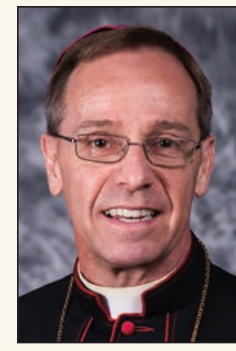




The

Criterion

Serving the Church in Central and Southern Indiana Since 1960



Christ the Cornerstone

Love of God and neighbor is the key to all human happiness, page 5.

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'They have welcomed me'

Marianhill Father Tiago Vilancula preaches a homily during a Feb. 15 Mass at St. Christopher Church in Indianapolis. He is one of 17 international priests to come to serve in the archdiocese since 2020. (Photo by Sean Gallagher)

International priests bring broad talents, experiences to ministry in the archdiocese

By Sean Gallagher

The work of God's providence can be mysterious in the life of an individual. Such mysteries can deepen to the level of miracles when considering how many people born around the world all came to the Church in the same place.

That's what it can seem like in the stories of some of the 17 priests born outside the U.S. who have come to minister in the Church in central and southern Indiana during the past three years.

Yes, there are measurables such as 13 native-born priests in parish ministry dying or retiring during that time that have in part led the archdiocese to welcome international priests to serve here.

But look at the stories of the priests from foreign shores who now serve in the archdiocese—the winding paths that they took to arrive in Indiana, the talents given to them by God well-suited for ministry here, the way they've defied death to continue in ministry halfway around the world—and the mysterious fingerprints of God seem clear and yet mysterious at the same time.

'It gave me courage to continue'

Marianhill Father Tiago Vilancula was born in 1986 in Mozambique in southern Africa.

His life almost came to a quick end when he was still

See PRIESTS, page 8

As synod winds down, members are urged to sow patience

VATICAN CITY (CNS)—As members of the assembly of the Synod of Bishops return home, share the results of their work and prepare for the final synod assembly in 2024, they must be on guard against people who will want to make them take sides as if the synod were a political debate, said Dominican Father Timothy Radcliffe.

"The global culture of our time is often polarized, aggressive and dismissive of

other people's views, Father Timothy, spiritual adviser to the synod, told members on Oct. 23. "When we go home, people will ask, 'Did you fight for our side? Did you oppose those unenlightened other people?'"

"We shall need to be profoundly prayerful to resist the temptation to succumb to this party-political way of thinking," he said. "That would be to fall back into the sterile, barren language of much of our society. It is not the synodal way," which is "organic and ecological rather than competitive."

Having discussed synodality, communion, mission and participation during the previous three weeks, members of the synodal assembly began the final segment of their work with talks from Father Timothy, Benedictine Mother Maria Ignazia Angelini, the other spiritual guide for the synod, and by Father Ormond Rush, a theologian from Australia.

They worked on a "Letter to the People of God" at the synod's morning session on Oct. 23 to be issued at the close of the first session of the synod assembly.

After a day off to give time to the committee writing the synthesis of the assembly's discussions, participants were scheduled to meet again on Oct. 25 to examine, discuss and amend the synthesis and to propose "methods and

See SYNOD, page 2



Fr. Timothy Radcliffe, O.P.

Nov. 4-5 is the annual UCA intention weekend to support seminarian formation, Catholic Charities, retired priests and more

By Natalie Hoefler

The weekend of Nov. 4-5 is the archdiocesan annual United Catholic Appeal (UCA) intention weekend in parishes across central and southern Indiana.

The goal for this year's appeal is \$6.3 million. The money will be distributed to 33 ministries and organizations throughout the archdiocese that meet needs no single parish or deanery can independently address, such as seminarian and diaconate formation, care for retired priests, Catholic Charities, the support of college

campus ministry to keep young adults engaged in the faith, homeless shelters and more.

The theme of this year's appeal is "United in the Eucharist."

"Your financial support for the

UNITED CATHOLIC APPEAL

pastoral, charitable and diocesan ministries of the Archdiocese of Indianapolis is a bold example of how we are united in the Eucharist," Archbishop Charles C. Thompson said in a letter to the archdiocese posted on the

website for the United Catholic Appeal (unitedcatholicappeal.org).

"Through the stewarding and sharing of your treasure, you are magnifying the impact we can have in central and southern Indiana, and beyond."

In the last year, that impact included the following:

- Sheltering more than 1,500 homeless individuals.
- Providing more than 111,000 meals to hungry individuals.
- Supporting 24,000 students, teachers and administrators at the archdiocese's 67 schools.

See UCA, page 10

SYNOD

continued from page 1

steps” for continuing the synodal process in preparation for its next assembly in October 2024.

“We have listened to hundreds of thousands of words during the last three weeks,” Father Timothy said. “Most of these have been positive words, words of hope and aspiration. These are the seeds that are sown in the soil of the Church. They will be at work in our lives, in our imagination and our subconscious, during these months. When the moment is right, they will bear fruit.”

Father Rush told participants that as he listened to discussions during the previous three weeks, “I have had the impression that some of you are struggling with the notion of tradition, in the light of your love of truth.”

During the Second Vatican Council, when different approaches to the question of tradition were hotly debated, then-Father Joseph Ratzinger—later Pope Benedict XVI—explained the two approaches as being “a ‘static’ understanding of tradition and a ‘dynamic’ understanding,” Father Rush said.

The static version “is legalistic, propositional and ahistorical—relevant for all times and places,” he said, while “the latter is personalist, sacramental and rooted in history, and therefore to be interpreted with an historical consciousness.”

Then-Father Ratzinger wrote that “not everything that exists in the Church must for that reason be also a legitimate tradition,” but that a practice must be judged by whether it is “a true celebration and keeping present of the mystery of Christ,” Father Rush said.

The Second Vatican Council “urged the Church to be ever attentive to the movements of the revealing and saving

God present and active in the flow of history, by attending to ‘the signs of the times’ in the light of the living Gospel,” he said.

As synod members continue their discernment, he said, they are urged “to determine what God is urging us to see—with the eyes of Jesus—in new times,” while also being “attentive to the traps—where we could be being drawn into ways of thinking that are not of God.”

“These traps,” Father Rush continued, “could lie in being anchored exclusively in the past, or exclusively in the present, or not being open to the future fullness of divine truth to which the Spirit of truth is leading the Church.”

To open the assembly’s final section of work, Father Timothy and Mother Maria Ignazia chose the parable of the sower and the parable of the mustard seed from the fourth chapter of the Gospel of Mark.

Mother Maria Ignazia encouraged synod members to “narrate the parable” rather than “issue proclamations” as they continue working during the next year.

“Today—in a culture of striving for supremacy, profit and followers, or evasion—the patient sowing of this synod is, in itself, like a profoundly subversive and

revolutionary act. In the logic of the smallest of seeds sinking into the ground,” she said. “Thus, the synod seems to me to find itself called to dare a synthesis-as-sowing, to open up a path toward reform—new form—which life requires.”

The synodal process, Father Timothy told members, “is more like planting a



Mother Maria Ignazia Angelini, O.S.B.

In final week, several synod participants look beyond assembly

VATICAN CITY (CNS)—The synodal process does not stop at listening, but should lead to incorporating what was discussed at the synodal assembly into the life of the Catholic Church, said one of the cardinals participating in the synod.

“Everything will depend on us returning to our dioceses and putting in practice what we are saying here, [about] what the Church should be,” Cardinal Carlos Aguiar Retes of Mexico City said at a Vatican press briefing on Oct. 23. “If we only stay at listening and don’t apply our responsibilities to our daily life, well, nothing happens.”

Speaking of his experience in Mexico City, Cardinal Aguiar said that since 2021, half of the 416 parishes in his archdiocese implemented parish assemblies for all members of the parish to speak together in a “methodology of consensus, of reciprocal listening, dialogue.

“They told us bishops what they need to live their faith and transmit it to

others,” he said.


By living synodality, “I am convinced that it is the way of the Church,” he said. “If we do it, we will transmit the faith; if we don’t do it, we will turn into small groups of Catholics” as is happening in some places in the world, the cardinal added.

Synod participants entered the final week of the assembly on Oct. 23, discussing a “Letter to the People of God” and the assembly’s synthesis document.

Discussing outcomes of the synod of synodality, Cardinal Christoph Schönborn of Vienna said that “if an increase in faith, hope and charity does not come out of this experience, everything is in vain.”

Right now, “communion is essential for the Church” especially as it becomes increasingly based outside of Europe, he said, adding that synodality “is the way of living communion.”

The cardinal, a veteran of synods, said that this assembly’s methodology was the best by far since it helps



Public Schedule of Archbishop Charles C. Thompson

October 28–November 8, 2023

<p>October 28 – 4 p.m. 175th Parish Anniversary Mass at St. Martin of Tours Church, Martinsville</p> <p>October 29 – 1 p.m. CST Confirmation for Mass youths of St. Isidore the Farmer Parish, Perry County; St. Pius V Parish, Troy; St. Paul Parish, Tell City; St. Michael Parish, Cannelton; St. Augustine Parish, Leopold; Holy Cross Parish, St. Croix, at St. Paul Church</p> <p>October 31 – 10:30 a.m. Visit to Saint Mary-of-the-Woods College, St. Mary-of-the-Woods</p> <p>November 1 – Noon Mass for Solemnity of All Saints at SS. Peter and Paul Cathedral, Indianapolis</p> <p>November 2 – 10 a.m. Leadership Team meeting at Archbishop Edward T. O’Meara Catholic Center, Indianapolis</p> <p>November 2 – 12:30 p.m. Women’s Care Center Board meeting</p>	<p>and lunch at Archbishop Edward T. O’Meara Catholic Center</p> <p>November 3 – 6 p.m. Marian University Annual Gala at JW Marriott, Indianapolis</p> <p>November 4 – 10 a.m. Archdiocesan Pastoral Council meeting at St. Bartholomew Parish, Columbus</p> <p>November 5 – 2 p.m. Confirmation Mass for youths of St. Bridget of Ireland Parish, Liberty; St. Elizabeth Ann Seton Parish, Richmond; St. Elizabeth of Hungary Parish, Cambridge City; St. Gabriel Parish, Connersville; St. Anne Parish, New Castle; and St. Mary Parish, Rushville, at St. Gabriel Church</p> <p>November 7 – 10:30 a.m. Priest Personnel Board meeting at Archbishop Edward T. O’Meara Catholic Center</p> <p>November 8 – 5:30 p.m. Mass and dinner with Daughters of Mary Mother of Mercy, Indianapolis</p>
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tree than winning a battle.”

And the only way to ensure they continue the sowing rather than join the fighting is to “keep our minds and hearts open to the people whom we have met here” and treasure the hopes and fears they shared.

“Humanity’s first vocation in paradise was to be gardeners,” he said.

