dance floor, with smiles on their faces adding to the festive atmosphere.

Lawrence and Charlene Butcher were high school sweethearts at the former St. John's High School in Loogootee, Ind., in the Evansville Diocese, who dated, fell in love and were married in 1962.

Lawrence said Charlene was a "nice lady who I thought was pretty." Charlene added, "We seemed to have a lot in common, and had lots of good times together."

Now members of Holy Name of Jesus Parish in Beech Grove, the Butchers raised three children and now also have three grandchildren and five great-grandchildren. Charlene said a successful partnership involves "a lot of give and take."

She continued, "They [married couples] need to think a lot about each other and not be selfish."

Lawrence agreed, adding, "They need to keep Christ in their marriage."

When asked if "patience is a virtue," Charlene responded, "Funny, you would mention that one. Yes, a lot of patience, a lot of forgiveness, a lot of give and talk, bury the hatchet."

Reflecting on their six decades together, Lawrence noted, "I think



Celia and Domingo Conlu, members of St. Simon the Apostle Parish in Indianapolis, pose for a photograph with Archbishop Charles C. Thompson during a reception in the Archbishop Edward T. O'Meara Catholic Center in Indianapolis after the archdiocese's 38th annual Wedding Anniversary Mass on Aug. 14 across the street at SS. Peter and Paul Cathedral. The couple has been married for 50 years. (Submitted photo by Richard Corona)



Mireya Ramirez of St. Anthony Parish in Indianapolis proclaims the first reading in Spanish on Aug. 14. (Photo by Mike Krokos)

without faith, people are floundering. ... They don't have any purpose in life. They have nobody to turn to when they get down, and that's a big thing."

(For more information on the archdiocesan Office of Marriage and Family Life, go to cutt.ly/MarriageAndFamilyLife.) †

YOUNG ADULT

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gully to the top of a ridge,” Ybarra says. “It was then that the decision was made to abandon base camp and retreat to a safer location a few ridgetops over. While retreating, we observed that the fire had made its way to where our base camp was.”

In that moment, the group’s commander searched for a safe spot for the firefighters to stay while instructing Ybarra and the others to get their fire shelters ready—a safety device that can help firefighters survive for more than an hour in non-burning areas surrounded by intense fire.

“We had practiced deploying fire shelters a few times as a part of our basic training, but the prospect of possibly having to use them had me worried because they are typically used as a last resort,” Ybarra says.

“I remember asking myself what I was doing out there, 26 hours away from family and everything I know. As my mind began racing, I grabbed my radio, a water bottle, my fire shelter and my rosary as we got to our safe spot and waited to see what the fire was going to do next. When I found my rosary, it was then when my racing mind stopped.”

Seconds later, helicopters arrived overhead, most of them dumping water on the fire to stop it from rushing toward Ybarra and his team. When a helicopter swooped down to shuttle them to safety, one thought filled Ybarra’s mind.

“I felt God had answered my prayers.”

‘Through the good, through the bad’

The Scarface Mountain fire would continue to rage for nearly four weeks, scorching nearly 88,000 acres, before it was contained on Sept. 2, 2021. Still, the experience of facing it didn’t dampen Ybarra’s desire to be a firefighter. It also continued to inflame the 32-year-old’s trust in God.

In the year since that life-threatening experience, Ybarra has become a rookie firefighter for a fire department in an Indianapolis area community. He is also a member of St. Mark the Evangelist Parish in Indianapolis.

And his journey to both those points in his life has not only been marked by a series of twists and turns, it has also been forged by fire and faith.

The beginning of his faith journey always leads back to his mother, who faced her own life-threatening situation in her homeland of Nicaragua when a civil war and revolution raged across that Central American country in the 1970’s and ‘80s.

After leaving her homeland to come to the United States, she married and gave birth to Ybarra, instilling her Catholic faith—and her belief in the power of the rosary—in him.

“She prayed the rosary, through the good, through the bad,” says Ybarra, the older of her two sons. “She always remained faithful. It was a constant in her life, something that guided her decision-making and heavily influenced her values. A lot of people in the Church in the Latino community looked to her. ‘How have you kept your faith through all these years, all these experiences?’ She said she found power through God.”

Similar to many young adults, Ybarra lost that

powerful connection with God during his first few years of college at Indiana State University. Then came a faith-changing invitation from a fraternity brother to attend Mass at St. Benedict Church in Terre Haute. The sound of the choir filled Ybarra with joy, so he approached the choir director about joining it.

“He said, ‘Yes, of course,’” Ybarra recalls. “From there, they were very welcoming to me. At that point, it was something that I wasn’t doing with my family. It was something I was doing of my own accord.”

Ever since, he’s been seeking God more and more in his life.

“My relationship with him is pretty strong right now,” he says. “Initially, I would go to God only when there was bad stuff that was going on. Now it’s more that I’m talking with him daily, whether it’s through music, through the rosary, even through just taking a walk. Through the good, through the bad, that conversation with him is almost like a constant daily thing now.”

Ybarra relied on those conversations when he made a dramatic change in his life.

‘I wanted to have a free soul’

A saxophone player, Ybarra majored in musical education as an undergrad at Indiana State, where he also earned a master’s degree in higher education administration.

“I wanted to help young adults going into college and turn them into well-rounded, functioning adults throughout their journey.”

Yet as a young adult nearing 30, Ybarra didn’t feel well-rounded or fulfilled as he worked at a stressful desk job at Purdue University, “doing all these reports, reporting to eight bosses.”

He began volunteering as a firefighter for a nearby township, and he had a revelation.

“I loved it,” he says, the joy radiating on his face. “It’s not just the fire runs. It’s the medical runs, the car crashes, the public outreach and education.”

“I wanted to have a free soul, and I decided to leave the world of education and go into firefighting. I like helping others in the worst times of their lives. And I thought there was nothing better than being out West, in the wilderness, fighting fires. I said this is going to be a hard, manual reset—emotionally, mentally, spiritually. It’s going to help me get my head on straight.”

He started by working for Nevada’s Bureau of Land Management from May of 2020 to December of 2020.

“It was great. My ranger station was actually an oasis in the desert. They called it Paradise Valley because there was such greenery at the foot of the mountains. It was a lot of working in nature and time for personal training. Making sure we were in tip-top shape. Lots of running, lots of hiking, and lots of times in the wilderness. We had lots of patrols in the mountains. Did a lot of project work with chain saws. Clearing out dead trees that could be hazardous to hikers and people hunting.”

In 2021, he worked for the U.S. Forest Service from May to September, an experience that included the reality of seeing a raging fire—and his life—flash before him on Scarface Mountain.

In nature’s beauty and its fury, Ybarra always found one constant.

“Being in that beauty, just being surrounded by nature, you could definitely feel God’s presence there,” he says. “You just felt immersed in his creation and having him around you at all times—even when the wind is blowing through the trees.”



As a young adult Catholic in the archdiocese, Joe Ybarra has seen his faith in Jesus grow, touching every part of his life. (Submitted photo)

“On the opposite side, during the fires, you definitely felt God was there, too.”

Ybarra also carried another constant with him.

‘Hey, God, it’s me again’

“One of the things I’ve always had in my pocket was a rosary. I always had it on me whenever I was on assignment. There are a few times, especially if I have 100 pounds of equipment on my back, and we’re climbing a hill, and I’m like, ‘What am I doing? Why am I so far away from home?’ And then I say, ‘This is God’s will. He has a plan for me. And I just have to listen to him.’ And then you actually see the good you’re doing.”

“Once everything is under control, you see the impact in the community. They’re super thankful you’re there. You see this destruction could be so much worse, but it isn’t.”

Ybarra has continued to keep his rosary with him every day since he started as a firefighter for an Indianapolis area community in May.

“The majority of it has been medical runs so far, including overdoses, heart attacks and strokes,” he says. “We’ve had a few car crashes, and a couple of times we’ve rode with people to the hospital. They were in a lot of pain, a lot of distress, and we managed to calm them down and calm their families. By the time we hand them over at the hospital, they’re saying, ‘Thank you so much. Thank you for being so calm. Thank you for being with me.’”

He has the same gratitude for the presence of God in his life. He starts each day in prayer.

“It’s a mindset, just calming everything down. It’s just me and God during that time. It’s like ‘Hey, God, it’s me again.’”

“My relationship with him has definitely had a huge impact. Like for my mom, I can see how it influences my decision-making, how it influences my trajectory in life. Through my faith, I’ve been able to have a lot of positive experiences and meet a lot of amazing people. It’s been a blessing in my life.” †



Joe Ybarra, right, prepares to help fight the Osgood Fire in Nevada that was started by lightning in July of 2020, and fueled by heavy winds from passing thunderstorms. (Submitted photo)

Growing number of seminarians build fraternity at annual convocation

By Sean Gallagher

As newly-ordained Father Matthew Perronie rode up the drive to Our Lady of Fatima Retreat House in Indianapolis, memories filled his mind.

He was travelling there on Aug. 8 to take part in a cookout for seminarians and priests that is a part of the annual archdiocesan seminarian convocation.

The possible future priests for the Church in central and southern Indiana gather for a four-day meeting each year before they begin a year of priestly formation at their respective seminaries.

Father Perronie, ordained on June 4 and now serving as the parochial vicar of St. Monica Parish in Indianapolis, attended eight such convocations during the years he spent in priestly formation.

The convocation, which took place this year at Fatima from Aug. 7-10, was the first he attended as a priest.

"I think back on all the years, playing board games late at night, talking around campfires—just that opportunity for fraternity," Father Perronie said. "Community and fraternity start now."

'In the heart of the Church'

The community of archdiocesan seminarians at the convocation was bigger this year than in the recent past. There are 29 seminarians starting priestly formation this month, with nine in college seminary and 20 in graduate seminary. The seminarians come from parishes in nine of the archdiocese's 11 deaneries.

The last time the archdiocese had this many seminarians was in 2012.

Six new seminarians—four enrolled at Saint Meinrad Seminary and School of Theology in St. Meinrad and two for Bishop Simon Bruté College Seminary in Indianapolis—used the convocation as a chance to become acquainted with the other men in priestly formation for the archdiocese.

"There's a good atmosphere and fraternity that I had heard about," said new seminarian Aidan Smith. "To be part of it is really nice. It's very welcoming."

Smith, a member of St. Bartholomew Parish in Columbus, is entering his first year of formation at Bishop Bruté.

New seminarian Seth Hickey, a member of Mary Queen of Peace Parish in Danville, is beginning priestly formation this month at Saint Meinrad. After doing much discernment by himself, he's glad to be continuing his consideration of God's call in his life "in the heart of the Church."

"It puts me more at ease because, up to now, there's been a temptation for me to take the driver's seat," Hickey said. "I've been doing it on my own. Now the Church and the community is going to take a more active part in that. I trust the Church. It's done this with a lot of guys before. They've been doing this a lot longer than I have."

'An awesome responsibility'

The seminarians don't just build up fellowship with each other during the convocation. Archbishop Charles C. Thompson also takes part in the meeting to get to know better the men who may assist him in the future as priests.