“Adam tended creation, sharing in speaking God’s creative words, naming the animals. In these 11 months, will we speak fertile, hope-filled words, or words that are destructive and cynical? Will our words nurture the crop or be poisonous? Shall we be gardeners of the future or trapped in old sterile conflicts? We each choose.” †

members listen to one another.

Sister Samuela Maria Rigon, superior general of the Sisters of the Sorrowful Mother, said that listening is an essential aspect of the synod’s methodology which must also be

applied outside the Vatican walls.

“Maybe we all need this, in families, in workplaces, in religious communities, in ecclesial assemblies,” she said. “In the synod, we have truly experienced this.” †

An invitation to teachers and principals: How are your schools celebrating the Eucharistic Revival?

The Criterion is inviting teachers and principals of Catholic schools in the archdiocese to share their stories and photos of how their classrooms and/or their school communities are celebrating this year of the Eucharistic Revival. We hope to include these special celebrations of the Eucharist as part of our Catholic Schools Week supplement in January and in our regular issues.

Please send your stories and photos to John Shaughnessy by e-mail at jshaughnessy@archindy.org. †

Correction

In the Oct. 20 article about the bicentennial of St. Mary-of-the-Knobs Parish in Floyd County, John Merk’s last name was misspelled. †



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Biographer: John Paul II was greatest vocation recruiter in Church's history

HUNTINGTON, Ind. (OSV News)—Electing Cardinal Karol Wojtyla to the papacy on Oct. 16, 1978, sent shock waves across the world.

In all corners of the globe, people struggled to pronounce the last name of the 58-year-old cardinal and shared the joy of electing a pope “from a faraway country” as St. John Paul II himself said from the balcony of St. Peter’s Basilica 45 years ago.



George Weigel

George Weigel, who became his papal biographer 17 years later, was in his Seattle office when a colleague of his said, “They’ve just elected a Polish pope.”

“It became clear within a week of his election that this was a man of God who was going to boldly proclaim the Gospel, and who was going to challenge the forces of atheism precisely because they were harming human beings, that the human person without God is a lesser creature, and he would make that clear, which he did for 26 and a half years,” Weigel told OSV News.

A pope that revolutionized the world in many different ways, and won the hearts of millions of faithful across the globe instantly by delivering his first message in Italian, not Latin, at the night of his election, saying in perfect Italian: “I don’t know if I can express myself well in your—in our—Italian language. But if I make a mistake, you will correct me.”

“And so I introduce myself to you all, to confess our common faith, our hope, our trust in the Mother of Christ and of the Church, and also to begin again on this path of history and of the Church with the help of God and with that of men,” St. John Paul II said on Oct. 16, 1978.

“We spoke many, many times, almost always over meals,” Weigel remembered about the years when he was writing the pope’s biography, *Witness to Hope*, in the mid-1990s. That was the papal *modus operandi*—he would discuss

things with people close to him over meals.

“I came to understand why—that was his only downtime of the day. That was the only time when he could sit down, not be thinking about anything other than what I was asking him,” Weigel said.

The papal biographer said that people often remember the enthusiasm of the papacy of St. John Paul II, but forget about the state of the Church when he was elected.

“People forget how depressed a lot of the Church was in October 1978. There had been a very rough 13 years after the Second Vatican Council. A lot of contention, a lot of dissent. The sense that the Church had lost its capacity to shape world events was rather widespread,” he said, adding that “within a year of his election, he really turned that around.”

For Weigel, the first half of the papacy was focused on the fight to peacefully overthrow communism. The second—to spread the idea of the new evangelization. The first goal would not have been achieved if not for the first papal trip to his native Poland in June 1979, the first of nine times he visited his beloved land.

“That’s now the accepted view by historians around the world, that he was a pivotal figure in the collapse of European communism because of what he did in Poland in June 1979. Those nine days were a hinge point, a turning point in the history of the 20th century. Everybody recognizes that, including the Russians who wouldn’t let him into Russia after the collapse of the Soviet Union,” Weigel said.

Among the most-quoted papal remarks in history are those from Victory Square in Warsaw: “Let your Spirit descend. Let your Spirit descend and renew the face of the Earth, the face of this land,” St. John Paul prayed at Victory Square on June 2, 1979, a homily that was seen as an encouragement to the nation to fight for its freedom and eventually creating the Solidarity trade union in August 1980—a movement that led to the peaceful collapse of communism in Poland and the entire Soviet bloc in Europe.

During his reign, Pope St. John Paul (called “The Pilgrim Pope”) made 146 pastoral visits within Italy and 104 foreign trips, more than all previous popes combined. In total, he traveled more than 1,167,000 kilometers (725,000 miles).



St. John Paul II

One of the most significant moments of his papal trips were World Youth Days and countless other meetings with youths.

“He re-energized the Church,” Weigel said. “Nobody thought this was possible. You know, a million young people gathered around the pope to learn and pray. People said: ‘You’re crazy. This cannot possibly happen.’ It’s now part of the regular rhythm of Catholic life.”

For Weigel, St. John Paul played a pivotal role in thousands of vocations across the globe, which World Youth Days were an important part of.

“I can’t speak for situations elsewhere, but in the United States, I would say every priest, virtually every priest ordained between the mid-1980s and five years ago, when asked what attracted you to the priesthood, would say: ‘John Paul II.’ He was the greatest vocations director, the greatest vocation recruiter in the history of the Church,” Weigel said.


Asked why St. John Paul was so effective in his mission, the pope’s biographer said that “he gave the Church intellectual tools, intellectual materials with which to grapple with the huge problems of the late modern and postmodern world. Who are we as human beings? Where do we come from? What is our destiny? How ought we to live together? He grappled with

the big questions and gave the Church the materials with which to grapple with those far into the future,” he said.

Speaking about the second half of his papacy, marked with suffering after the May 13, 1981, assassination attempt and the pope’s health deteriorating heavily toward the end of 20th century, Weigel said the pope’s mission and his biggest challenge was clear: “to remind people about the excitement of the Gospel, that the Gospel remains the most compelling, beautiful, energizing proposal about who we are and how we should live available in the world today.”

“And he understood that if we believed that, we would go out and help others to share in that,” he continued. “So if the first half of his pontificate was defined in large part by his role in the collapse of European communism, the second half of the pontificate was defined by his idea of the New Evangelization, that the Church has to rediscover itself as a missionary enterprise in which every Catholic is baptized into a missionary vocation, and every place from your kitchen table to your neighborhood to your workplace is mission territory.”

The longest reigning pope in modern history, the first non-Italian pope in 455 years, he wrote 14 encyclicals and walked Christianity into the third millennium. He promoted devotion to the Divine Mercy, became an ambassador of the poor and the sick of the world. In his later years, he suffered deeply and pushed himself to the limits of his physical capabilities, believing that suffering was part of his spiritual leadership as pontiff. He was the first pope to address the Church’s sexual abuse crisis, which made waves especially by the end of his life and papacy. †




Pope’s prayer intentions for November

- **For the Pope**—We pray for the Holy Father; as he fulfills his mission, may he continue to accompany the flock entrusted to him, with the help of the Holy Spirit.

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

We are... *United* in the Eucharist


As a Church, we are stronger together. The impact of your gift is essential to the people of our archdiocese and the mission given to us by our Lord and Savior Jesus Christ!



“My education was funded by the United Catholic Appeal. I could not have done it on my own. I just couldn’t have done it. To ensure that that happens, to make sure that people are there to help young men discern and grow in that holiness and happiness, we need the resources of the UCA.”

-Fr Eric Johnson, Vicar for Clergy

Scan to see a story about *Priesthood*





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Editorial



A woman prays during the Dominican Rosary Pilgrimage at the Basilica of the National Shrine of the Immaculate Conception in Washington on Sept. 30. (OSV News photo/courtesy George Goss)

Rosary is a powerful tool that leads us to Jesus

It isn't every day that you get thousands of people gathered together to pray the rosary.

But it happened on Sept. 30 at the Basilica of the National Shrine of the Immaculate Conception in Washington.

And what a witness of faith the more than 3,000 pilgrims provided—provisionally, a day before the Church began its monthlong dedication to the rosary!

People from throughout the U.S. and from all walks of life traveled to our nation's capital to take part that day in the first-ever Dominican Rosary Pilgrimage. It included preaching, confessions and music, and culminated in a chanted rosary procession and the celebration of Mass.

The event was a new initiative led by the Dominican Friars of the Province of St. Joseph together with Dominican friars, nuns, sisters and laity throughout the U.S. Lay pilgrims were joined at the Sept. 30 event by more than 80 Dominican friars and more than 50 religious sisters from communities.

The Dominicans have a special relationship with the rosary. According to tradition, the Blessed Virgin Mary appeared to St. Dominic, entrusting the rosary's promotion to the order's founder.

The Dominicans invited Catholics nationwide earlier this year to “unite ... to confidently seek the intercession of Our Lady,” and participate in a nine-month novena that would culminate with a daylong rosary pilgrimage on Sept. 30 in Washington.

Catholics like Glenn Dupont made the September gathering a true pilgrimage. According to an article posted on OSV News, he traveled from Providence College in Rhode Island to Washington—on foot.

“I'd walked the *Camino [de Santiago]* last summer, and thought if I could do that, why not walk the 600-plus miles to Our Lady's shrine?” asked Dupont, a lay Catholic who is a member of the Dominican third order. During his 34-day trek, he met a variety of people, adding each person's prayer intentions to the list he carried on his phone.

“We need a Marian renewal,” Dupont continued. “My personal apostolate is to promote the rosary, to do whatever Our Lady wants from me.”

Families like Rodrigo and Marie Hinke of Sugar Land, Texas, attended the event with their two sons, 3-year-old Rafael and Anthony, 15 months. They noted their favorite part of the day was the newly composed Dominican Rosary Litany by Dominican Father Michael O'Connor.

“The chanted rosary was pretty epic,” said Marie, who usually puts their children to sleep by praying the rosary. “We weren't sure what to expect when we heard they'd written a new setting, but it was absolutely beautiful.”

Dominican Father Patrick Mary Briscoe, who serves as editor of *Our Sunday Visitor* newspaper, helped plan the pilgrimage and served as master of ceremonies for the day.

“I was completely overwhelmed by the joy and enthusiasm demonstrated by pilgrims,” the priest said.

The graces of the Dominican Rosary Pilgrimage are not a one-time occurrence, Father Patrick added. He noted that next year's pilgrimage is scheduled for Sept. 28, 2024.

While we marked the feast of Our Lady of the Rosary on Oct. 7, the Dominican Rosary Pilgrimage reminded us that a love of the Blessed Mother and the rosary can become part of any person of faith's devotional practices—be it in January, February, April, May (another month dedicated to the Virgin Mary) or any time of the calendar year.

Whether you're a priest or religious, married or living the sacred single life, Our Blessed Mother and her rosary will lead you to Jesus.

During a Sept. 27 panel discussion “Unleash the Power of the Rosary” hosted by Paradisus Dei and the Dominican friars of the Province of St. Joseph, Dominican Father John Paul Kern may have said it best:

“Nobody wants you to love and know Jesus more than Mary,” said Father John Paul, the executive director of the Dominican Friars Foundation in New York City as well as the director of the Rosary Shrine of St. Jude in Washington. “She draws you right to her Son. So be not afraid.”

Indeed, our faith teaches us her maternal protection never fails.

Holy Mary, Mother of God, pray and intercede for us. Amen.

—Mike Krokos

Be Our Guest/Fr. Patrick Briscoe, O.P.

Mom of Carlo Acutis, a millennial saint, shares eucharistic devotion at CUA

Monday, Oct. 2 at the Catholic University of America in Washington was no regular Monday night. Yes, night set in as always. Groups of undergraduates trotted in and out of the shadows of solemnly illuminated buildings. But a different glow filled many hearts.



Antonia Acutis, the mother of Blessed Carlo Acutis, an inspirational and

much-beloved young man on the path to sainthood, was visiting campus. Carlo, who passed away in 2006 at the tender age of 15, dedicated his life to God and to promoting the Eucharist. His devotion to the Church and his understanding of technology set him apart, making him a unique model of holiness today.

Earlier that evening, nearly 200 students, faculty and university community members packed the St. Vincent de Paul Chapel to join Bishop Roy E. Campbell, Jr., an auxiliary bishop of the Archdiocese of Washington, for a special Mass for the feast of the Guardian Angels.

Now, Blessed Carlo himself had a great devotion to his guardian angel (Antonia later reminded me that Carlo used to call his guardian angel “Gabriel”). But that's not what he would have loved most. Blessed Carlo would have been thrilled to see so many coming together to see his great friend, Jesus, present in the Eucharist at every Mass.

Love for the Eucharist

As the evening progressed, a standing-room-only crowd of more than 300 packed the Della Ratta Auditorium at the Busch School of Business to hear Antonia speak. She was treated to powerful testimonies from three students who shared their love for Blessed Carlo and the impact he's had on their lives.

Each student noted Blessed Carlo's devotion to the Eucharist, recalling his oft-cited quote: “The Eucharist is the highway to heaven.” Their devotion was genuine, the room electric. Laughter and smiles and joy lit the faces of everyone present.

Letter to the Editor

Historian offers clarification about St. Mary-of-the-Knobs Parish

I enjoyed reading the article about my home parish, St. Mary-of-the-Knobs and its bicentennial Mass, bell monument blessing and dedication in the Oct. 20 issue of *The Criterion*. However, as a parish historian who is compiling a parish historical book—I also compiled the history book for our 175th anniversary—I feel I need to address a discrepancy in the story about our history.

The article references a threat by the Know-Nothings. This occurred in 1855. The Know-Nothings were in Louisville, Ky., and threatened the Catholic churches in Louisville and in southern Indiana.

St. Mary-of-the-Knobs was alerted to this threat, and a parishioner climbed into the bell tower of the church. (This was our second church building.) He was instructed to ring the bell if he saw the Know-Nothings approaching. However, they never came.

As Antonia stood, students craned their necks to see her. Perched on window-sills and seated in aisles, they were so happy just to be near her.

Her talk was wonderful. It was “meat and potatoes” Catholicism from start to finish. Blessed Carlo was a catechist, and it's clear his mother takes that work seriously, too. She wants people to know not only Carlo, but what he taught. Blessed Carlo's life wasn't about his own greatness, it was about his love of the Lord.

But saints can very often feel very far away. Antonia reminded us that Blessed Carlo would say that it was very often difficult for people to get to Jesus. Our Lord was so often surrounded by crowds.

She reminded us of Zaccheus, who had to climb a tree to see Jesus (a story made incarnate as students strained for a glimpse of the saint's mother). But Blessed Carlo would remind us that we can run to the Lord in the tabernacle. Jesus is close to us in the holy sacrament of the Eucharist.

A glimpse of heaven

Saints help us to know and love the truths the Lord taught. And in Antonia Acutis, we have the mother of a saint, helping us to know and love her son. Not for his own glory, but for Christ's, for the truth.

We were made for heaven, Antonia exhorted us. We were made for love. (This is why she particularly enjoys the miracle of Solkolka, when a consecrated host was miraculously transformed into a piece of human heart tissue.)

I'm only a few years older than Blessed Carlo. A millennial saint, he reminds us that holiness isn't measured by age or experience, but by devotion.

A joyful crowd of young people. The mother of a saint. On the feast of the Guardian Angels. Urging us all to devotion in the real presence of Jesus in the Blessed Sacrament.

It was a glimpse of the light of heaven that night. That's why the glow was different. Eternity and the infinite felt just a little bit closer.

(Dominican Father Patrick Briscoe is the editor of *Our Sunday Visitor*.) †

Letters Policy

Letters from readers are welcome. They should be informed, relevant, well-expressed and temperate in tone. They must reflect a basic sense of courtesy and respect.

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

ARCHBISHOP/ARZOBISPO CHARLES C. THOMPSON



Christ the Cornerstone

Love of God and neighbor is the key to all human happiness

“You shall love the Lord, your God, with all your heart, with all your soul, and with all your mind. This is the greatest and the first commandment. The second is like it: You shall love your neighbor as yourself” (Mt 22:37-39).

In the Gospel reading for the Thirtieth Sunday in Ordinary Time (Mt 22:34-40), Jesus tells us that love of God and neighbor is the key to all human happiness. If we don't love God wholeheartedly, and if we don't love others with the same regard we have for ourselves, we cannot thrive as human beings or achieve the peace and joy promised us as children of God.

Love is the way to fullness of life, Jesus tells us. But what does love mean for followers of Jesus Christ? “Love” is too often used to denote emotions or physical urges that are nothing more than good feelings or self-gratification. And many times, when we say we love something, all we really mean is that we are attracted to it, that it pleases us in some way.

Loving God and neighbor is different. True love involves sacrifice

and commitment, and it demands that we forget about ourselves and pay our attention fully and unreservedly to God, first of all, and then to others.

Love requires that we unselfishly devote ourselves to the good of others as an expression of our complete devotion to God. Love demands that we “let go” of whatever gets in the way of serving God in and through our brothers and sisters.

Love is not easy. It requires sacrifice and self-emptying. It challenges us to get our priorities straight and to reject any empty promises that would lead us to believe that there is something more important than loving God and our neighbor as ourselves.

In the first reading from the Book of Exodus, the commandment to love our neighbor is expressed in concrete terms:

You shall not molest or oppress an alien, for you were once aliens yourselves in the land of Egypt. You shall not wrong any widow or orphan. If ever you wrong them and they cry out to me, I will surely hear their cry. ... If you lend money to one of your poor neighbors among my people, you shall not act like an extortioner toward him by demanding interest from him. If you

take your neighbor's cloak as a pledge, you shall return it to him before sunset; for this cloak of his is the only covering he has for his body. What else has he to sleep in? If he cries out to me, I will hear him; for I am compassionate (Ex 22:20-22, 24-26).

The love that God demands of us is not a warm, fuzzy feeling. It is a demonstration of respect, compassion, generosity and humble service toward our sisters and brothers in need.

Jesus frequently speaks about love in the Gospels. For example, “Whoever loves me will keep my word,” says the Lord, “and my Father will love him and we will come to him” (Jn 14:23). Love is *who God is*, so that when we love God and our neighbor, we are participating in God's inner life, the Holy Trinity.

Love is the source of all life. The Book of Genesis tells us that God created the world (all things visible and invisible) out of pure love. And when our first parents disobeyed God's command, and failed in their duty to love him wholeheartedly, they were choosing themselves over God. They chose “self” over God and neighbor,

and as a result they were expelled from their homeland and forced to live the harsh life of exiles in a foreign land.

St. John the Evangelist tells us that “God so loved the world that he gave his only Son, so that everyone who believes in him might not perish but might have eternal life” (Jn 3:16). It was God's generous love that first created us, and this same selfless love—incarnate in the person of Jesus Christ—was the only thing that could rescue us from our loveless human condition.

Followers of Jesus believe that we are created, redeemed and sanctified by divine love (Father, Son and Holy Spirit). And we are empowered by God's grace to overcome our natural inclination (original sin) to place our own selfish needs and desires ahead of anything else.

The two commandments—to love God unreservedly and our neighbor as ourselves—do not restrict our freedom or prevent us from living joyfully. The opposite is true. When we truly empty ourselves of selfishness, and truly love others as Jesus commands, we become free men and women whose lives are full of joy! †



Cristo, la piedra angular

El amor a Dios y al prójimo es la clave de la felicidad humana

“Amarás al Señor tu Dios con todo tu corazón, y con toda tu alma, y con toda tu mente. Éste es el primero y más importante mandamiento. Y el segundo es semejante al primero: Amarás a tu prójimo como a ti mismo” (Mt 22:37-39).

En la lectura del Evangelio del trigésimo domingo del tiempo ordinario (Mt 22:34-40), Jesús nos dice que el amor a Dios y al prójimo es la clave de toda felicidad humana. Si no amamos a Dios de todo corazón, y si no amamos a los demás con la misma consideración que tenemos por nosotros mismos, no podremos prosperar como seres humanos ni alcanzar la paz y la alegría que se nos promete como hijos de Dios.

Jesús nos dice que el amor es el camino hacia la plenitud de la vida, pero, ¿qué significa el amor para los seguidores de Jesucristo? “Amor” se utiliza con demasiada frecuencia para denotar emociones o impulsos físicos que no son más que sentimientos positivos o autogratificación. Y muchas veces, cuando decimos que amamos algo, lo que realmente queremos decir es que nos atrae, que nos agrada de alguna manera.

Amar a Dios y al prójimo es distinto. El verdadero amor implica sacrificio y compromiso, y exige que

nos olvidemos de nosotros mismos y prestemos nuestra atención plenamente y sin reservas a Dios, en primer lugar, y después al prójimo.

El amor requiere que nos dediquemos desinteresadamente al bien de los demás como expresión de nuestra completa devoción a Dios. El amor exige que nos deshagamos de todo lo que se interponga en el camino de servir a Dios en nuestros hermanos y hermanas, y a través de ellos.

Amar no es fácil. Requiere sacrificio y vaciarse de sí mismo. El amor nos desafía a poner en orden nuestras prioridades y a rechazar cualquier promesa vacía que nos haga creer que hay algo más importante que amar a Dios y a nuestro prójimo como a nosotros mismos.

En la primera lectura del Libro del Éxodo, el mandamiento de amar al prójimo se expresa en términos concretos:

No engañarás ni maltratarás al extranjero, porque también ustedes fueron extranjeros en Egipto. No afligirás a las viudas ni a los huérfanos. Si llegas a afligirlos, y ellos me piden ayuda, yo atenderé su clamor. [...] Si prestas dinero a alguno de los pobres de mi pueblo, que viva contigo, no te portarás con él como un prestamista ni le cobrarás intereses.