He has a meeting with all the seminarians during the convocation, celebrates Mass and blesses the new seminarians.

"My responsibility as archbishop, as their shepherd, is to know them and show my care and concern for them," Archbishop Thompson said. "It's wonderful to bond with them and be with them. We have a wonderful group of young men here."

Spending time with the seminarians at the convocation and on other occasions throughout the year is an important way for the archbishop to carry out a duty he takes very seriously.

"The Church makes very clear that the bishop has the ultimate responsibility about who he accepts into the seminary and who he accepts into holy orders," he said. "That's not a responsibility that I can surrender to the vocation director or a [seminary] rector."

"That's an awesome responsibility that a bishop has in the care of his people."

For his part, seminarian Samuel Rosko appreciates Archbishop Thompson spending time with him and his brother seminarians at the convocation.

"You hear from him his expectations, and that sets the tone for the year," said Rosko. "You really try to be in union with him on that."

Rosko is a member of Our Lady of the Most Holy Rosary Parish in Indianapolis and in formation at Saint Meinrad. This summer has been a busy one for him as he's been a student chaplain at Riley Hospital for Children in Indianapolis. In fact, he was only able to spend a day at the convocation because he had to return to the hospital.

"It's almost like a little vacation," said Rosko of the convocation. "I have time to be with my brother seminarians and have that fraternity before the school year starts."

Archbishop Thompson recognizes the importance for fellowship at events like the convocation.

"The fraternity that we cherish as priests doesn't begin at ordination," he said. "It has to begin in the seminary. They come together to start enhancing their fraternity in prayer, in the sacraments, in their shared focus on the call to ordained ministry."

A welcoming community

The seminarians forged fellowship during this year's convocation in part through an outing to Anarchy Axe Throwing in Indianapolis.

With the sound of axes hitting wooden targets and the seminarians' laughs and cheers in the background, Father Eric Augenstein, archdiocesan director of seminarians, spoke about the men who are entering into priestly formation this month for the archdiocese.

He noted that, because there are more seminarians this year who already have completed a number of years of formation, their fraternity is already strong.

"They're settled into the program and community," said Father Augenstein, who is also pastor of Nativity of Our Lord Jesus Christ Parish in Indianapolis. "That makes it a little bit easier for new guys to come in when you already have a well-established community. I've seen especially this week the leadership of the veteran guys being able to welcome in the new guys."

He's looking forward to the new year of priestly formation starting this month because he said it will be the first time that "everything about seminary formation is back to what we might call normal after the COVID years."

Father Augenstein said that COVID has had a negative effect on priestly formation as seminaries were forced to greatly limit or even temporarily postpone altogether pastoral ministry formation in which seminarians serve in parishes, hospitals, nursing homes and other locations.

He noted that this summer one archdiocesan seminarian was ministering in a parish for the first time.

"Normally, over the last two academic years, he would have gone out into parishes or other ministry settings," said Father Augenstein. "He lost a lot of that. So, this summer was his first real experience of pastoral ministry. It's been wonderful for him, but he didn't have some of that previous experience to build on."

Living a eucharistic life

This year's convocation took place about six weeks after the start of the three-year National Eucharistic Revival.



Seminarian Isaac Siefker, a member of St. John the Apostle Parish in Bloomington, throws an axe on Aug. 9 during an outing of archdiocesan seminarians to Anarchy Axe Throwing in Indianapolis. The outing was part of the annual convocation of archdiocesan seminarians. (Photos by Sean Gallagher)



Archbishop Charles C. Thompson, second from right, blesses six new archdiocesan seminarians during an Aug. 8 Mass at the chapel of Our Lady of Fatima Retreat House in Indianapolis. The Mass was part of the annual convocation of archdiocesan seminarians.

Father Connor Danstrom, a priest of the Archdiocese of Chicago, came to Fatima to preach about the Eucharist to the seminarians. He is one of 46 eucharistic preachers chosen by the U.S. Conference of Catholic Bishops to take the message of the revival across the country.

In an interview with *The Criterion*, Father Danstrom said that deepening seminarians' relationship with Christ in the Eucharist is key to their priestly formation.

"Our lives as priests don't make any sense without the Eucharist," he said. "The life of a priest is meant to be totally eucharistic in a sense. So, it's critical that we, as priests and those in priestly formation, are deeply rooted in Jesus in the Eucharist. It's not for ourselves, but so that we can give it to the people."

In a homily during a Mass on the last day of the convocation, Father Danstrom said that the life of Christ was entirely eucharistic because it "is utterly self-giving."

"Can we live eucharistic lives today?" Father Danstrom asked. "Can you live a eucharistic life today? Is it possible—in the midst of all the panders to the ego that excite the passions and misshapes and warps our desires, everything that mutes the inner voice of our conscience—is it possible in the midst of all of that to make a pure gift of ourselves to God and one another?"

"Yes, but only because he has done so for us. It's only because we may still feed on him and so be incorporated into his saving sacrifice that we can die to all that takes our life from us and rise to a new and more abundant life that lasts forever."

Seminarian Casey Deal, a member of St. Charles Borromeo Parish in Bloomington who is in formation at Saint Meinrad, said that it was important for him and his brother seminarians to hear Father Danstrom's message, even though their formation is already focused on the Eucharist.

"You can't say to your wife or a friend, 'Hey, I love you,' one time and think you've said it enough and that everything is good in your relationship with that person," said Deal. "You constantly need to be renewing that relationship. So also, we need to be constantly reminded of who Christ is in the Eucharist and get nourished by that."



Archbishop Charles C. Thompson elevates the Eucharist during an Aug. 8 Mass at the chapel of Our Lady of Fatima Retreat House in Indianapolis. The Mass was part of the annual convocation of archdiocesan seminarians. Concelebrating the Mass are Father Eric Johnson, left, and Father Eric Augenstein. Transitional Deacon Jack Wright, right, assists at the Mass.

(For more photos from the seminarian convocation, visit www.CriterionOnline.com. For more information about a vocation to the priesthood in the Archdiocese of Indianapolis, visit www.HearGodsCall.com.) †

Priest hits high note in living his dream of singing national anthem

By John Shaughnessy

On the day that Father Rick Ginther lived his “bucket list” dream of singing the national anthem at a professional baseball game, a friend sent him a pre-game message that read, “I’m certain you will knock it out of the ballpark.”

Actually, the experience of singing “The Star-Spangled Banner” at the Indianapolis Indians’ home game at Victory Field on Aug. 4 was even better for the 71-year-old pastor of Our Lady of Lourdes Parish in Indianapolis—in ways beyond his *a cappella* performance.

After all, while it’s a great blessing to live a dream by using your God-given talents, there’s extra meaning when you live that dream among people who have touched your life and who have had their lives touched by you.

And that’s exactly what happened for Father Ginther.

It all began when he arrived at the stadium shortly before 6 p.m. and was greeted by a group of his classmates—and their wives—from the 1968 class of the former Latin School in Indianapolis.

“It was humbling. There were 16 in the group. One came from Highland, another from Evansville, and another from Granger,” Father Ginther says about the three Indiana communities far from Indianapolis. “I was doing something that would take a minute and a half. It meant a lot to me. Their laughter helped. They were very encouraging. It made me realize how much they cared.”

So did the people he met inside the stadium.

Walking along the concourse, he heard someone call, “Father Rick!” from behind him. It was someone who was a teenager back when Father Ginther was the pastor of St. Mary Parish in Richmond. Now in his 40s, the man was married with four children.

He had seen the story in *The Criterion* about Father Ginther’s bucket list dream and told his family that’s how he wanted to celebrate his birthday. All six of them were there to hear the priest sing.

So were people from his former parishes of St. Margaret Mary and St. Patrick, both in Terre Haute. And from his former parish of SS. Peter and Paul Cathedral in Indianapolis, a group led by their current rector, Father Patrick Beidelman.

Father Daniel Bedel also came with a group of friends. Indeed, everywhere Father Ginther turned, he saw a familiar face and heard a friend wishing him well.

“I really felt loved,” Father Ginther says. “People were smiling. They were happy to be there. It was kind of overwhelming. I get to do the bucket list dream, but beyond this, it was, ‘I love you,’ and ‘We want you to enjoy this.’”

And that’s what he set out to do as he strode onto the playing field with a few Indians’ staff members and his friend, Chris Swinefurth.

Swinefurth is the one who had been there in Las Vegas with Father Ginther last year, a trip during which the priest lived one of his other bucket list dreams—driving a Shelby GT Mustang on a racetrack at more than 100 miles per hour.

With that dream checked off the list, Swinefurth asked his friend what he wanted to do next. So Swinefurth set his pastor’s dream of singing the national anthem in motion.

As he stood behind home plate waiting to live that dream, Father Ginther saw some children from Our Lady of Lourdes wave to him and call his name. “One of them gave me a double high-five through the fencing,” he says.

Then, at 7 p.m., the Indians’ announcer told the crowd that Father Rick Ginther would perform the national anthem.

It was his time to sing, to live this dream.

Wearing his black clerics and his white Roman collar, he walked onto a small stand near home plate, stood in front of the microphone and looked out toward the American flag beyond the left field wall of the stadium.

“I lowered my head, closed my eyes, and put my hands behind my back. It’s a singing posture,” he says. “I just started. And the song took on life. It was delicious. From that very first moment, I knew I was OK. It just flowed out of me. Surprisingly, I was very relaxed and very focused. As a singer, it just felt good.”

The crowd’s response was terrific. “It was quite an ovation, and it wasn’t just my friends. It was the whole place,” Father Ginther says. “As they walked me up the stairs from the field to the concourse, people told me ‘Well done’ and they liked it. An Indians’ worker came up to me and said, ‘That was absolutely beautiful. It gave me goose bumps.’”

In the midst of the congratulations, Swinefurth smiled at Father Ginther and said, “Next stop, how about the Super Bowl halftime show?”

“I looked at him and said, ‘No!’ I was so relieved to have it done,” Father Ginther says. “Afterward, I spent almost



Father Rick Ginther and the Indianapolis Indians’ mascot, Rowdie, pose for a photo at Victory Field before the pastor of Our Lady of Lourdes Parish in Indianapolis sang the national anthem before a home game on Aug. 4. (Submitted photo)

all of the game finding the folks I knew were there. I thanked them for coming and spent some time with them. I did that for seven innings, wandering from one end of the stadium to the other.”

The reality of the experience lived up to the dream for him.

“On a scale from 1 to 10, I give it a 10. As a singer, it was very rewarding. As a human being, I felt love. As a pastor, I felt appreciated. As a citizen, it felt good to be thanked for doing it. That’s a pretty good bucket list fulfillment.”

(To see Father Rick Ginther’s performance of the national at the Indianapolis Indians’ Aug. 4 home game at Victory Field, go to cutt.ly/FrGintherSings.) †

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NICARAGUA

continued from page 1

Church's charitable projects have been prohibited, priests arrested and stopped from celebrating Mass, and the Missionaries of Charity expelled. During his Aug. 21 *Angelus* address, Pope Francis did not specifically mention Bishop Álvarez's arrest, but he prayed for peace in the country through Mary's intercession.