Si recibes como prenda el vestido de tu prójimo, deberás devolvérselo al ponerse el sol. Porque, ¿cómo podrá dormir, si eso es lo único que tiene para cubrirse? Y si él me pide ayuda, yo lo atenderé, porque soy misericordioso (Ex 22:20-22, 24-26).

El amor que Dios exige de nosotros no es un sentimiento cálido y tierno, sino una demostración de respeto, compasión, generosidad y humilde servicio hacia nuestras hermanas y hermanos necesitados.

Jesús habla con frecuencia del amor en los Evangelios. Por ejemplo, “El que me ama, obedecerá mi palabra—dice el Señor—y mi Padre lo amará, y vendremos a él, y con él nos quedaremos a vivir” (Jn 14:23). El amor es *lo que Dios es*, de modo que cuando amamos a Dios y a nuestro prójimo, estamos participando en la vida interior de Dios, la Santísima Trinidad.

El amor es la fuente de toda la vida. El libro del Génesis nos dice que Dios creó el mundo (todas las cosas visibles e invisibles) por puro amor. Y cuando nuestros primeros padres desobedecieron el mandato de Dios y faltaron a su deber de amarle de todo corazón, se estaban eligiendo a sí mismos antes que a Dios. Eligieron el “yo” por encima de Dios y del prójimo, y como resultado fueron expulsados

de su patria y obligados a vivir la dura vida de los exiliados en una tierra extranjera.

San Juan Evangelista nos dice que “Porque de tal manera amó Dios al mundo, que ha dado a su Hijo unigénito, para que todo aquel que en él cree no se pierda, sino que tenga vida eterna” (Jn 3:16). Fue el amor generoso de Dios lo primero que nos creó, y ese mismo amor desinteresado—encarnado en la persona de Jesucristo—era lo único que podía rescatarnos de nuestra condición humana carente de amor.

Los seguidores de Jesús creen que somos creados, redimidos y santificados por el amor divino (Padre, Hijo y Espíritu Santo). Y estamos capacitados por la gracia de Dios para superar nuestra inclinación natural (pecado original) a anteponer nuestras propias necesidades y deseos egoístas a cualquier otra cosa.

Los dos mandamientos—amar a Dios por encima de todas las cosas y a nuestro prójimo como a nosotros mismos—no restringen nuestra libertad ni nos impiden vivir con alegría. Muy por el contrario, cuando nos vaciamos realmente de egoísmo y amamos de verdad a los demás como manda Jesús, ¡nos convertimos en hombres y mujeres libres cuyas vidas están llenas de alegría! †

Events Calendar

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

October 30-Nov. 5

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

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

October 30

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

Christ the King Parish, 5884 N. Crittenden Ave., Indianapolis. **Fall Parish Mission**, 7-8 p.m., holy hour and talk by National Eucharistic Revival preacher and Dominican Father Patrick Hyde, free. Information: 317-255-3666, qjeffries@ctk-indy.org.

November 1

MCL Cafeteria, 5520 Castleton Corner Lane, Indianapolis. **Solo Seniors**, 5:30 p.m., Catholic, educational, charitable and social singles—separated, widowed or divorced—age 50 and older, new members welcome, also call about

regular Friday night dinner events. Information: 317-796-8605.

Calvary Cemetery, Mausoleum Chapel, 435 W Troy Ave., Indianapolis. **Miscarriage Memorial and Burial of Ashes**, 2 p.m. Information: 317-784-4439.

November 2

Our Lady of Peace Cemetery and Mausoleum, 9001 Haverstick Road, Indianapolis. **All Souls Day Mass**, noon. Information: 317-574-8898, catholiccemeteries.cc.

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

St. Therese of the Infant Jesus (Little Flower) Parish, 4720 E. 13th St., Indianapolis. **Jesus and the Eucharist Bible Study**, 1-2:30 p.m., fourth of seven Thursday afternoon stand-alone sessions (Nov. 9, 16, 30), content also available through formed.org, free, registration preferred. Information, registration: 317-501-0060, cacdiehr@gmail.com.

November 3

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

Our Lady of the Greenwood Church, 335 S. Meridian St., Greenwood. **First Friday**

bilingual celebration of the Most Sacred Heart of Jesus, Mass 6 p.m. followed by adoration until 9 p.m., sacrament of reconciliation available. Information: 317-750-7309, msross1@hotmail.com.

St. John Paul II Church, 2253 St. Joe Road W., Sellersburg. **First Friday Devotion**, 11:40 a.m., litany, consecration to the Sacred Heart, Divine Mercy Chaplet followed by noon Mass. Information: 812-246-2512.

St. Rita Parish, 1733 Dr. Andrew J. Brown Ave., Indianapolis. **St. Martin de Porres Feast Day Celebration**, 6 p.m., Mass followed by reception, please bring covered dish, free. 317-632-9349, stريتاسecretary71@yahoo.com.

November 3-4

St. Agnes Parish, 1008 McLary Road, Nashville. **Christmas and Craft Bazaar**, Fri. 9 a.m.-5 p.m., Sat. 9 a.m.-3 p.m., crafts, Christmas décor and gifts, silent auction of gift baskets and trees, home baked goods, youth group boutique, quilt raffle, free admission. Information: 812-988-2778, StAgnesNashville@gmail.com, StAgnesCatholicNashville.org.

November 3-5

Sisters of Providence of Saint Mary-of-the-Woods, 1 Providence Way, Saint Mary-of-the-Woods, St. Mary-of-the-Woods. **Come and See Retreat**, 4 p.m. Fri.-2 p.m. Sun., single Catholic women ages

18-42 exploring religious life, includes housing and meals, free. Information, registration: ComeandSee.SistersofProvidence.org, 361-500-9505, jluna@spswm.org.

November 4

St. Mark the Evangelist Church, 535 E. Edgewood Ave., Indianapolis. **ucharistic Revival Event**, 3:30-6:30 p.m., talk by National Eucharistic Revival preacher and Dominican Father Patrick Hyde 3:30-4:30 p.m.; Mass 4:30-5:30 p.m.; adoration with times of silence and music 5:30-6:30 p.m. Information: 317-787-8246.

St. Malachy School, 7510 N. County Road 1000 E., Brownsburg. **Christmas Bazaar**, 9 a.m.-4 p.m., gifts of all kinds available for purchase, homemade chicken salad or chicken and noodle lunches available, free admission. Information: 317-852-3195, altarsociety@stmalachy.org.

Holy Trinity Parish, 100 Keeley St., Edinburgh. **Parish Evangelization Enrichment Day**, 9 a.m.-3 p.m., lunch provided, parish assessed \$20 per person, register by Oct. 31. Information, registration: abardo@archindy.org, 317-236-1466, tinyurl.com/EvangHolyTrinity23.

St. Martin of Tours Parish, 1720 E. Harrison St., Martinsville. **Christmas Bazaar**, 9 a.m.-3 p.m., variety of items for sale, crafts, Christmas cookies and caramels by the pound,

homemade baked goods, cash raffle, handmade quilt wall hanging door prize, hourly door prizes, food and drinks, carry-out available, free admission. Information: 765-342-6379, parishoffice@stmtours.org.

Holy Cross and St. Joseph Cemetery, 2446 S. Meridian St., Indianapolis. **Indulgence Walk**, 12:30-1:45 p.m., earn plenary indulgence for poor souls (with the completion of other conditions), learn Catholic history. Sponsored by Our Lady of the Most Holy Rosary Parish in Indianapolis. Meet at Pleasant Run Parkway Gate, free. Information: 317-636-4478, info@holyroaryindy.org.

St. Charles Borromeo Parish, 213 W. Ripley St., Milan. **St. Charles Harvest Dinner**, 4-7 p.m., Mass at 5 p.m., pulled pork dinner, prize and cash raffle, quilts, 1/4 beef, 1/2 hogs, country store, split pot, pull-tabs, kids' activities, \$15 adults, \$8 children ages 5-12. Information: 812-654-7051, st.charleschurch@yahoo.com.

Holy Family Parish, 129 W. Daisy Lane, New Albany. **Speaking the Five Love Languages**, 5-8 p.m., Kathy Wilt presenting, first of "Three Great Dates" events sponsored by Catalyst Catholic in New Albany Deanery (Feb. 17, 2024: "The Eucharist and Your Marriage" with Greg Schutte; May 11, 2024: "Supporting Your Spouse's Dreams" with Steve and Jenni Angrisano), \$20 per person per event or \$50 per person if purchase tickets

for all three events together, includes dinner, childcare available, registration required by Oct. 29 for Nov. 4 event. Information, registration: catalystcatholic.org/3dates.

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

St. Joseph Parish, 1401 S. Mickley Ave., Indianapolis. **Craft, Art and Food Fair**, 9 a.m.-3 p.m., food service starts 10 a.m., tables available \$15 with electricity, \$10 without electricity, free admission. Information: 317-625-3130.

Our Lady of the Greenwood Parish, Madonna Hall, 335 S. Meridian St., Greenwood. **Through the Years: Date Night for Married Couples**, 6:30-9 p.m., '50s theme BBQ dinner, games, prize for best-dressed couple, cash bar with beer and wine, \$40 per couple. Information, tickets: 317-489-1557, celebratemarriageministry.com.

St. John the Apostle Parish, 4607 W. State Road 46, Bloomington. **Holiday Craft Show**, 9 a.m.-3 p.m., lunch served 11 a.m.-1 p.m. handmade and homemade crafts from over 35 artisans from the surrounding counties, door prizes from each booth, free admission. Information: 812-876-1974, info@sjabloomington.org. †

Retreats and Programs

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

Nov. 14, Dec. 13

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **Personal Day of Retreat**, 9 a.m.-4 p.m., \$40, includes private room for the day and lunch; spiritual direction available for additional \$30, must be scheduled in advance. Information, registration: benedictinn.org/programs, 317-788-7581, benedictinn@benedictinn.org.

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Day of Silence**, 8 a.m.-4 p.m., \$40, includes room, lunch, Mass and use of common areas and grounds, overnight stay available for additional \$30, dinner additional

\$10. Registration: ftm.retreatportal.com/events, 317-545-7681, lcoons@archindy.org.

November 17-19

Saint Meinrad Archabbey Guesthouse, 200 Hill Dr., St. Meinrad. **Hymns to the Mother of God**, Benedictine Father Colman Grabert presenting, \$300 single, \$425 double. Registration: saintmeinrad.org/retreats.

November 21

Saint Meinrad Archabbey Guesthouse, 200 Hill Dr., St. Meinrad. **Advent Workshop: "It's the Most Wonderful Time of the Year!"** 9 a.m.-3 p.m. CT, Benedictine Father Jeremy King presenting, \$55. Registration: saintmeinrad.org/retreats.

December 4

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **Advent Mysteries—An Evening of Reflection**, 6-9 p.m., Father James Farrell presenting, includes dinner, \$45 credit card, \$40 cash or check. Information, registration: benedictinn.org/programs, 317-788-7581, benedictinn@benedictinn.org.