"The Vatican has preferred a quiet, backdoor engagement with the government to try and persuade it to downscale its repressive tactics and resume talks with the opposition, rather than public condemnation," said Tiziano Breda, Central America analyst for the International Crisis Group.

"This stems from the understanding that the louder and more outspoken is the critic against Ortega ... the more livid the presidential couple's reaction is going to be, and any feeble communication channel still possibly open is likely to be shut," he added. Ortega's wife, Rosario Murillo, is vice president.

A priest in Nicaragua, who preferred anonymity for security reasons, called the papal comments, "bittersweet," adding, "They say the pope was not explicit, but at least he broke the silence."

The pope's call for dialogue was met with skepticism by many Nicaraguans on social media.

"An 'open and sincere' dialogue to restore peaceful coexistence in Nicaragua, as Pope Francis proposes, is only possible without a police state, without political prisoners, and with international guarantors who supervise the agreements," tweeted prominent Nicaraguan journalist Carlos F. Chamorro, editorial director of the new organization *Confidencial*.

The Nicaraguan bishops mediated a national dialogue in 2018 after protests erupted, demanding Ortega's ouster. The talks broke down, however, as the bishops saw little goodwill on the government side.

In a 2021 interview with Catholic News Service, Bishop Álvarez defended the dialogues, which he said were held as "Nicaragua was literally bleeding to death, and it was necessary for all the parties directly involved to sit down and talk to make an effort to find a solution."

Bishop Álvarez said of the Church's experience since 2018: "We have vividly experienced what the spirit of Pope Francis means when he has called us to build a field hospital in churches, which have since been even more open."

He continued, "We have experienced firsthand what it means to be a Church in exodus, a Church that leaves its parishes, a Church on the periphery accompanying the most vulnerable, the poorest, the simplest, a Church ... that we have not only lived conceptually, but experientially."

The National Police said Bishop Álvarez was under investigation for "trying to organize violent groups, inciting them to execute acts of hate against the population, provoking an environment of chaos and

disorder, disturbing the peace and harmony in the community with the objective of destabilizing the Nicaraguan state and attacking the constitutional authorities."

This announcement came on the heels of Bishop Álvarez vociferously objecting to regulators ordering the closure of Catholic radio stations in the Diocese of Matagalpa; parishioners had tried to impede police confiscating equipment.

Around the world, especially in the Americas, Catholic leaders issued statements expressing their solidarity with the people and the Church in Nicaragua and urging Catholics to pray for peace.

Bishop David J. Malloy of Rockford, Ill., chairman of the U.S. bishops' Committee on International Justice and Peace, expressed "our continued steadfast solidarity with our brothers in the Nicaraguan episcopate, along with their priests and foreign missionaries, in their calling to freely proclaim the Gospel and live the faith. The faith of the Nicaraguan people, who stand in solidarity with their bishops and priests, is an inspiration for us all."

Archbishop José Domingo Ulloa of Panama called for Bishop Álvarez's "immediate release," adding that "the aberrant events surrounding this detention are cause for alarm and pain in the entire Latin American Church."

Puerto Rico's bishops expressed "growing concern that the powers of the state are being used to shut down Catholic radio stations [and] deport religious who work with those who are most vulnerable and abused, while that same authority is not used to avoid attacks on religious freedom and the destruction of places of worship, mainly Catholic." Noting that the destruction of buildings "is often" followed by attacks on people, the bishops added, "God forbid!"

The Cuban bishops thanked Nicaragua's Catholics for their "witness of fidelity to Christ" shown in "the communion they have maintained amid the tests and the serene trust in the risen Lord that they are proclaiming in these hours of the cross."

Chile's bishops urged their country's Catholics to pray for peace in Nicaragua, adding, "We join the call for an end to the violence in that country and the persecution experienced by the Nicaraguan sister Church."



A woman holds a crucifix outside the Nicaraguan Embassy in Mexico City on Aug. 16. She was participating in a protest to demand respect for religious freedom and an end to the persecution of the Church and opponents of the government of Nicaraguan President Daniel Ortega. (CNS photo/Edgardo Garrido, Reuters)

In the wake of a statement about Peru's political crisis, that country's bishops spoke out in support of the Nicaraguan Church, saying: "Violence has never built up, it has only sown the seeds of poverty and hatred. Violence, especially when it is unjustified, breaks down the harmony, respect and peace that our peoples need to achieve integral development and friendly social relations."

The Latin American Academy of Catholic Leaders, which includes civic leaders, politicians and former heads of state, called for respect for freedom of expression and worship.

"Freedom of worship and religion is one of the first rights whose recognition, respect and guarantee has been achieved in the history of contemporary law," they wrote. "This right is a pillar of freedoms, as it is related to freedom of thought and conscience, and its protection extends to believers and nonbelievers."

A statement from the Italian bishops' conference called the arrests of Bishop Álvarez and the others "a very grave act that does not leave us indifferent and which leads us to remain vigilant on what is happening to our brothers and sister in faith."

"The circumstances and context of such arrests are of particular apprehension, not only because [they] target Christians who are prevented from the legitimate exercise of their beliefs, but because [they] come at a time when the most basic human rights seem to be greatly threatened." †

Siler named executive director of Twinning Program of the Americas

NASHVILLE, Tenn. (CNS)—David J. Siler has been named the new executive director of the Parish Twinning Program of the Americas (PTPA),



David Siler

which is based in Nashville.

Siler succeeds Theresa Patterson, founder of the Catholic nonprofit organization and its executive director since 1978. She announced her plans to retire in March.

"I am delighted to pass the torch to David and support his leadership," she said in a statement. Patterson will continue to serve the organization as a member of its board of directors.

The board announced Siler's appointment on Aug. 15 and it was effective immediately. He will be

introduced to representatives of U.S. twin parishes at the PTPA National Conference in Nashville on Aug. 26-28.

"Siler brings strong leadership experience to the organization along with a passion for its mission," said a news release about his appointment.

Most recently, he served as the executive director of the National Youth Advocate Program for Indiana, a foster care provider. Prior to this position, he served for five years as president and CEO of Families First Indiana, a human services agency in central Indiana.

He also was executive director of Catholic Charities for the Archdiocese of Indianapolis for 16 years after having served as the agency director of St. Elizabeth Coleman Pregnancy and Adoption Services.

Siler also has significant experience with a parish twinning relationship. In 2012, Siler helped to form the twinning relationship between his home parish,

St. Matthew the Apostle in Indianapolis, and an impoverished Catholic parish in Bois de Lance, Haiti.

As the parish twinning leader, Siler conducted numerous mission trips and has led several big projects to completion, including the construction of a rectory, the expansion of two schools, funding for wages for teachers and administrators of the two schools, and a food program that provides meals for 480 students four days a week.

"David is a perfect fit for this important position. He brings significant leadership experience and a passion for our mission. We believe he has the energy, dedication and vision to advance our mission and lead our organization into the future," said Diane Huggins, president of the PTPA board.

"We look forward to working with David to continue the inspirational legacy of our founder Theresa Patterson," she added.

The theme of PTPA's upcoming conference will be "All Things Are Possible: Sharing God's Love in Haiti and Latin America," in Nashville.

Conference attendees will gather to share information and learn about best practices for building spiritually enriching twinning relationships with impoverished parishes in Third World countries.

PTPA describes its mission as living the Gospel "by seeking, building and maintaining twinning relationships between parishes in the U.S. and parishes in Haiti and Latin America."

Since its founding, it has grown to become the largest organization of its kind and has formed about 300 "twinning" for parishes in 73 Catholic dioceses in 31 states.

(More information about the Parish Twinning Program of the Americas can be found online at <https://ptpausa.org>.) †

Special premiere of *Lifemark* available in central Indiana theaters on Sept. 6

Indiana Right to Life will host three exclusive premiere showings of the new film *Lifemark* on Sept. 6, three days prior to the movie's official release.

Lifemark is based on the powerful true story of Indiana's Melissa Coles and a last-minute decision to choose adoption. (See article in Aug. 12 issue of *The Criterion* at cutt.ly/LifemarkArticle.) The film is produced by the Kendrick Brothers (*Fireproof*, *War Room*, *Courageous* and more) and stars Kirk Cameron.

The Sept. 6 showings will take place at 7:05 p.m. at the following locations:

- AMC Perry Crossing 18, 380 Cinema Blvd., in Plainfield. (Melissa Coles will be present for this showing.)
- Regal Greenwood and PRX, 461 Greenwood Park Dr. S., in Greenwood;
- Regal Village Par, 2222 E. 146th St., in Carmel.

Tickets are \$15 each and can be purchased online at irtl.org/lifemark. Enter code "YOUTH" for \$5 off ages 16 and younger.

Seating is extremely limited for all premiere showings. Bulk ticket orders for churches, small groups and families are encouraged.

For questions or more information, call Mary Williams of Indiana Right to Life at 317-413-9123 or e-mail her at mwilliams@irtl.org.

After the premiere, the film will be available in select theaters throughout the country from Sept. 9-16. To check for locations and show times and to purchase tickets to see the film during that week, go to lifemarkmovie.com. †

Ken's 12-Pack/Ken Ogorek

Things most Catholics wish they knew better: 'Sacraments, schmacraments: Who needs 'em?!'

Eighth in a yearlong catechetical series

The sacraments aren't what they used to be. At least you could get that impression, given the declining role of our seven sacraments in the lives of many folks who think of themselves as Catholic.



But the sacraments haven't changed. It's us who've changed—or at least our

understanding and appreciation of these seven beautiful gifts from our loving God have decreased. And the doctrinally deficient catechesis of the 1970s and 1980s didn't help.

"That's not fair!"

It would be unfair to blame the doctrinal quality of catechesis from the late 1960s through the early 1990s for decreases in practices like Mass attendance and frequent confession, as if documented deficiencies in religion textbooks were the only reason for our mysterious neglect of the sacred mysteries. But shortcomings like these didn't help:

- Catechetical texts often didn't treat the sacraments within the paschal mystery, that is, the sacraments weren't explicitly presented as the means by which you share in the new life of Christ through the outpouring of the Holy Spirit.

- Sacraments were often presented as important events in human life in which God becomes

- a part, rather than as effective signs of divine life in which humans participate; this led to a deficient understanding of the divine action and the graced transformation that is at the heart of each of the sacraments.

- Particularly, the sacraments of the Eucharist and holy orders evidenced deficiency because the texts usually didn't present the character and role of the ordained minister in the life of the ecclesial community.

"Yes, Virginia. We need a Revival."

By now, you've no doubt heard that Catholics throughout the U.S. are invited into a three-year period of intense focus on the Eucharist—on encountering Jesus in the unique and irreplaceable way

offered to us in the sacrament of the holy Eucharist. We encounter Jesus in many ways, each helping us grow closer to our Lord in its own way.

Sacramental encounters with Jesus, though, are special, and meant to have a high priority in the life of his disciples—Christians who live their personal

relationship with Jesus in full communion with his mystical body and spotless bride: the holy Catholic Church.