December 6

Oldenburg Franciscan Center, 22143 Main St., Oldenburg. **Contemplative Prayer**, in person or via Zoom, 2-3 p.m., Franciscan Sister Olga Wittekind presenting, freewill donation. Information, registration: 812-933-6437,

center@oldenburgosf.com, oldenburgfranciscancenter.org.

December 8

Oldenburg Franciscan Center, 22143 Main St., Oldenburg. **A Day of Quiet Renewal**, 9 a.m.-4 p.m., \$20, \$80 with spiritual direction. Information, registration: 812-933-6437, oldenburgfranciscancenter.org.

Dec. 11, 12, 13, 14

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

Indianapolis. **Advent Days of Silence**, 8 a.m.-4 p.m., \$40 per day, includes room, continental breakfast, lunch and use of common areas and grounds, overnight stays available for additional \$30 per night, dinner additional \$10 per meal. Registration: ftm.retreatportal.com/events, 317-545-7681 or lcoons@archindy.org.

December 16

Saint Meinrad Archabbey Guesthouse, 200 Hill Dr., St. Meinrad. **Organ Workshop and Concert**,

9 a.m.-3 p.m. CT, recital at 3 p.m., Nolan Snyder presenting, \$55. Registration: saintmeinrad.org/retreats.

January 12-14

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **TOBIT Marriage Preparation Weekend**, 7 p.m. Fri.-11:45 a.m. Sun., \$298 per couple, separate rooms, includes meals and materials. Registration: ftm.retreatportal.com/events, 317-545-7681, lcoons@archindy.org. †

Our Lady of Fatima will offer day retreat on Nov. 18 for those experiencing grief or loss

Grieving Our Losses, a retreat for those who are mourning significant loss in life, will be offered at Our Lady of Fatima Retreat House, 5353 E. 56th St., in Indianapolis, from 9 a.m.-3:30 p.m. on Nov. 18.

Franciscan Sister Olga Wittekind, a clinical psychologist, will address emotional, spiritual and healing challenges through this program for

those who have experienced loss in life, including loved ones, jobs, vibrancy due to aging and shifts in life circumstances.

The retreat is \$45 per person and includes program, lunch and Mass.

For more information or to register, contact Lisa Coons at 317-545-7681 or lcoons@archindy.org, or visit archindy.org/fatima. †

Thanksgiving Day Run for Hope to benefit Becky's Place in Bedford on Nov. 23

A Thanksgiving Day 5K Run for Hope and 1-mile family walk benefiting Becky's Place will take place starting from the Downtown Depot, 1401 J St., in Bedford starting at 9 a.m. on Nov. 23. Registration begins at 8 a.m., and the run/walk starts at 9 a.m.

Becky's Place, a ministry of Catholic Charities Bloomington, provides shelter and creates hope for women and children who are experiencing homelessness and moving toward a life of self-sufficiency.

Until Oct. 31, the price for the 5K is \$20 for adults and \$15 for ages 18 and younger, and the price for the family 1-mile fun walk is \$15 per person.

Prices for the 5K increase on Nov. 1 to

\$25 for adults and \$20 for ages 18 and younger. Cost for the 1-mile fun walk will not change.

Online registration is preferred and ends on Nov. 17. However, walk-ups will be accepted on the day of the event. T-shirts are \$20 and must be ordered by Nov. 10, but will also be sold on race day for as long as supplies last.

Sponsorships are also available.

Participants can pick up registration packets on Nov. 22 at the Bedford Area Chamber of Commerce from noon-6 p.m., or at the Downtown Depot on race day 8-8:45 a.m.

For more information or to register, go to beckysplacebedford.org or call 812-275-5773. †

From its humble origins to a constant commitment to community, a spirit of faith and service has guided St. Martin of Tours Parish for 175 years

By John Shaughnessy

The moment stands out to Father Stephen Giannini because it represents the power of a parish to touch lives in the larger community with faith, compassion and generosity.

Severe summer floods that hadn't occurred in nearly a century swept through southern Indiana in 2008, including in Martinsville where lives were devastated and 1,500 homes were damaged.

In response, St. Martin of Tours Parish in Martinsville opened its doors as a shelter for flood victims, and its parishioners "helped the Martinsville community rebuild lives after the devastation that occurred," notes Father Giannini, the current pastor of the parish.

Father Giannini believes that response is symbolic of the 175-year history of the parish and its people—an anniversary that has been marked all this year by parishioners and will culminate in a special way on Oct. 28 when Archbishop Charles C. Thompson joins the faith community to celebrate Mass at 4 p.m., with a reception to follow.

"St. Martin of Tours parishioners live their lives in loving God and their neighbor," Father Giannini says. "Their hearts are generous, kind and forgiving."

The history of the parish is also filled with moments of generosity, great faith, perseverance and forgiveness—and even humor.

"The official history of the parish dates back to October 28, 1848, when Nail and Bridget Mallon deeded an acre of ground for the building of a church and cemetery plot," notes a historical sketch from the parish's 100-year anniversary celebration program. "The section where these early Catholic settlers lived was known as 'Little Ireland.'"

That first, small church, built of logs, was named St. Columban. In 1868, a second church was built and renamed St. Martin of Tours. The historical sketch recalled that time with a touch of humor:

"There are those who tell the story that prior to the church being erected in Martinsville—1868—the babies were taken to Indianapolis for baptism, and the roads were so bad that the journey consumed so much time that the infants could walk and talk by the time they got back to Martinsville."

Yet there was no humor in the anti-Catholic sentiments that parishioners faced in the early part of the 20th century when the Ku Klux Klan was a powerful force in Martinsville. Catholics from that time recalled that members of the anti-Catholic, anti-minority hate group paraded in their white robes and burned crosses on a big hill in a park.

One of many pastors to lead the parish, Father Charles Sexton served there from 1945 to 1983 and watched it grow from 60 members to 950, reflecting

the changing attitude in the city toward Catholics across that time span. It was a period in which a new church—still the current one—had its first Mass celebrated on Christmas day in 1962.

'A wonderful, warm and welcoming faith community'

Today, St. Martin serves about 405 families and 1,100 members, according to Lynne Kluesner, the parish secretary.

Cathy Carmack has seen the impact the parish has made on her life and others since she became a member in 1985.

"I came to St. Martin at a particularly difficult time in my life," she says. "There were times when I would drive to the church and sit. I remember just sitting quietly and waiting. Sure enough, a quiet calm would eventually come. I would spend my time with our Lord and was able to collect myself and go on. Things eventually worked out."

"I have met many good people here, and some have become good friends. The people are so instrumental in leading, guiding and helping others. St. Martin has always been a source of peace and comfort to me."

Similar to Carmack, who has long enjoyed being part of the music ministry of the parish, Nancy and Mike Habel have also been extensively involved in St. Martin for nearly 40 years.

"It is a wonderful, warm and welcoming faith community," says Mike, who has participated in the "Christ Renews His Parish" program and is an extraordinary minister of holy Communion. "It is important to me because it allows me to take part in the Mass celebration which makes me feel closer to God."

Nancy feels the same way when she provides meals for families following a loved one's funeral. She's also been long involved in the holiday bazaar, the parish's main annual fundraiser.

"It requires many volunteers to be successful," she says. "It is important to me because of the vital need for funds to support the various parish projects and improve the quality of parish life."

'God has been faithful to us'

The commitment of the parish to the faith and the community remains strong, says Father Giannini.

"The parishioners have embraced the [National] Eucharistic Revival in expressing their love of the precious body and blood of Christ through the *Corpus Christi* eucharistic processions, holy hours for vocations, and increased attendance at weekday and weekend Masses," he says.

Parishioners also live



Cathy Carmack



Father Stephen Giannini, pastor of St. Martin of Tours Parish in Martinsville, blesses the graves in the parish's original cemetery on Memorial Day of 2023. (Submitted photo)

their faith by reaching out to people in need through the parish's Helping Hands Ministry, St. Vincent de Paul Society, Bloomington Catholic Charities, the Red Barn Food Pantry and Clarity Pregnancy Services.

Bonds have also been formed with other faith denominations, with Lenten lunches being held at St. Martin with the faithful of Martinsville's First Baptist, First Christian, First Methodist, First Presbyterian and Prince of Peace Lutheran churches.

"The different churches will host a lunch and have their pastor give a short inspirational talk about the Bible and how God's word is made known in our communities," Father Giannini says.

As the parish celebrates its 175th anniversary, a perspective that was shared during its 150th anniversary remains

pertinent. That perspective came from the pastor at the time, Father Mark Gottomoeller:

"When this community was forming here, slavery was accepted in part of this country. Women did not have the vote; railroads were being built to replace dirt paths and flatboat canals. Most of those first Catholics were common laborers who built the railroads."

"Times have changed. The world is a different place and so is the Catholic Church. Yet maybe one thought you and I might have is that in spite of the good times and bad times, in spite of the changes, both welcome and unwelcome, this community has grown."

"God has not only cared for us but has greatly blessed us. Wherever we go, let us remember, God has been faithful to us—as individuals, as a parish and as a Church." †



Built in 1962, the current St. Martin of Tours Church in Martinsville had its first Mass celebrated on Christmas day of that year. On Oct. 28, Archbishop Charles C. Thompson will join the faith community in the church to celebrate the parish's 175th anniversary with a Mass. (Submitted photo)



Father Stephen Giannini, pastor of St. Martin of Tours Parish in Martinsville, left, joins members of the parish's Altar Society as they pose for a photo with their Christmas gifts for local nursing home residents and families from the Martinsville community. (Submitted photo)

PRIESTS

continued from page 1

a baby. At the time, his country was wracked by a civil war. Rebel soldiers terrorized villages by going into them and killing children.

When a militia arrived in his family's village, one of the soldiers grabbed the young Tiago and held him by his legs.

"They wanted to knock me on a coconut tree," said Father Tiago. "My father told me that he prayed, 'Have mercy on the children. They haven't done anything.' The commander may have been a Christian. He just told them, 'No. Let's not kill children today.'"

Because of this answered prayer, the priest's father gave his son a middle name, "Piedad," which means, "mercy."

This, however, wasn't Father Tiago's only close brush with death. While in formation for the priesthood in South Africa in 2017, he was attacked at a bus stop by two criminals. Father Tiago's quick reaction to put his arms up over his chest may have kept him from being stabbed to death. But it did result in long scars on his left arm.

Reflecting on these experiences has given Father Tiago strength in facing the challenges of serving as a missionary halfway around the world from his home in southern Africa as parochial vicar at St. Christopher Parish in Indianapolis, where he has served since April 2022.

"I thank God that I am still alive," Father Tiago said. "Maybe he had a purpose for my mission and vocation. There are challenges in life. There are missionaries in other countries who are killed. They're martyrs. It gave me courage to continue. There is a purpose for all that is happening in my life."

Adjusting to ministry in the U.S. hasn't been as big of a change for Father Tiago as it was when he went from his native Mozambique, where Portuguese and other local languages are spoken, to South Africa, where English and other local languages dominate.

Living with three other members of his Marianhill Missioners community serving in other archdiocesan parishes has also aided Father Tiago in ministering so far from home in Indiana.

"It is very helpful. We share experiences," he said. "We live as a family and care for one another. I wouldn't be very happy living alone. I'm used to living in a community."

Serving in a parish in the shadow of the Indianapolis Motor Speedway was an eye-opener for Father Tiago when he took in his first Indianapolis 500 in 2022.

"It was fascinating," he recalled. "It was the first time for me to see cars like that live. It says there, 'The Racing Capitol of the World.' I wondered how

many people were coming here from different places."

Father Tiago also appreciates the welcome he's received from Catholics on the west side of Indianapolis.

"I feel at home at St. Christopher," he said. "They have welcomed me. I'm grateful for my experiences here. It's a learning process."

'We come together in the name of Christ.'

Father Jude Meril Sahayam, administrator of St. Ann Parish in Indianapolis and St. Thomas More Parish in Mooresville, was a seminarian at Saint Meinrad Seminary and School of Theology in St. Meinrad from 2012-16.

He was co-sponsored by the archdiocese and the Diocese of Palayamkottai in southern India, where he was born and grew up. (See accompanying article below about the partnership between the two local Churches.)

After his 2016 ordination, Father Sahayam served for two years in India before returning to Indiana. He has led St. Ann and St. Thomas More since 2021 and finds much fulfillment in his ministry in the archdiocese.

But it wasn't easy for him to get to this point. When Father Sahayam was asked to come to Saint Meinrad for formation, he had his doubts.

"I was really afraid of leaving the country," he recalled. "Fear filled my heart. But, I said 'yes.'"

Father Sahayam's time at Saint Meinrad was difficult at first.

"I was complaining about every little thing," he said. "Why were the windows closed? In India, windows are always open. Why did the place smell different? It was hard for me for two years. I thought about leaving."

Then Father Sahayam experienced a "decisive moment" while serving as a student hospital chaplain one summer.

"It was intense," he said. "It gave me a purpose, to accompany people in their pain. I was there as a chaplain to help these people go through their pain in the hospital."

"It shed a great light on the Eucharist. Jesus was broken for us. You go out and do the same thing for people in their struggle. You accompany them."

In growing up in India and being formed in the U.S. for the priesthood, Father Sahayam has seen many differences in the cultures of the two places, but also commonalities.

"I saw all the divisions in society in India," he said. "And I saw divisions here. But with all this diversity, I appreciate Catholicism. As Catholics, we come together in the name of Christ. Period. Done."

This common bond of faith that links together a diocese and archdiocese halfway around the world from each other makes the Church in central and southern



Father Jude Meril Sahayam, administrator of St. Ann Parish in Indianapolis and St. Thomas More Parish in Mooresville, speaks with Mike McKay, St. Ann's accountant and music ministry coordinator, left, Gail Simpson and Lisa Halbert, ministry volunteers in St. Ann Parish, on Feb. 9 in the parish's church. (Photo by Sean Gallagher)

Indiana feel like home for the Indian priest.

"We belong to the universal Church, not just to a particular diocese," Father Sahayam said. "We have to go to the ends of the Earth to proclaim the Gospel."

'God was preparing me to do something here'

Father Cyprian Fernandez believes strongly that it was the providential hand of God that led him to minister in the archdiocese.

Ordained in 2001 for the Diocese of Quilon in southern India, he spent most of his ministry after that focused on academic work, including several years spent studying Scripture in Spain. After visiting a priest friend in Atlanta, a desire to minister in the U.S. grew in Father Fernandez. Another priest from his diocese serving in the archdiocese led him here.

Since the summer of 2022, Father Fernandez has served as administrator of St. Gabriel the Archangel Parish on the west side of Indianapolis.

It is a large, growing and ethnically diverse faith community. Many of its members primarily speak Spanish. Others are English speakers.

Father Fernandez looks at the parish that he leads and sees how God prepared him to minister at it.

The English he had learned growing up in India was of no use when he was

ministering in Spain. His fluency in Spanish would not have been helpful if he had returned to the Quilon Diocese.

At St. Gabriel, his language skills are applied every day.

"God was preparing me to do something here," Father Fernandez said. "If I had not been skilled in speaking Spanish, I don't think I would be here. Everything has a purpose. God has a purpose."

Father Fernandez sees his cultural background from India as helpful in bringing together the diverse ethnic communities at St. Gabriel, perhaps another move of God's providence in his life.

"We don't have a single mindset in this parish," he said. "The Latino mindset is different from the Anglo mindset. So, balancing this is a challenge for the pastor and for the staff. We try our level best to understand them and keep that balance."

"Being an Indian, it can be easier for me to face this challenge in a positive and fruitful way."

Archbishop Charles C. Thompson, who has welcomed many international priests who have come to serve the Church in central and southern Indiana, sees their presence here as a positive expression of the Church's universality.

"We profess to be one, holy, Catholic and apostolic Church," he said. "In that profession, we're ultimately professing that our Catholic faith transcends all ethnicities, all cultures, all languages. The increase in international priests makes that sense of the one, holy, Catholic and apostolic Church more visible for us, more tangible." †

Archbishop Thompson sees that 'the face of presbyterates have changed'

By Sean Gallagher

When Archbishop Charles C. Thompson was ordained a priest for the Archdiocese of Louisville, Ky., in 1987, there were far fewer international priests serving in the U.S. than now.

"The face of presbyterates have changed," he said. "There's more of a broader sense of the clergy that you visibly see now in many dioceses."

Some of that, he said, is due to immigrants coming to live in the U.S. The archdiocese has priests from Mexico, Myanmar, South Korea and Vietnam who serve people

from those counties who now live in central and southern Indiana.

Other international priests have come here to help staff parishes as the number of native-born priests have declined. Serving here, Archbishop Thompson said, helps them gain pastoral experience that can aid them when they return to their home dioceses.

The salaries they earn can also help their families and home dioceses while they minister here.

Archbishop Thompson said that international priests serving in the archdiocese "probably get more [money] in a month here than they'd probably get in a year back in their country. That's finances that go back to their diocese, go back to their community, go back to their families."

Although there has been an increase of international priests serving in central and southern Indiana in recent years, it's not an entirely new phenomenon.

Since 2010, the archdiocese has helped form for the priesthood seminarians of the Diocese of

Palayamkottai in southern India, who are enrolled at Saint Meinrad Seminary and School of Theology in St. Meinrad.

The archdiocese co-sponsors the seminarians who have summer ministry assignments in archdiocesan parishes and receive other assistance from the archdiocese.

After they are ordained priests, these men typically return to their diocese in India for a few years of ministry. Then they return to the archdiocese where they minister in parishes here for a period.

There are currently five priests from the Palayamkottai Diocese serving in nine archdiocesan parishes. Some have ministered in the archdiocese for several years, such as Father Sengole Thomas Gnanaraj, the administrator of St. Elizabeth Ann Seton Parish in Richmond and dean of the Connersville Deanery. He has served in the archdiocese for 12 years.

"They're getting some very good pastoral training," said Archbishop Thompson. "The Church in the United States is very, very well developed administratively and pastorally. They could take back that experience."

While the archdiocese and other dioceses across the country have invited international priests to the U.S. in recent years, Archbishop Thompson remains committed to promoting native-born priestly vocations.

"It's important that we never lose sight of our own," he said. "It's not either/or, it's both/and." †



'They're getting some very good pastoral training. The Church in the United States is very, very well developed administratively and pastorally. They could take back that experience.'

—Archbishop Charles C. Thompson

International priests see importance of promoting vocations here

By Sean Gallagher

During the past three years, as 17 international priests have come to minister in the archdiocese, adding to the many already serving here, the number of seminarians from central and southern Indiana has increased from 22 in 2020 to 32 now, with four men being ordained priests during that time.

“As we’ve taken on these international priests, we’ve also had the highest number of seminarians in many years here,” said Archbishop Charles C. Thompson. “It shows that we’re not neglecting one for the other.”

International priests serving in archdiocesan parishes are adding to the effort to encourage priestly vocations here.

Father Edward Suresh is a priest of the Diocese of Palayamkottai in southern India who came to the archdiocese last year. He ministers as the parochial vicar of Annunciation Parish in Brazil and St. Paul the Apostle Parish in Greencastle.

Father Suresh recognizes the importance of promoting vocations to ordained ministry and the need to take a broad approach to it.

“We are in a [cultural] situation that creates a lack of vocation today,” Father Suresh said. “But we cannot just focus on the young men alone. We are supposed to focus on the parents who instill the real thirst for Christ in their kids.

“The family is a Church in miniature. It has capacity to work in a micro level to create more vocations.

“Whenever I have opportunity to visit the homes, I talk about my own vocation story, about my parents’ prayer and their sacrifice for my priestly vocation. It seems very



Father Francis Kalapurackal celebrates Mass on Oct. 22, 2020, at St. Thomas More Church in Mooresville. As a priest born and ordained in India but now serving as a priest of the Archdiocese of Indianapolis, Father Kalapurackal, currently pastor of St. Pius X Parish in Indianapolis, seeks to promote priestly vocations among those born here. (Submitted photo)

simple, but it has a lot to convey about my vocation. That [hopefully will] inspire the parents and kids to listen to God’s call.”

Father Francis Kalapurackal was ordained a priest for the Archdiocese of Imphal in northeastern India in 1997. He began ministry in central and southern Indiana in

2013, was incardinated as a priest of the Archdiocese of Indianapolis six years later and currently serves as pastor of St. Pius X Parish in Indianapolis.

“We are not going to have priests borrowed from other places as a sustainable way of nurturing the local Church,” Father Kalapurackal said. “That means that we have to raise and promote local vocations.

Wherever I’ve gone, I’ve added an intention in all Sunday Masses specifically for vocations to the priesthood and religious life.

“My work is in God’s vineyard and God needs laborers in his vineyard. He will, at the right time, start calling and preparing people to succeed in that ministry so that there will always be priests to offer sacrifices for the people of God.”

Father Michael Keucher, archdiocesan vocations director, said having many international priests give up living and ministering in their homelands to come to minister here could inspire priestly vocations here.

“That example of sacrifice and devotion is powerful to our young people,” he said. “When you see priests giving up so much, I think the natural question that arises in the heart of a young man is: What might be God asking me to do for him?”

(For more information on a vocation to the priesthood in the Archdiocese of Indianapolis, visit HearGodsCall.com.) †



‘That example of sacrifice and devotion is powerful to our young people. When you see priests giving up so much, I think the natural question that arises in the heart of a young man is: What might be God asking me to do for him?’