Many adult Catholics—folks catechized in the 1970s and 1980s, people who came of age amidst the rise of secularism, radical individualism, and obsession with novelty—are depriving

themselves of a treasure shared through the ages: an opportunity to interact with the Son of God in the intimate, life-changing, soul-saving way that the sacrament of the Eucharist makes easily accessible for us all.

"This livestreaming thing is kind of nice!"

We recently lived through a time when access to the sacraments,

for almost all Catholics, wasn't available. To our credit, many of us strived to maintain a connection to our eucharistic Lord Jesus via livestreamed Masses and spiritual communions.

But grace is real and no virtual experience substitutes for the role of sacramental grace in the life of each Catholic. Thankfully, we have the *Catechism of the Catholic Church* and related excellent resources speaking clearly to us about the role of sacraments throughout our earthly journey.

The seven sacraments give us a foretaste of heaven. Let's capitalize on the sustaining gift of sacramental grace by getting to Mass, by celebrating the sacrament of penance frequently—in short, by giving the sacraments their proper place of very high priority in our walk of Christian faith.

(Ken Ogorek, archdiocesan director of catechesis, has lost his six-pack abs. But his 12-part series, whose theme is: Things Most Catholics Wish They Knew Better, will run through December. He can be reached at his archdiocesan e-mail address kogorek@archindy.org or by using the contact information at www.kenogorek.com.) †



The elderly can unite all generations, save humanity, Pope Francis says

VATICAN CITY (CNS)—Pope Francis dedicated his general audience talk on Aug. 17 to the urgent need for young and old to come together so older people can share their faith and wisdom about the world.

"Let's think about dialogue, about the alliance between old and young," he said, as well as make sure this bond is not broken. "May the elderly have the joy of speaking, of expressing themselves with young people and may young people seek out the elderly to receive the wisdom of life from them."

It was an appeal one small boy in the Vatican's Paul VI audience hall seemed to

take to heart, walking past the guards and straight up to the pope to stand transfixed by his side during the final greetings at the audience's end.

The pope affectionately rubbed the boy's close-cropped hair and reassured him he was welcome to stay.

"During the audience we talked about dialogue between old and young, right? And this one, he has been brave and he's at ease," the pope said about his small guest to applause.

The pope continued his series of talks on old age and reflected on how reaching a ripe old age is a reassurance of eternal life in heaven.

In fact, "the image of a God, who is watching over everything with snow-white hair, is not a silly symbol, it is a biblical image, it is a noble image, even a tender image," the pope said. To depict God the Father as venerable in age and authority "expresses God's transcendence, his eternity and his constant care for this world and its history," the pope's talk said.

The vocation for every older man and woman, the pope said, is to bear witness to the faith and to the wisdom acquired over the years.

"The witness of the elderly is credible to children. Young people and adults are not capable of bearing witness in such an authentic, tender, poignant way, as elderly people can," the pope said.

He said it is also very compelling when the elderly bless life as it comes their way and show no resentment or bitterness as time marches on and death nears.

"The witness of the elderly unites the generations of life, the same with the dimensions of time: past, present and future, for they are not only the memory,

they are the present as well as the promise," the pope said.

"It is painful and harmful to see that the ages of life are conceived of as separate worlds, in competition among themselves, each one seeking to live at the expense of the other. This is not right," he said.

An alliance between the elderly and young people "will save the human family," he said. "There is a future where children, where young people speak with the elderly. If this

dialogue does not take place between the elderly and the young, the future cannot be clearly seen."

Humanity, even with all its progress, still seems "to be an adolescent born yesterday," which needs "to retrieve the grace of an old age that holds firmly to the horizon of our destination."

Death is a very difficult passage in life, the pope said, but it "concludes the time of uncertainty and throws away the clock," ushering in "the beautiful part of life, which has no more deadlines." †



Pope Francis

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Retreat for survivors of suicide loss emphasizes ‘you are not alone’

By Natalie Hoefer

Christine Turo-Shields has a poignant message for survivors of suicide loss. It comes not just from more than 30 years as a professional counselor, but from her own experience with loss by suicide.



Christine Turo-Shields

“For you to be able to look into the eyes of someone else who just intuitively knows the depth of that pain is really like no other feeling,” she says. “No words have to be spoken, just to know that they know the depth of your pain. That can be so healing, to know that

you’re not alone.”

The message “you’re not alone” is relayed time and again in an upcoming retreat Turo-Shields and others will present on Sept. 30-Oct. 2 at Our Lady of Fatima Retreat House in Indianapolis. The name of the retreat for survivors of suicide loss even bears the message in its title: “You Are Not Alone.”

The idea for the retreat, now in its third year, was born out of the agony suffered by Lisa Thibault after she lost her husband to suicide in 2017. She attended a widows’ retreat but found her type of grief “isolating.”

‘An isolating grief’

“Suicide loss is a different kind of grief,” says Thibault, a member of St. Monica Parish in Indianapolis and mother of three. “It’s an isolating grief, especially in my experience. So, being around other survivors is very important to move things forward, to learn how to survive.”



Lisa Thibault

With the help of Providence Sister Connie Kramer—a suicide loss survivor herself—a team was formed to design a retreat for those grieving the death of a loved one to suicide.

Sister Connie, Thibault and Turo-Shields are on the team. Two other suicide loss survivors are included—Father James Farrell and Judy Proctor, a member of St. Barnabas Parish in Indianapolis who created a suicide loss support group after losing her son to suicide in 2008.

The retreat focuses on three “journeys” of suicide loss survivors: the emotional journey, the healing journey and the spiritual journey.

Turo-Shields, a licensed clinical social worker (among other counseling licenses) who co-founded Kenosis Counseling Center, addresses the emotional journey.

“I talk about various feelings and emotions that go along with [suicide loss], because suicide is such a complex loss,” says the member of St. Barnabas. “It weights people with remorse, shame, regret.”

The spiritual journey can be a challenge too, she says.

“When you hit a point of trauma, spiritually we typically do one of three things: we turn toward God, away from God or against God,” she explains.

“Suicide loss is the cross that’s been laid on our shoulders. We don’t get to pick our cross. This [retreat] is a way to begin to make sense out of that which is senseless, and comprehensible that which is incomprehensible.”

‘Unique for every person’

As survivors themselves, the team understands that those who come to the retreat will respond to each component of the weekend differently, says Turo-Shields.

“Grief is like a fingerprint, it’s unique for every person,” she says. “Especially with a traumatic death like suicide. We understand that.”

“If a few hours is all someone can tolerate, we recognize and respect the timing of every person’s journey.”

This was true for the family of Tom Hayes. He and his wife Amy lost a son to suicide in 2021. They attended the You Are Not Alone retreat last fall.

“Our son came, then realized it wasn’t for him,” says Hayes. “They were very good, no pressure. Nobody thought less of him. From a dad’s standpoint, I appreciated that.”

“We absolutely want people to stay for the weekend,” Turo-Shields says. “But we understand that people can only do what they can tolerate and are responsive to that.”

For some sessions, she says, participants may prefer just to walk the grounds at Fatima. Attendees are also given their own room during the weekend where they can go to be alone or sleep, whatever they need in that moment.

Some people connect with various parts of the retreat differently. Hayes says he would attend the retreat again just for Father Farrell’s guided meditation.

In addition to the three “journey” sessions and guided meditation, the weekend includes talks from survivors, music, journaling, sharing of resources, the opportunity for Mass and a remembrance service in the memorial garden that Our Lady of Fatima Retreat House added to its grounds.

And there is the essential connection with other survivors, reinforcing the message that “you are not alone.”

‘The healing will come’

That message was a stand-out for Hayes.

“There are people [at the retreat] I wish we didn’t have to meet” because of the circumstances, he admits. “But it’s comforting to know others are experiencing the same emotions you’re experiencing, and being able to talk about it is a healing process.”

Other past participants echoed his thoughts. Post-retreat surveys note people appreciated “the feeling of being in a room with those who know exactly how I feel,” “hearing people’s stories and how they got through,” and “learning that suicide loss has been experienced by so many—I really feel less alone.”

Such comments are rewarding to Thibault, especially knowing how difficult it can be for survivors of suicide loss to come to a retreat.

“Doing something like this definitely is not easy,” she admits. “We want to turn from [grief].”

“But this is an incredibly safe environment with those who’ve gone through the same thing.

Taking the first step in coming is the hardest part. But from there, our team will welcome you and guide you through.”

She also notes that it’s “a big help taking time away from regular life to sit with your grief. There are so many distractions during the day. It really takes a forceful effort to not just be present with grief, but to have time to work through it—and work through it with others going through the same thing.”

Turo-Shields agrees.



During the You Are Not Alone retreat for survivors of suicide loss, butterflies are placed in a memorial garden at Our Lady of Fatima Retreat House. (Submitted photo)

“If you can be open to the experience, the healing will come,” she assures. “Even if you leave during the retreat, the healing will continue to come. Part of that is God’s grace and mercy—it will always come.”

(For more information about or to register for the You Are Not Alone retreat at Our Lady of Fatima Retreat House, 5353 E. 56th St., in Indianapolis, on Sept. 30-Oct. 2, go to cutt.ly/YANA [all caps] or call 317-545-7681.)

In note to nuns, pope says he is doing everything he can for Ukraine

VATICAN CITY (CNS)—Pope Francis said he is doing everything he can for Ukraine, saying the world was witnessing “cruelty.”

In a short handwritten note sent to Sister Teresina Longo, mother superior of a religious institute hosting Ukrainian orphans evacuated to Italy, the pope said he was praying for them and for Our Lady’s intercession.

“I am doing all I can for Ukraine. We are witnessing cruelty,” the pope wrote, adding that he also recently spoke by phone with Ukrainian President Volodymyr Zelenskyy.

The pope thanked the nun for the letter and a letter she included from three Ukrainian women, saying he was praying for them and would “remain available.”

The papal note’s contents were published on Aug. 19 by *Avvenire*, the newspaper of the Italian bishops’

conference. It was in reply to a letter sent to Pope Francis by Sister Teresina. The sister heads the “*Incoronata*” Institute, which provides social assistance in Erice, Sicily, and is currently hosting 20 orphans from Ukraine.

The sister told *Avvenire* they never imagined the pope would reply when she sent the letter to describe the work they were doing and to relay an urgent appeal from three women she is close to who escaped Mariupol, Ukraine.

She said, one evening, she and the women were praying, and they told her about the fear and frustration they felt over the lack of information concerning their home city, which fell to Russian forces in May, and the suspected abuses happening there. It was then one of the women decided they should write to the pope. †

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E for 1/2 mile, Turn Right on Base Road, Go 2 miles
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Corrections Corner/Fr. Jeremy King, O.S.B.

Respect, dignity were cornerstones of Marc Kellams' ministry

The Book of Judges in the Old Testament is alarmingly relevant to today. It records the Israelites' descent into sin and its terrible consequences. The 12 heroes of the book, both male and female, seem larger than life at times. But they were imperfect, just like us. The book is a stern reminder that God punishes sin but is always ready to take the repentant back into his heart.