—Father Michael Keucher, archdiocesan vocations director

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Archbishop says appeal impacts more lives ‘when we do this together’

By Natalie Hoefler

First-year seminarians Antonio Harbert and Joshua Russell have all the youth and energy of college freshman. They’re quick to joke, quick to laugh, and admit to appreciating a free meal.

But they are especially grateful for all the people who make their formation at Bishop Simon Bruté College Seminary in Indianapolis possible by contributing to the archdiocese’s annual United Catholic Appeal (UCA).

“Seminarian formation is so important,” said Harbert. “Without seminarians, there’s no priests, no Eucharist, and we need the Eucharist for salvation.”

He and Russell assisted at a Mass at SS. Peter and Paul Cathedral in Indianapolis as part of an evening promoting the UCA on Sept. 28.

Supporting the appeal is about “building the house of God,” Archbishop Charles C. Thompson said in his homily during the Mass. “Not building a building, but building up the Church, building up the people, the ministries, the services and the witness that we give to the world.”

The annual appeal makes possible—for the upcoming year—the services and ministries that build the Church in ways that are too vast for a parish or deanery alone to address.

Seminarian and deacon formation, caring for retired priests, sheltering the homeless, providing affordable mental health services, offering large-scale help to those in need through Catholic Charities—these are just a few of the 33 ministries UCA donations support.

“Nothing is too big if we do it as the body of Christ,” said the archbishop, “if we do it united as Catholics as the Archdiocese of Indianapolis.”

‘Every penny helps us reach more people’

The works and accomplishments of those ministries in the last year were shared at a dinner at the Archbishop Edward T. O’Meara Catholic Center following the Mass. (See related article on page 1.)

This year’s goal of \$6.3 million “is a real number,” said Jolinda Moore, archdiocesan executive director of stewardship and development and the Catholic Community Foundation.

“These ministries each have a vision and a plan,” she explained. “At the end of the day, they can’t charge a fee to offset the total cost of their services. They need the support of the United Catholic Appeal for that funding.”

She explained how, with “much thought, prayer and discernment,” leaders of each ministry determine its financial need for the year. The budgets then “move through many careful stages of review” and are presented to the archdiocese’s finance council.

“After careful review and recommendation, the budget goes before the archbishop for his review and discernment,” she continued. “The amount exceeding the budget figure approved becomes the goal for the United Catholic Appeal.

“We simply can’t raise those funds without the help of each of you.”

Moore noted that 100% of the money donated to the UCA goes to the 33 supported ministries.

“Whether someone gives \$50, \$500 or \$5,000, every penny helps us reach more people,” she said.



Clayton and Sunita Nunes, members of St. Charles Borromeo Parish in Bloomington, smile during a United Catholic Appeal event at the Archbishop Edward T. O’Meara Catholic Center in Indianapolis on Sept. 28.



Deacon Stephen Hodges, left, and Archbishop Charles C. Thompson elevate the Eucharist during a Mass at SS. Peter and Paul Cathedral in Indianapolis that was part of a United Catholic Appeal event on Sept. 28. Concelebrating with the archbishop are Father James Brockmeier, second from left, and Father Eric Augenstein, right. (Photos by Natalie Hoefler)

“We do invite you to consider donating at our Miter Society level, which is \$1,500-\$25,000,” Moore said. “But your gift, no matter the amount, matters.”

By each person contributing some amount, Moore said, “People won’t have to be turned away, and these ministries will be able to grow and serve more people.”

‘A huge blessing for all of us’

Several of those present at the dinner spoke with *The Criterion* about the impact they’ve witnessed of ministries supported by the UCA.

“We live in a society where there’s increasing rates of anxiety and suicide,” said Marianne Price. She and her husband Francis are members of St. Monica Parish in Indianapolis.

“We [Catholics] actually have the good news. We realize we’ve been saved. We just need to get the message out there, and we need priests to be able to help us do that.”

Priests like Harbert and Russell hope to one day be.

In addition to his succinct “no seminarians, no priests, no Eucharist” statement on the importance of the UCA for helping fund seminarian formation, Harbert noted the role of that financially assisted formation in his vocational call.

“In my spiritual autobiography I had to do for seminary, I wrote down that I have never felt more peace while serving,” said the member of St. Joseph Parish in Shelbyville. “That’s what ultimately led me to the seminary, that I’m at peace in this process of discerning a call to serve through the priesthood.”

The peace that comes from the lack of financial concerns is a blessing, Russell added.

“The less that I have to worry about money, the better,” said the member of Holy Family Parish in New Albany. “I want to be able to focus on Jesus and focus on serving his [people].”

Clayton and Sunita Nunes are helping provide that freedom from worry. As a member of the board of overseers for Saint Meinrad Seminary and School of Theology in St. Meinrad, Clayton has a unique view of the impact the couple’s UCA donations have.

“I see the joy [the seminarians’] vocation brings them, and the education that we are able to offer them,” said Clayton, who with Sunita, is a member of St. Charles Borromeo Parish in Bloomington.

He also noted two other UCA-supported ministries that impact seminarians as well as other Catholics in central and southern Indiana: vocations and faith formation.

“Those are a huge blessing for all of us,” he said.

So are all of the ministries supported by the United Catholic Appeal, said Marianne Price’s husband Francis.

“We’re entering into a society now that is almost pagan,” he noted. “It’s anti-Christian.

“So, I think it’s very important that the Church really keeps our ministries going, supporting the poor, supporting people in need. There are just so many people that need help—and we help them because they’re made in the image of God.”



Marianne and Francis Price, members of St. Monica Parish in Indianapolis, hold hands during the Our Father at a Mass at SS. Peter and Paul Cathedral in Indianapolis that was part of a United Catholic Appeal event on Sept. 28.

Far more impact ‘when we do this together’

Archbishop Thompson reiterated the call for each person to contribute to the United Catholic Appeal.

Referencing the Gospel story of the widow who contributed two pennies, the archbishop said Jesus made his message clear: “It’s not about how much she gave. It’s about the spirit in which she gave. She gave completely of herself. She gave with complete trust, with complete surrender.

“We’re all called to be a part of the mission, to carry out the mission. We need ... the means to bring the good news ... and serve the poor and vulnerable” in the 39 counties of the archdiocese.

“Each and every one of us is called to holiness and mission,” the archbishop added. “That co-responsibility impacts thousands and thousands of lives throughout central and southern Indiana.

“When we do this together, we have a far more profound impact on the lives of others. We do this together as one Church, one mission, all centered in Christ through the Eucharist.”

(For more information on the annual United Catholic Appeal, to watch videos of people sharing their story of being assisted by ministries supported by the appeal, or to donate, go to unitedcatholicappeal.org. More information is also available by contacting the Office of Stewardship and Development at 317-236-1415 or uca@archindy.org.) †

UCA

continued from page 1

—Supporting college campus ministry programs.

—Providing financial support to archdiocesan seminarians at Bishop

Simon Bruté College Seminary in Indianapolis and Saint Meinrad Seminary and School of Theology in St. Meinrad. The archdiocese currently has 32 seminarians, the most since 1997.

—Supporting retired priests who have devoted their lives to serving others.

—Supporting mothers to choose life for their babies instead of abortion.

In advance of intention weekend, Catholics in central and southern Indiana are asked to consider—through prayer and with gratitude—how they are called to help those in need, educate and catechize children and adults, and

support seminarians and retired priests through the United Catholic Appeal.

(For more information on the United Catholic Appeal, visit unitedcatholicappeal.org or call the Office of Stewardship and Development at 317-236-1415.) †

SIMPLY CATHOLIC

Gratitude for God's gifts is a key to quell envy in our lives

By Donald DeMarco

(OSV News)—When I was very young, I came across a story that has left an indelible impression on me.

The story centers on two bedridden men who shared a hospital room. One bed was situated next to a window, and its occupant loved to tell his partner of the many delightful and entertaining events he could see. The co-occupant, deprived of such a view, grew increasingly envious.

His envy grew on a daily basis to the point that it incited him to murder his companion. At long last, he now had the bed next to the window. But when he pushed aside the curtains to enjoy the spectacle, all he could see was a brick wall. The deceased had not been a reporter, but a storyteller.

The moral that this story impressed upon me is that even if we gain what we covet, we may become disillusioned and made even more miserable. Envy can be traitorous.

The best and simplest definition of envy belongs to St. Thomas Aquinas, who described it as “sorrow at another’s good fortune.” St. John Baptist de la Salle embellished this definition somewhat when he referred to envy as, “A criminal sorrow for the welfare of our neighbor.”

The inclusion of the word “criminal” is important, because it brings out the sinful character of envy inasmuch as it violates the Christian command to love our neighbor.

Envy places us not with others, but against them. Therefore, it engenders the wrong feelings; it makes us sorrowful at the good that others have and leads us to rejoice at their misfortunes. Envy is misanthropic.

Some people think that we need envy in order to be competitive and get ahead. They think that envy is the engine that drives progress. The absence of envy, however, does not render us stagnant. It is perfectly consistent with Christian principles to “aspire” to good things.

Aspiration is the desire and the hope of achieving the things God wants us to achieve. We can all aspire to be holy. Envy, on the other hand, is the desire to have what others have. Envy is covetous.

Some people think that envy is natural since it



A man on a jet ski eyes a nearby yacht in this undated photo. Envy is one of the seven deadly sins. Growing in gratitude for God's gifts is an important way of defeating envy. (OSV News photo/Pilar Rodríguez)

is so close to us that it seems almost inevitable. How commonplace envy is between one student and another who gets a higher grade, or one employee and another who earns a higher salary, or one ballplayer and another who amasses a higher batting average.

Yet, envy is not natural as much as it is primitive. Christians are called to grow beyond the primitive stage and become more complete and Christ-like. Envy is complacency.

Because envy is a deadly sin and essentially a potentially ruinous disposition, it is wise that we take steps to rid ourselves of it. Here are 12 ways in which we can take steps to exterminate this scourge:

—Thank God and be grateful for what he has given us. God has blessed us in different ways. Gratitude—the memory of the heart—is an effective enemy of envy.

—Rejoice in what other people have, especially the gifts that God has lavished on them. We cannot have everything, and the gifts that others have complement our own.

—Realize that envy makes us sad. It is a negative disposition that is not conducive to making the most of the gifts we have. God loves a cheerful giver, but he also loves a cheerful receiver.

—Replace envy with determination. Let us be determined to bring to harvest the blessings that God has bestowed upon us. We can be determined to be better human beings.

—Let us understand that envy is a self-administered poison. It is far better to compliment people for their accomplishments than grow green and sick with envy.

—We contradict ourselves when we are envious. We

would prefer that others praise us for our achievements rather than have our accomplishments make them sullen with envy. Therefore, applying the Golden Rule, we should praise others in the way we would have them praise us. We should give and receive credit whenever credit is due.

—We should meditate on how praising others is a normal human responsibility. Consider the responsibility that parents have in praising their children’s accomplishments. It would be selfish and counterproductive for parents to envy their children. To “parent” means bringing out the best in our children.