I truly believe that Marc Kellams lived his life with that sense of compassion in his roles as a judge in criminal cases and as a deacon for the archdiocese. He was a living testament to the principle that there is genuine goodness in every human being and that if an offender/sinner could be convinced of his/her own goodness, each one could re-take his/her place in the community. God's grace of repentance is available to all.

My heart and soul were touched in a powerful way by him from the first day I met him to his death on July 29 at the age of 73. This honorable man was first of all a Christian gentleman. He was a loving husband and father. He was a dedicated

servant of God's people as a Catholic Deacon to the flock of Christ. All these qualities worked together in his service to all of us as the coordinator of Corrections Ministry for the archdiocese.

Of course, his experience as a judge was invaluable as he guided the ministry of those of us who serve our sisters and brothers who are currently or formerly incarcerated and their families.

It was my privilege to learn how deeply he was respected by his fellow deacons, attorneys and judges throughout the area. Among his peers, he was: "The Honorable Judge Marc Kellams," "Deacon Marc Kellams" and "Professor Marc Kellams." But, to all of us, he was Marc.

Marc was a man who knew loss in his life, especially when his daughter died. Even with his great faith, he struggled with his loss. He used that struggle to help others.

There was no situation he encountered, be it on the bench, in the pulpit or in the classroom that he did not bring along with him that passion of life and willingness to be of service to others. I am assured by those who know that even the family members of the defendants that

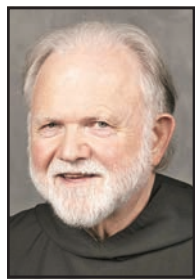
he sentenced to prison often appreciated the respect and dignity with which he conducted himself, and which he gave to others.

I had the privilege of sharing some very deep and personal experiences with Marc that proved to me he was one of the most honorable, loving and compassionate men I have ever met.

I know he wanted the best for every individual and all the people he encountered in the courtroom. He and I talked many times about our work with the Corrections Ministry and how he wasn't sure he was the right person for the position. I assured him that all of us who worked with him greatly appreciated all he was doing. We trusted him, and we knew Archbishop Charles C. Thompson had chosen the right man to lead our ministry.

He served well, right up until the time he faced the Judge of All. Amen!

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



Deacon Marc Kellams

Faith and Family/Sean Gallagher

Adults can learn a lot from children

Parents are the primary educators of their children. That's a duty I take seriously in life as the father of my five sons. It's one that I can only carry out well with the help of God's grace—and of my saintly wife Cindy.

But I learned early on in my 20 years as a father that my sons often teach me a lot.

I've seen them make acts of kindness to strangers that are unfettered by any selfish motivations. Sometimes, they'll make comments about God, their faith or life in general that shows a tremendous amount of wisdom.

Yes, adults can learn a lot from children.

I was reminded of that in a video clip from a Little League World Series qualifying game on Aug. 9 between the Oklahoma and Texas East teams.

Kaiden Shelton was pitching for Texas East when he lost control of a fastball that struck Oklahoma player Isaiah Jarvis in the side of his head.

The pitch knocked Isaiah's helmet off. He immediately fell to the ground clutching his head.

Thankfully, Isaiah, I was soon able to get up and walk to first base on his own. But when he got there, he looked to the pitcher's mound where he saw that Kaiden was troubled, knowing that his pitch had knocked him to the ground and could have seriously hurt him.

Isaiah walked over and hugged Kaiden. As other Texas East players and a coach wearing a microphone came to the mound, you can hear Isaiah saying to a crying Kaiden, "Hey, you're doing just great."

There's so much here that adults can learn from. It contrasts greatly with what happens so often in similar situations in professional baseball games. Instead of the batter showing an act of kindness to the pitcher, he'd charge the mound to take revenge, triggering a bench-clearing brawl.

But the lessons here go far beyond baseball. The good and bad behavior we see in sports are often just an echo of what happens in the broader society.

The encounter between Isaiah and Kaiden is a poignant reminder to us adults of the importance of humility, basic human kindness and vulnerability.

The fights we see on a baseball diamond—or in various ways in our homes, workplaces, neighborhoods and elsewhere—are ultimately rooted in a pride that leads us either to refuse to show sorrow for our misdeeds or, on the other side, to accept any expression of repentance from those who have hurt us.

Such pride can also be a barrier to us showing kindness to others who have either hurt us or whom we have hurt but not yet been reconciled with.

Sometimes that reconciliation is impeded by an unwillingness, or inability in some cases, of adults to be vulnerable toward each other.

Both those who have been hurt or have done the hurting might be fearful of appearing weak by showing either that they've been wounded or that they're sorrowful for what they've done.

Isaiah and Kaiden, on the other hand, were humble, kind and vulnerable in the moment they shared in that baseball game.

Maybe those young pre-teens had learned lessons about humility, kindness and vulnerability from their parents. In any case, their parents and so many of us adults can learn from their very Christ-like example.

For it is our Lord who is the ultimate example for all of us through his humility, caring and vulnerability—three traits at the heart of what it means to be human. †



That All May Be One/Fr. Rick Ginther

'Fabric of traditions' to be on display at annual Festival of Faiths

My youngest sister, Fran, took up weaving a few years ago. Sitting at her loom, she settles herself into the rhythm of pattern, color and threads small to large.

She allows herself to recall the purpose of the weaving. It might be a gift, more art than practical. Or a gift both practical and beautiful.

Within the woven rug, runner or tapestry, a story is told, meaning emerges, love is spoken.

Weaving the "Fabric of Our Traditions" is the theme binding all participants at the 10th annual Festival of Faiths. It is from 1-5 p.m. on Sept. 18 in Military Park.

Adjacent to White River State Park, it is just west of downtown Indianapolis.

The weavings which will be on display will be multi-layered.

First, there is the tapestry of faiths in central Indiana.

Second, there is the multi-hued varied styles of clothing native to each religion. As of mid-August, the tapestry of faiths is large.

From Christianity: Christian Theological Seminary; Earlham School of Religion (Friends, also known as Quakers), and the

Archdiocese of Indianapolis.

Two religions related to Christianity—The Church of Jesus Christ of Latter-Day Saints (Mormon) and The Unitarian Universalist Church of Indianapolis—will again share in the festival.

Islam will be represented by the Indianapolis Muslim Community Association and the Nur-Allah Islamic Center. The Hindu way of life will be evident in the Wisdom of the Vedas and the Hindu Temple of Central Indiana.

A relatively new religious movement, Eckankar, or the Path of Spiritual Freedom (established in 1965), plans to be present.

Judaism will be on hand through the Greater Indianapolis Jewish Community. Baha'i will participate through the Spiritual Assembly of the Baha'is of Indianapolis. And the Sikh community from greater metropolitan Indianapolis will once again be a distinct splash of color.

Many religions have distinct clothing and drapings. They are rooted in their historic culture of origin. To see them reveals in some way their religion.

Be prepared to see Sikh garb: Turbans (both men and women), spiritual attire (Bana), and scarves (Hajoori).

Enjoy Jewish yarmulkas, prayer shawls and other fabric expressions of Judaism. Feast your eyes upon Hindu distinct

See GINTHER, page 18



Worship and Evangelization Outreach/Sam Rasp

Our Lady of Guadalupe is the Star of the New Evangelization

Twenty-three years ago, Pope St. John Paul II declared that, in every Church in the Americas, the feast of Our Lady

of Guadalupe would be celebrated. This was because she is the Patroness, the Evangelizer, and the Mother of the Americas. He went on to say that it was through her intercession that the new evangelization

would "yield a splendid flowering of Christian life" in the Americas. She is, therefore, the Star of the New Evangelization.

Many know the name Our Lady of Guadalupe, but they don't know the beautiful and supernatural story behind it.

Our Lady of Guadalupe is the name given to a specific appearance of the Blessed Virgin Mary to a peasant farmer, now known as St. Juan Diego, in December of 1531.

Juan Diego was born an Aztec and was converted, along with his wife, by Franciscan missionaries. Two years after the death of his wife, Juan Diego was in route to a Franciscan missionary church

for Mass when he started hearing the most beautiful music coming from the top of Tepeyac Hill.

As he climbed to the top of this hill, he encountered Our Lady, whose appearance was that of a pregnant virgin Aztec princess. Though scared, he heard this beautiful woman telling him she was the Mother of God. She instructed Juan Diego to visit the bishop and get his approval to build a chapel in her honor, which the bishop rejected twice.

The third time Our Lady appeared to Juan Diego, she instructed him to carry flowers from the hill to the bishop using his tilma, which would be the sign the bishop was requesting.

When Juan arrived to see the bishop, he released the flowers onto the floor revealing a miraculous image of a beautiful woman on the tilma. From that moment on, the bishop believed Juan Diego and immediately set out to build a chapel on Tepeyac Hill in honor of Our Lady of Guadalupe.

Today, millions from all over the world travel to visit the Basilica in Mexico City and pray with this tilma.

Our Lady of Guadalupe's desire to make her Son known to all people is the heart of evangelization and the reason

Pope St. John Paul II made her the Star of the New Evangelization. Eighteen years prior to appearing to St. Juan Diego, Europe was in turmoil with the beginning of the Protestant Reformation. As many people were leaving the Church in Europe, millions of native people in the Americas were joining the Catholic Church. As more people witnessed the miracle of the image on St. Juan Diego's tilma, more were coming to know the Lord.

When in doubt, the best advice I offer to others is to turn to Mary. She truly desires to bring each and every one of us to her Son.

Through Our Lady of Guadalupe, we have a physical sign of God's love for all of us and his desire that we evangelize with her image on the impenetrable tilma.

Just like in her words to St. Juan Diego that day almost 500 years ago, she is our mother who wants nothing more than to bring us to her Son.

(Sam Rasp is coordinator of evangelization and discipleship for the archdiocese's Secretariat for Worship and Evangelization. For resources that can help create a culture of evangelization in your parish, contact him at srasp@archindy.org.) †



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

The Sunday Readings

Sunday, August 28, 2022

- Sirach 3:17-18, 20, 28-29
- Hebrews 12:18-19, 22-24a
- Luke 14:1, 7-14

The Book of Sirach furnishes the first Scripture reading for Mass this weekend. The name of this book derives from the name of the author, mentioned in it. The author was *Yeshua* (or Jesus in English), the son of *Sira*.



This book was written around 132 B.C. in Egypt, either by Jewish immigrants from the Holy Land or by their descendants. The date of composition can be determined because the forward says that it was authored during the reign of Pharaoh Ptolemy VII. The dates of this reign are known.

This book is among those biblical volumes collectively called the wisdom literature. They attempt to show that the Jews' ancient faith in the one God of Israel, and their insistence that God's law be obeyed, are in no way illogical or unwise.

To the contrary, to possess genuine wisdom means that a person realizes the fact that God lives and reigns, and also knows that all people and all things are subject to God.

This weekend's reading expressly refers to humility. While humility more often is associated with Christian theology and spirituality, it was a virtue very much admired and evident in the Old Testament.

On the opposite side of the coin, the Old Testament disdained pride.

For instance, David, whom God had chosen to be king, rebelled against God and sinned. It was David's pride—and lust.

In the end, David humbly turned back to God, repenting his sins.

The Epistle to the Hebrews is the source of the second reading. Strong with its Hebrew symbolism and references to Hebrew history, this reading recalls that the ancient followers of Moses, the Hebrews escaping slavery in Egypt, had crossed the forbidding Sinai Peninsula with trepidation and even turned away from God.

Yet God came to Moses on the mountaintop to guide him, the people's leader, and they found the promised land.

Jesus is our guide.

St. Luke's Gospel supplies the last reading. In this story, the Lord is a guest at a meal in the home of a Pharisee. Jesus uses the occasion to warn that no one should seek the highest place. Rather, the humble person who is content with a lesser place will be called to higher distinction.

In addition to its obvious call to humility, the reading makes two other points. The first point is that God cannot be tricked into tolerating anyone's self-engineered passage to his kingdom. The second point, so typical of Luke's particular insight, is that property is not so absolute in its ownership that the owner can clutch it while others are in great want.

Emphasizing the call to humility is the detail that a Pharisee is the host. Pharisees, well-schooled in Jewish theology, supposedly knew much about life, but Jesus had to instruct this Pharisee and his guests.

Reflections

Followers of Jesus always have treasured humility, a virtue revered in the Old Testament. Humility so long has been seen as indispensable to holiness, the common denominator among all the saints, men and women, of whatever circumstances, from every place on Earth.

Of course, humility means that a person does not overestimate his or her personal worth. None of us, however talented, is somehow almighty. In essence, no role, skill, possession or function raises anyone above another in having access to the eternal banquet of heaven.

Humility, however, does not debase or deny human dignity and potential. The reading from Hebrews reminds us of our extraordinary worth, as Christians and as humans. The Son of God has redeemed us!

Importantly, humility follows true wisdom. The humble do not belittle themselves. Rather, they simply realize their need for God, understanding what God's mercy has done for them. †

My Journey to God

Thy Will be done

By Lauren Smith

All that happened,
in the past,
for Thy Glory,
no matter what,
Thy Will be done.

All that happens,
in the present,
for Thy Glory,
no matter what,
Thy Will be done.

All that will happen,
in the future,
for Thy Glory,
no matter what,
Thy Will be done.

Reasons for everything,
incomprehensible to me, yet,
comprehensible to Thee,
dear Heavenly Father,
dear Heavenly Daddy,
O Abba Father!

Please empty of me,
the will of the flesh, and
the will of the world,
to live by the Spirit,
Thy Holy Spirit, and
conform to Thy Will.

Thy Will be done,
previously,
presently, and
futuristically.

Thy Will be done.
Amen.



(Lauren Smith is a member of St. John the Evangelist Parish in Indianapolis. Photo: A woman prays before the Blessed Sacrament in an outdoor amphitheater during an Hispanic Family Camp at Catholic Youth Organization Camp Rancho Framasa in Brown County on Sept. 18, 2021.) (File photo by Natalie Hoefler)

Daily Readings

Monday, August 29

The Passion of St. John the Baptist
1 Corinthians 2:1-5
Psalm 119:97-102
Mark 6:17-29

Tuesday, August 30

1 Corinthians 2:10b-16
Psalm 145:8-14
Luke 4:31-37

Wednesday, August 31

1 Corinthians 3:1-9
Psalm 33:12-15, 20-21
Luke 4:38-44

Thursday, September 1

1 Corinthians 3:18-23
Psalm 24:1b-4b, 5-6
Luke 5:1-11

Friday, September 2

1 Corinthians 4:1-5
Psalm 37:3-6, 27-28, 39-40
Luke 5:33-39

Saturday, September 3

St. Gregory the Great, pope and doctor of the Church
1 Corinthians 4:6b-15
Psalm 145:17-21
Luke 6:1-5

Sunday, September 4

Twenty-third Sunday in Ordinary Time
Wisdom 9:13-18b
Psalm 90:3-6, 12-17
Philemon 9-10, 12-17
Luke 14:25-33

Monday, September 5

1 Corinthians 5:1-8
Psalm 5:5-7, 12
Luke 6:6-11

Tuesday, September 6

1 Corinthians 6:1-11
Psalm 149:1b-6a, 9b
Luke 6:12-19

Wednesday, September 7

1 Corinthians 7:25-31
Psalm 45:11-12, 14-17
Luke 6:20-26

Thursday, September 8

The Nativity of the Blessed Virgin Mary
Micah 5:1-4a
or Romans 8:28-30
Psalm 13:6abc
Matthew 1:1-16, 18-23
or Matthew 1:18-23

Friday, September 9

St. Peter Claver, priest
1 Corinthians 9:16-19, 22b-27
Psalm 84:3-6, 12
Luke 6:39-42

Saturday, September 10

1 Corinthians 10:14-22
Psalm 116:12-13, 17-18
Luke 6:43-49

Sunday, September 11

Twenty-fourth Sunday in Ordinary Time
Exodus 32:7-11, 13-14
Psalm 51:3-4, 12-13, 17, 19
1 Timothy 1:12-17
Luke 15:1-32
or Luke 15:1-10

Question Corner/Fr. Kenneth Doyle

The Church encourages both worship of God and service to those in need

(Editor's note: This column by Father Kenneth Doyle was originally published in 2017.)



but is a kind, considerate and helping individual? (Ohio)

Who is a better person? Someone who attends Mass every Sunday and receives Communion but is not nice to people (rude, insulting, doesn't help the poor)? Or someone who attends Mass sporadically

example of the early believers, who "devoted themselves to the teaching of the Apostles and to the communal life, to the breaking of the bread and to the prayers" (Acts 2:42). So, church attendance or daily kindness is not an "either-or" proposition. We are not forced into making this false choice. In fidelity to Jesus, we do both—and, in so doing, make steady progress in the Christian life with the help of God's grace.

I have asked several people this, but no one seems to know: Why do Catholics light candles in churches? When did this tradition start, and what was the reason? (New York)

Is it better to walk on your right leg or your left leg? That question, in my mind, matches your own (whether it's better to go to church or to be kind).

Obviously, we need both legs to walk correctly and well. And similarly, the Church is committed to regular sharing in the Eucharist—not only because that was Christ's command to us, but because it is from the strength of the Eucharist that we are enabled to live our lives unselfishly.

Jesus, of course, did say: "I give you a new commandment: Love one another. As I have loved you, so you also should love one another" (Jn 13:34). He even suggested in Matthew 25 that the final standard on which each of us will be judged is whether we have helped people when they needed it most.

But Jesus also, on the night before he died, gathered the Apostles to share his body and blood at the first Eucharist and told them that they should "do this in memory of me" (Lk 22:19; 1 Cor 11:24). The Church, under the guidance of the Holy Spirit, has determined that for Catholics this means the obligation of celebrating Mass on Sundays and holy days of obligation.

In doing so, we are following the

The custom of lighting candles as a mark of respect and prayer actually predates Christianity. In Judaism, the Talmud prescribed that there be a perpetual lighted candle at the Ark of the Covenant where the writings of the sacred Scriptures were kept—as a sign of respect for the word of God.

This may well have contributed to the current practice of Catholic churches in keeping a lighted sanctuary lamp near the tabernacle to mark the presence of Christ in the Eucharist and to call believers to special reverence and veneration.

Today, many Catholic churches contain racks where vigil candles are lighted by parishioners in honor of particular saints or in memory of someone who is deceased.

The word "vigil" refers to keeping watch, and the symbolism is that the one who lights the candle desires to remain present to the Lord in prayer even while leaving to attend to other daily obligations. This Christian practice can be traced back as far as the 200s, when lighted candles were kept burning in the catacombs at the tombs of martyrs by Christians honoring them and praying for their intercession. †

Rest in peace

Please submit in writing to our office by 10 a.m. Thursday before the week of publication; be sure to state date of death. Obituaries of archdiocesan priests serving our archdiocese are listed elsewhere in *The Criterion*. Order priests and religious sisters and brothers are included here, unless they are natives of the archdiocese or have other connections to it; those are separate obituaries on this page.

ARVIN, Timothy J., 69, St. Vincent de Paul, Bedford, July 31. Husband of Marti Arvin. Father of Benjamin, Matthew and Paul Arvin. Brother of Marsha Chandler, Sandy Little, Mary Jo O'Brian and Mark Arvin. Grandfather of two.

BRUNS, Lester B., 86, St. Michael, Brookville, July 30. Father of Denise Busony, Debbie Moore, Diane Pennington, Donna and Doug Bruns. Brother of Jane Selm, Alice Stang, Linda Worm, Cecil, Ivan and Ronald Bruns. Grandfather of nine. Great-grandfather of 12.

CARAWAY, Tom, 78, St. Vincent de Paul, Bedford, Aug. 1. Brother of Mary Swayze, Danny Caraway-Scott, Charlie, Greg, Steve and Vincent Caraway. Uncle of several.

CARSON, James M., 84, Holy Name of Jesus, Beech Grove, July 19. Husband of Sandra Carson. Father of Cheryl Sullivan and Mark Carson. Grandfather of three. Great-grandfather of three.

CISCO, Thomas J., 89, St. Barnabas, Indianapolis, May 8. Husband of Linda Cisco. Father of Mara, Bradley and Martin Cisco. Grandfather of two. Great-grandfather of two.

CLEMENTS, Steven, 54, St. Jude, Indianapolis, July 17. Son of Michael Clements. Brother of Andrea Jones, Erin Lewis, Jeff Clements and Derrick Gardner. Uncle and great-uncle of several.

ENRIQUEZ, Isidro Trejo, 87, St. Anthony, Indianapolis, July 16. Husband of Maria Socorro Granados. Father of Cecilia, Elizabeth, Francisca, Virginia, Jose and Socorro



A religious sister sits near an outdoor crucifixion scene at the National Shrine of Our Lady of Good Help in Champion, Wis., on Aug. 15, the Solemnity of the Assumption of the Blessed Virgin Mary. The shrine is the location of the only Church-endorsed apparition of Mary in the U.S. (CNS photo/Sam Lucero)

Trejo. Grandfather of 14. Great-grandfather of 17.

FIRSICH, Carol J., 86, St. Mary, Greensburg, Aug. 3. Wife of Jim Firsich. Mother of Peggy Folkman, Anne and Ellen Kane, Scott and Todd Firsich. Sister of Tom and Tony Johnson. Grandmother of 13. Great-grandmother of 11.

FISHER, Mary, 81, St. Elizabeth Ann Seton, Richmond, July 20. Mother of Becky Pfile, Keith, Kenneth and Dr. Michael Fisher. Sister of Roseanne Nichols and Richard Austerman. Grandmother of nine. Step-grandmother of two. Great-grandmother of eight.

HARDEBECK, Amaryllis, 89, Nativity of Our Lord Jesus Christ, Indianapolis, July 30. Mother of Mary Burk, Cheryl Craig, Valerie Goodwin, Suzanne Riley, Maureen Sanner, David, Eric, John and Steve Hardebeck. Sister of Pat Eckley, Maritta Purcell and Paul Rogers. Grandmother of 22. Great-grandmother of 23.

HENN, James L., 96, St. Luke the Evangelist, Indianapolis, July 16. Brother of Anthony, Eugene, Robert

and Vincent Henn. Uncle of several.

JURISS, Joseph, 85, St. Luke the Evangelist, Indianapolis, July 25. Father of Joanna Spratley and Jason Juriss.

KAMER, Norma, 92, St. John Paul II, Sellersburg, July 27. Mother of Laura Cornelio, Mark and Neal Kamer. Grandmother of seven. Great-grandmother of five.

LARUE, Roselynn A., 93, St. Elizabeth Ann Seton, Richmond, Aug. 2. Mother of Michele Luker, Brian and Steven LaRue. Sister of Charles Maddox. Grandmother of eight. Great-grandmother of three.

MAHONEY, Michael S., 42, St. Roch, Indianapolis, July 28. Husband of Dawn Mahoney. Father of Mallory, Dylan and Logan Mahoney. Son of Stephen and Mary Ann Mahoney. Brother of Daniel, Patrick and Timothy Mahoney.

MANLEY, Jean Marie, 86, St. Therese of the Infant Jesus (Little Flower), Indianapolis, July 18. Mother of Susan Gavaghan, Cynthia Tutrow and John Manley, Jr. Sister of Mary Ann Skillern and Chuck Haigerty. Grandmother of six. Great-grandmother of four.

MITCHELL, William J., 56, St. Joan of Arc, Indianapolis, July 21. Son of Marie Mitchell. Brother of Mary Ann Holland, Janet Inderstrod,

Marilyn Rodney, Greg, John, Tim and Tom Mitchell. Uncle and great-uncle of several.

NIEMAN, Carl W., 85, St. Mary, Greensburg, July 22. Husband of Glenda Nieman. Father of Nancy Dye, Susie Wade and Mark Nieman. Brother of Betty Schneider and John Neiman. Grandfather of five.

NOBBE, Kenneth, 53, St. Mary, Greensburg, July 30. Husband of Robin Nobbe. Father of Kiara, Raegan and Stephen Nobbe. Son of Mary Nobbe. Brother of David, Larry, Michael, Patrick, Phillip and Roger Nobbe.

QUIROZ, Jesse, 92, St. Therese of the Infant Jesus (Little Flower), Indianapolis, July 18. Husband of Consuelo Espinoza Quiroz. Father of Gloria Pavlik, Maria Southwood and Jesse Quiroz, Jr. Grandfather of five.

ROHANA, Raymond, 65, Christ the King, Indianapolis, July 19. Brother of Dr. Marcel and Dr. Rudolph Rohana. Uncle and great-uncle of several.

SCHAEFER, Elizabeth J., 89, St. Louis, Batesville, Aug. 1. Mother of Jo Ann Buff, Kaye Darby, Diane Smith and Debra Wright. Grandmother of five. Great-grandmother of 11.

SCHINDLER, Martin, 89, St. Anthony of Padua,

Clarksville, July 31. Husband of Alice Schindler. Father of Tami Krueer, Martin and Scott Schindler. Brother of Martha Fessel, Judy Ann Krueer, Regina Philpot, Dorothy Thomas, Liz Timperman, Calvin and James Schindler. Grandfather of four. Great-grandfather of five.

SCHOETTLE, Nicholas A., 50, St. Jude, Indianapolis, July 21. Son of Michael and Jean Schoettle. Brother of Marcy Buis, Amy Curd, Sandy Wilson, Jessica, Andy, Dan and Vince Schoettle. Uncle of several.

SMITH, John, 93, St. Elizabeth Ann Seton, Richmond, July 25. Father of Debra Doggett and Timothy Smith. Grandfather of four. Great-grandfather of five.

STINER, John W., 92, Our Lady of Perpetual Help, New Albany, July 20. Husband of Doris Stiner. Father of Debra Strunk, Karen and Charles Nale and William Stiner. Brother of Mary Waynescott, George and Merlin Stiner. Grandfather of eight. Great-grandfather of six.

STUMLER, Thelma K., 99, St. Mary-of-the-Knobs, Floyd County, July 26. Mother of Janet Burke, Jean Loi and Marilyn Pinnick. Grandmother of seven. Great-grandmother of 11.

UBELHOR, Eugene L., 76, St. Meinrad, St. Meinrad, July 23. Husband of Karen Ubelhor. Father of Jenna Greulich, Adam and Brad Ubelhor. Grandfather of five. Great-grandfather of two.

WITHEM, Jim, 65, Nativity of Our Lord Jesus Christ, Indianapolis, July 27. Son of Mary Withem. Brother of Monica Davis, Joan Jacobs and Matthew Withem. Uncle and great-uncle of several.

WITKEMPER, Pauline D., 101, St. Mary, Greensburg, July 30. Mother of Barbara Davis, Sharon Picone, Andrea Ronsheim, Marlene Smith and Franklin Witkemper. Grandmother of 15. Great-grandmother of 33. Great-great-grandmother of 12.

WOHLLEB, Karen M., 68, St. Anthony of Padua, Clarksville, July 19. Wife of Anthony Wohlleb, Jr. Mother of Jennifer Vincent and Anthony Wohlleb. Sister of Paula Turner. Grandmother of four. Great-grandmother of one.

WOLTER, Amelia, 80, St. Maurice, Napoleon, July 17. Wife of Louis Wolter. Mother of Paula Bobek, Adam, John, Matthew and Thomas Wolter. Sister of Rita Bedel, Mary Gilland, Linda Wissel and Dale Simon. Grandmother of 12. Great-grandmother of five. †

Online Lay Ministry Formation

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

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

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



REPORT SEXUAL MISCONDUCT NOW

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

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

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

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

GINTHER

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markings and dress for women: the Bindi—a red dot—originally denoting a married woman; the sari (saree); the salwar kameez, a tunic (kameez) long enough to partially conceal loose fitting trousers (salwar); and Bangles, bands worn on the wrists.

Hindu men in attendace, especially those who are married, may be wearing a dhoti kurta, a generously cut cotton shirt (kurta) covered by a dhoti, a long piece of material tied around the waist and extending to cover most of the legs.

Islamic women may be seen in the Hijab, a woman's headscarf; and a variety of full body garments: the Niqab, the Chador, and the Burka.

Muslim men may be dressed in the shalwar kameez, loose-fitting pants and a long tunic; a thobe, a long robe

with a tailored top; and the ghutra and egal, a scarf and rope combination worn on the head and face.

Contemporary Catholics and most Christians do not have specific "religious-centered" clothing. However, we do have consecrated men and women in habits. And bishops, priests and deacons wear specific liturgical garments. Several specific Catholic religious and liturgical vesture will be on display.

Come and enjoy the weaving of faiths, the texture of religious clothing, and the commonality of those who are seeking God in their lives.

And be sure to stop by the tents of the Archdiocese of Indianapolis: Rumor has it Pope Francis will be visiting.

(Father Rick Ginther is director of the archdiocesan Office of Ecumenism and Interreligious Affairs. He is also the pastor of Our Lady of Lourdes Parish in Indianapolis. For planning purposes, to register to attend the Festival of Faiths please go to <https://tinyurl.com/2p8afpha>.) †

Investing with Faith/Jolinda Moore

Making a will offers opportunity to leave a legacy of faith

“You can’t take it with you.” “Shrouds have no pockets.” Or as the Psalmist says, “Do not be afraid when some become rich, when the wealth of their houses



increases. For when they die, they will carry nothing away; their wealth will not go down after them” (Ps 49:17-18). Nobody can be sure who articulated it first, but this truth of human existence has been phrased and rephrased throughout the centuries.

So, if we can’t take the blessings of this life with us when we depart from earthly existence, what happens? Well, that depends not only on the choices we make, but whether we communicate those choices in a way that guarantees they are actionable. That is what a last will and testament is for.

For many, making a will is always on the to-do list, but it often doesn’t get done. Life is busy. And often things that are important get swallowed up by the flurry of things that are more urgent

“People procrastinate meeting with a lawyer to prepare an estate plan more than any other important task,” says Jay Mercer, general counsel for the Archdiocese of Indianapolis. That’s why August has been designated National Make-A-Will Month.

Now before you give up because you’re not sure where to begin, consider these three things.

First, a will is an **important document that every adult should have**. Our last name doesn’t have to be Musk or Bezos to distribute our property as we see fit and protect the people we love when we pass away. More than one-third of Americans have a will, and that number is growing. Why? Because the process isn’t nearly as long or difficult as many think it is. And because the ability to choose where what we have earned or received goes is empowering.

Second, a will can **bring us and our family peace of mind**, especially in the event of unexpected loss. “One of the best gifts you can give your loved ones is a well-organized estate plan,” added Mercer. Wills make death easier for all involved. We may not think we own much, but all of what we possess will need to find a new

home once we’re gone. When decisions are made and communicated in a legal document, everything goes more smoothly. Wills often put the biggest questions about an estate to rest and help family members avoid chaos, confusion and conflict. And it’s possible to plan ahead for those in our care, such as minor children, elderly parents and even pets.

Third, a will allows us an **opportunity to do something good that reaches beyond our lifetime**. It’s becoming more and more common for people to create a legacy that makes a difference by designating a charity as a beneficiary of their will.

The Archdiocese of Indianapolis has been blessed by the support of numerous donors who want to share what they have enjoyed in a way that sustains the mission of the Church. The archdiocese has received gifts of cash, securities, stocks, property, and other assets as a designated beneficiary at the time of death.

For many, the uncertainties of life can make us cautious about giving. (Let’s face it, those rainy days we try to save up for *do come*.) Eventually, we know we will be free of pressing concerns and

immediate needs. That’s when we can more freely choose to be generous and leave what we can’t take with us as a gift of compassion to others in need.

If making a will has been on your list of things to do, now is the time to do it. If you’ve already made a will, perhaps it’s time to review it. And if you’d like more information about how to include the ongoing work of the Archdiocese of Indianapolis in your estate planning, we’re here to help.

(Jolinda Moore is executive director of the archdiocesan Office of Stewardship and Development and the Catholic Community Foundation [CCF]. Tax or legal information provided herein is not intended as tax or legal advice. Always consult with your legal, tax or financial advisors before implementing any gift plan. If you would like to learn more about including your parish in your estate plans, please contact us any time. We exist to exclusively serve you and your parish in planned giving. For more information on the CCF, visit www.archindy.org/CCE, e-mail ccf@archindy.org, or call 317-236-1482.) †

Idaho Supreme Court upholds state law banning most abortions

BOISE, Idaho (CNS)—The Idaho Supreme Court on Aug. 12 upheld a state law that bans abortion except in cases of rape, incest or to save the life of the mother. The law was scheduled to take effect on Aug. 25.

A Planned Parenthood affiliate had challenged the ban, saying it violates Idahoans’ right to privacy and equal protection under the state constitution.

Writing for the majority in the 3-2 decision, Justice Robin Brody said Planned Parenthood was asking the court ultimately “to declare a right to abortion under the Idaho Constitution when—on its face—there is none.”

In a friend-of-the-court brief filed with the Idaho Supreme Court on the abortion ban, the statewide Diocese of Boise said it “supports laws that recognize the sanctity of human life, including an unborn child’s fundamental right to life.”

Deacon Gene Fadness, diocesan spokesperson, told the *Idaho Capital Sun* news outlet that “in the Catholic tradition, all human life is sacred from the moment of conception until natural death,” which means the Church opposes abortion, euthanasia and capital punishment.

“There are exceptions in those rare circumstances when an abortion is necessary to save the life of the mother,” Deacon Fadness said. “However, because all human life is sacred, we don’t believe

the innocent child who is conceived as a result of a rape or incest should have its life eliminated.

“One violent and horrific act does not deserve yet another,” he added.

The U.S. Department of Justice is suing Idaho in federal court over the near-total abortion ban, but there has been no ruling yet in that case.

In Louisiana, in an ongoing legal fight against a complete ban on abortion, the state Supreme Court ruled on Aug. 12 the ban can remain in effect. The “trigger law” was designed to take effect when and if the U.S. Supreme Court overturned *Roe v. Wade*, which happened on June 24 in the court’s ruling in *the Dobbs v. Jackson Women’s Health Organization* case from Mississippi.

The lawyer representing three abortion centers who sued to stop Louisiana’s ban said the state court’s ruling “will effectively deny critical care to women throughout Louisiana.”

The plaintiffs said provisions of the ban are “contradictory and unconstitutionally vague” and have filed suit in state court against Louisiana Attorney General Jeff Landry and the state’s state health secretary, Courtney Phillips.

In an Aug. 12 tweet, Landry, a Catholic, said he was “pleased” with the state Supreme Court’s decision “and will

continue fighting to end this legal circus.”

Other developments on state abortion laws included an Aug. 17 ruling by U.S. District Judge William Osteen in North Carolina that allows a state law banning abortions after 20 weeks of pregnancy to be reinstated.

In 2019, Osteen had stopped the law from being enforced, stating the ban was unconstitutional in light of *Roe v. Wade*. An appeals court upheld that decision in 2021.

With the U.S. Supreme Court overturning *Roe* in its June 24 *Dobbs* ruling, Osteen in his new order said: “Under *Dobbs*, there is now no constitutional right to a pre-viability abortion, thus depriving the injunction of any constitutional basis from which to enjoin the challenged North Carolina laws regulating abortion.”

Next door in South Carolina, the state’s Supreme Court blocked a six-week abortion ban in effect since June 27. The Aug. 17 ruling granted a temporary injunction requested by abortion centers

because litigation continues on the law.

In Indiana, Gov. Eric Holcomb signed a bill into law on Aug. 5 that will ban most abortions in Indiana. The Indiana House and Senate passed the bill earlier in the day.

The new law, which goes into effect on Sept. 15, allows exceptions for when the life of the mother is at risk and for fatal fetal anomalies, up to 20 weeks post-fertilization. It also provides exceptions for some abortions if the pregnancy was a result of rape or incest.

In Kansas, a partial hand recount was underway of votes cast on Aug. 2 on an abortion referendum that was soundly defeated.

The Value Them Both amendment would have reversed the 2019 Kansas Supreme Court decision that found a right to unlimited and unrestricted abortion in the state’s 1859 constitution. Fifty-nine percent of Kansans, or 534,134, voted against the amendment, while 41%, or 374,611, voted for it. †

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the encyclical that Pope Francis shared seven years ago.

“The world and the Catholic Church as a whole have not responded adequately to Pope Francis’ core message, which calls for an ‘ecological conversion’ to change our lifestyles and our economy,” Mundell says.

“During this same period, we have witnessed firsthand the increasing effects of climate change and biodiversity loss—more intense storm events and flooding, wildfires and record temperatures. While there are positive signs of progress in some areas and increased engagement with the faithful, much more is needed if we are going to make any positive impact.”

Mundell is hoping to help create that positive impact as the director of the *Laudato Si’* Action Platform (LSAP), which offers concrete plans for a “seven-year journey toward healing in our relationships with God, our neighbors and the Earth itself.”

Mundell views that journey as essentially Catholic. It’s also a journey that has marked more than 50 years of his life.

He shared his thoughts about his personal journey and his recent appointment to lead Pope Francis’ call to heal the Earth in an interview with *The Criterion*. Here is an edited version of that exchange.

Q. In terms of goals, what do you hope to accomplish as the director of the *Laudato Si’* Action Platform?

A. My goals with the LSAP are to do as much as possible to put into action Pope Francis’ vision of how we should all be responding to our environmental crisis. The challenges we face are immense, but it doesn’t mean we should give up on our individual and collective abilities to make a positive impact. Although we still need to continue to talk, think, pray and discuss during our seven-year LSAP journey, we can no longer be satisfied with mere words. Now is the time for our global Catholic community to respond with a sense of urgency.

Q. How do you, and how should we as Catholics, view this effort as an extension of our faith?

A. For over 50 years, from the writings and speeches of St. Pope Paul VI to Pope Benedict XVI, care for creation has become an ever-growing concern for humanity and an integral part of Catholic social teaching. Only in the last few years, has it become politicized as some kind of “right or left” issue.

Our faith calls us to respond differently. Care for our common home is a moral issue for all of us. I believe that we are truly more authentically Catholic when we realize and practice our universal calling to the common good and to caring for all of creation.

Q. For those who may not be familiar with the *Laudato Si’* Action Platform, share the emphasis of this initiative.

A. The LSAP is an online, digital space (<https://laudatsiactionplatform.org>) developed by the Vatican in collaboration with hundreds of Catholic organizations to inspire and empower everyone to take decisive actions to support care for our world. It offers planning guides and resources, a planning process and a place for connecting with others taking action.

This includes inviting everyone—individuals and families, parishes and dioceses, educational institutions, health care and healing facilities, businesses, religious congregations and communities—to embark on a



John Mundell, right, meets with Pope Francis at the Vatican in 2017. Also in the photo are Luigino Bruni, an Italian economist and Eva Gullo, an entrepreneur. (Submitted photo)

seven-year journey toward healing in our relationships with God, our neighbors and the Earth itself. The development of local *Laudato Si’* Plans that contain concrete actions is the primary focus.

Q. Pope Francis has designated the World Day of Prayer for the Season of Creation to be on Sept. 1. And the Season of Creation extends to Oct. 4, the feast day of St. Francis of Assisi. Talk about the significance of emphasizing this season, especially in light of its theme, “Listen to the Voice of Creation.”

A. The pope’s 2022 message has a real urgency in its tone. Through the ecumenical theme “Listen to the Voice of Creation,” he asks us to not only listen to the “sweet song” in praise of our beloved Creator, but also to hear the “cries of anguish” from our sister, Mother Earth, from the poor, from native peoples and from our children, and respond with action and with deeds “so that we and future generations can continue to rejoice in creation’s sweet song of life and hope.”

The Season of Creation gives us a chance to stop, listen and feel our interconnection to everyone and everything, and to experience a deep sense of responsibility toward our global community and our common home. This can only lead to positive action.

Q. Talk about your own path as a person from getting involved in care for creation as an individual in Indianapolis to becoming the director of this worldwide effort.

A. Growing up, I always felt a strong connection with the land and the Earth. My family helped settle the State of Indiana and were farmers for several generations. Inspired by my participation in the first Earth Day in 1970 and my Purdue University education in civil engineering and geology, I became one of the first environmental consultants in Indiana and have spent the last 43 years investigating and cleaning up thousands of contaminated sites across Indiana, the United States and the world.

I worked with the United States Conference of Catholic Bishops and the U.S. Environmental Protection Agency in the late 1990s on several environmental

justice projects. When Pope Francis’ encyclical *Laudato Si’* was published, it was as if he had written about everything that I had been experiencing in my work life.

Q. Talk about what it means to you to be named by Pope Francis as the director of the *Laudato Si’* Action Platform.

A. First of all, it’s an incredible honor to be asked to head up this global effort to put Pope Francis’ encyclical *Laudato Si’* into action. I’m really thankful especially for the chance to have worked with all the other members of the ArchIndy Creation Care Commission over these last seven years—to support our local parishes and individual Catholics in trying to become more aware of the needs of our planet and more sustainable in all of their activities.

I’ve also been excited to work with the Vatican’s Dicastery for Promoting Integral Human Development and the *Laudato Si’* Movement to develop the idea of the *Laudato Si’* Action Platform. Despite my special experiences, I believe everyone is called to a life of care for creation and see it as a fundamental aspect of our Catholic faith.

Q. What are some of the ways that individuals and parishes in the archdiocese can make a difference in this Season of Creation and beyond?

A. I hope that individuals, families and parishes will sign up for the LSAP and put a simple *Laudato Si’* Plan together to begin following. As always, we have to start with ourselves and do a little daily “examination of conscience” with how we are living our lives and our Catholic faith. It’s sometimes easy to ignore those things our faith is calling us to live that are more difficult than others—simpler lives, less consumerism, less wastefulness.

Also, I would recommend to start with something easy and doable—perhaps focusing on only one thing each month that you could consider changing for the better. And if you fail? Just remember you can start over again the next day.

I know we will all experience a deeper joy and sense of purpose with these new attitudes and changes. †



A man walks on the dry riverbed of the Sangone River, a tributary of the Po River, in Beinasco, Turin, Italy, on June 19. Italy is experiencing its worst drought in 70 years. Pope Francis issued a message for the World Day of Prayer for the Care of Creation, Sept. 1, calling for “a covenant between human beings and the environment” in order to combat climate change. (CNS photo/Massimo Pinca, Reuters)

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faith-based organizations to sponsor this free family-friendly event. The festival is from 3-6 p.m. at the Cumberland First Baptist Church, 116 S. Muessing St., Cumberland, and will offer many family-oriented activities. A ticketed concert featuring singer and songwriter Carrie Newcomer and pianist Gary Walters will follow.

These activities are also available during the Season of Creation:

- Visit an outdoor sacred space. Go to the ArchIndy Creation Care website (ourcommonhome.org) to obtain a “Guide to Outdoor Sacred Spaces.”

- Enroll in the *Laudato Si’* Action Platform. The “LSAP” is a “unique collaboration between the Vatican, an international coalition of Catholic organizations, and ‘all men and women of good will’ (#3) (laudatosiactionplatform.org). Join with Pope Francis and people

across the globe on our journey to integral ecology. Additional information on ways our archdiocese and our parishes can participate can be found at ourcommonhome.org/lsap/.

- Take Our Outdoor Challenge/State Park Pass Raffle. Throughout the month of September, you are challenged to complete four activities as listed in the Outdoor Challenge Guide found at www.ourcommonhome.org/soc. Submit proof of all parts of the challenge to get your name in an Oct. 4 raffle for a free 2023 Indiana State Park entrance permit.

More information on these events and activities, as well as other Season of Creation resources, can be found on the ArchIndy Creation Care website at www.ourcommonhome.org.

(Benedictine Sister Sheila Marie Fitzpatrick is director of facilities at the Benedict Inn Retreat & Conference Center in Beech Grove and a member of the archdiocese’s Creation Care Commission.) †