—When we envy others, we shortchange ourselves in two ways: first, by neglecting our own gifts; second, by being reluctant to accept and benefit from the gifts of others. Envy is self-defeating.

—Envy, if not checked, leads to other deadly sins, such as anger, sloth and avarice. Envy does not help us get what we want. It helps us to get exactly what we do not want. And this is precisely what happens when envy begets anger.

—When we envy others, we rarely appreciate the fact that their gifts can demand hard work and even harsh suffering. Sometimes what we envy comes with a cost that we could not bear.

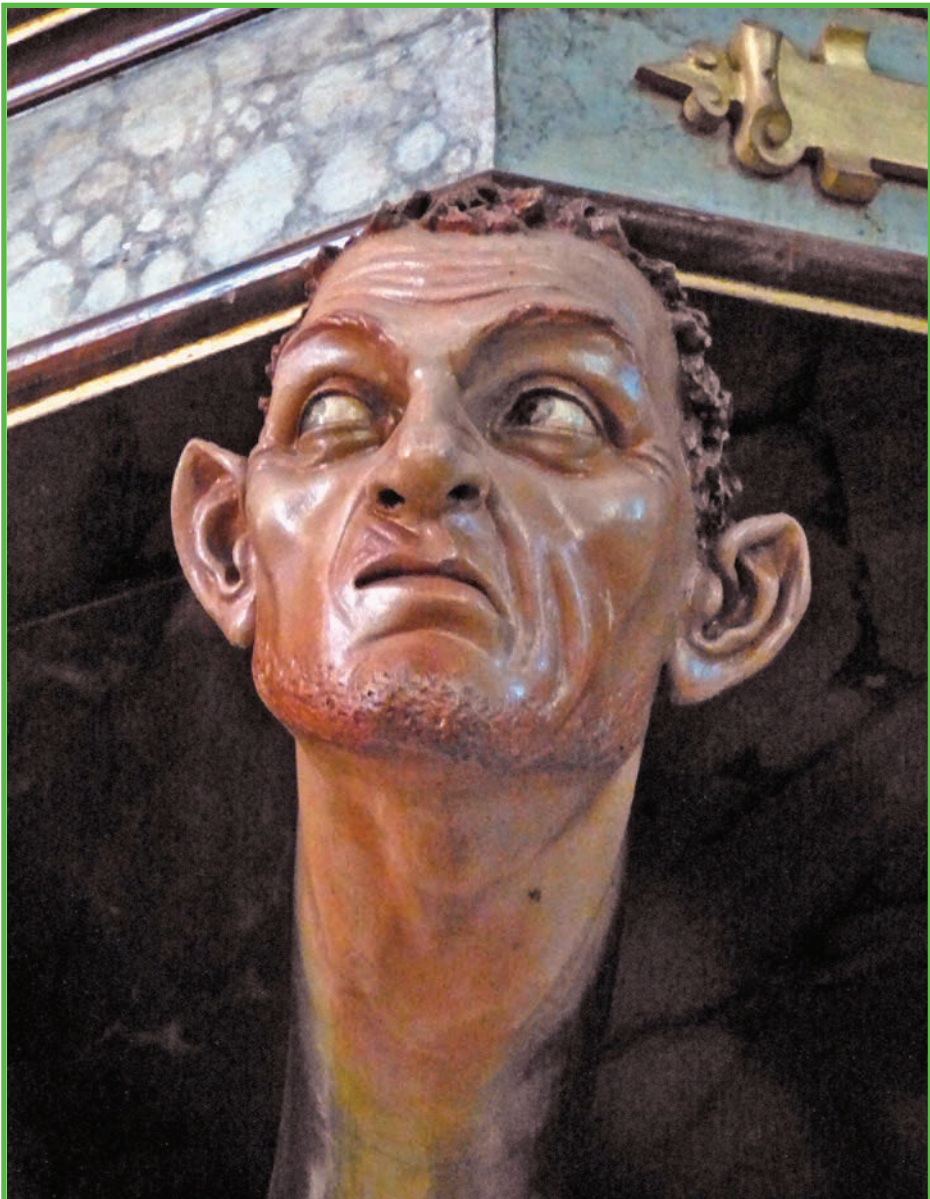
—Realize that God knows what he is doing and doles out his gifts in accordance with his providential wisdom. Envy contains more than a touch of irreverence. God wants us to benefit from each other’s gifts. He wants a community of helpers, not an anarchy of grouches.

—The symphony of life requires a variety of gifts. The orchestra needs the concert pianist as well as the rarely used cymbalist. If every musician strove to be a concert pianist, no one could ever become one. The concert pianist requires a full orchestra to complement him or her.

It is as foolish for musicians to envy one another as it is for people in general to envy one another in the symphony of harmonious social interaction.

God is incapable of envy, and this is why he decided to share his wealth by creating us. Banishing envy is a way of becoming more Godlike.

(Donald DeMarco is professor emeritus at St. Jerome’s University in Waterloo, Ontario, and an adjunct professor at Holy Apostles College in Cromwell, Conn. He is a regular columnist for St. Austin Review and is the author of 40 books. He is a former corresponding member of the Pontifical Academy for Life. His latest book, Restoring Philosophy and Returning to Common Sense, was published in 2021. He and his wife, Mary, have five children and 13 grandchildren.) †



Envy, part of a pulpit adornment personifying the seven deadly sins, is seen in this photo dated from Sept. 29, 2013. The artwork was created in 1911 by Ludwig Linzinger for St. Bartholomew Church in Reichenthal, Austria. (OSV News photo/Wolfgang Sauber, CC 3.0 Austria, Wikimedia Commons)

Correction Ministries/Deacon John Cord

Restorative justice: an alternative path for offender and victim

In past columns, I have written about the brokenness of our criminal justice system. In this column, I want to introduce you to an alternative to the current system of punishment through



long prison sentences. This alternative is called “restorative justice.” In restorative justice, the person who committed the offense is given the responsibility to make reparations directly to the person or people that he or she harmed. This means that offenders must first apologize

to the person, face to face. Then they must make efforts to restore what was harmed. This may be more than just replacing a stolen or damaged item. Finally, the offender must agree to make changes in their life that led them to commit the crime.

As a part of restorative justice, the person who was harmed must agree to go through the process with the person who harmed them. This may sound a bit cruel, but it has been proven to be much more healing to the victim compared to enduring days and weeks of court trials where their entire life may end up being painfully on public display.

Many cities across the U.S. are beginning to test the waters by introducing restorative justice systems as an alternative to the standard criminal justice system.

As Catholics, using restorative justice should make sense based on our formation in Catholic social teaching. Not only is this process more humane to the offender and the victim, but it also theoretically makes society whole by treating people with compassion and healing.

In the restorative justice practice, the offender would not go to a traditional trial. The offender would first be interviewed by social workers trained and dedicated to this practice. The entire case would be reviewed so the social worker

would understand what caused the offense, who was harmed and what needs to be restored.

As Catholics, using restorative justice should make sense based on our formation in Catholic social teaching. Not only is this process more humane to the offender and the victim, but it also theoretically makes society whole by treating people with compassion and healing.

The victim and the offender would then be invited to counseling meetings, at first separately, but finally together. In these sessions, the offender would be able to understand the full impact of their actions on the victim and how their actions affected the victim’s life.

The victim would then express their loss and what would need to be done to make them whole again. For example, if the offense was a burglary, the offender would be asked to do their best to restore the items. If the offense was more intrusive, then a process would be agreed to by the victim and the offender to hopefully repair the damage done as well as possible.

Finally, the offender would be required to enter counseling to learn how to modify the issues that caused them to commit the offense. Are they addicted to drugs? Did they commit the burglary because they wanted money to buy drugs? Then the answer is to enter a drug rehabilitation program. Did the person commit a violent crime? Did they do this because they were in a gang or for other reasons? Then the offender would enter a program similar to Homeboy Industries Gang rehabilitation program, an initiative begun in 1988 in Los Angeles by Jesuit Father Gregory Doyle. It is the largest gang rehabilitation and re-entry program in the world.

Restorative justice is a new and exciting option. It is growing across the U.S. I am sure we will learn more about restorative justice as it rolls into court systems near us. Have an open heart and mind when it does.

(Deacon John Cord is the Coordinator of Corrections Ministry for the Archdiocese of Indianapolis. To volunteer in prison ministry, check with your parish office to see if a ministry already exists. If not, contact Deacon Cord at jcord@archindy.org.) †

Faith and Family/Sean Gallagher

Christ is present in all the seasons of family life

Leaves adorning our trees with a spectrum of colors then blowing through the air and falling to the ground in the past couple of weeks show us that autumn has arrived—even if it started more than a month ago.



With All Saints Day just a few days away, I realize that the life of my family has entered a new season.

About 15 years ago, my wife Cindy crafted what looks like a child-sized

Franciscan friar’s habit. Through the years, my first four sons have all worn it for All Saints Day programs in parishes, at their school and for neighborhood Halloween trick-or-treating.

Each of the boys has portrayed various Franciscan saints: St. Francis of Assisi himself, of course, but also St. Anthony of Padua and Padre Pio.

This year, it’s time for our youngest son Colin to don the costume. He’s chosen to play the part of St. Francis Solano, a Spanish missionary to South America who died in 1610.

With Cindy and I both now north of 50, we understandably expect that the time in which God might bless us with more children has passed. Colin getting ready to wear the Franciscan costume worn by all of his older brothers before him is a reminder of that.

While the life of a family goes through various seasons, sometimes parents live in multiple seasons at the same time.

That’s the case with Cindy and me. While we’re learning how to be parents for our oldest son, Michael, who is now living on his own, we’re also caring for Colin, who is a fourth-grader.

And at our ages, Cindy and I are also part of the “sandwich generation.” While taking care of our children, we’re also affected by our aging parents. During the past eight years, we accompanied my parents at the end of their lives. We are also enjoying with our sons spending time with Cindy’s parents, who, while still active, are in their golden years.

The great variety that God in his providence places in our lives in these seasons—ranging from caring for 10-year-old Colin to being mindful of the health of my in-laws in their 70s—fills our days with a wealth of hues much like the beauty of autumn leaves.

Being pulled in so many different directions at the same time is challenging. Sometimes we can feel like falling leaves tossed this way and that in the autumn winds blowing through our life.

But Christ is present in all seasons of a family, even those that happen at the same time for spouses and parents. All times are one for him. And his infinite love extends to all people in our often-complex lives. Spouses and parents like Cindy and I are channels of Christ’s love going out to many others when we, with the help of his grace, care for people from multiple generations.

In addition to our Lord, we have the loving presence of our Blessed Mother. She reached out “in haste” (Lk 1:39) to visit her aged kinswoman Elizabeth immediately after learning that she was to be the mother of Christ, when she might have understandably focused more on her own needs. She is with us in our need, too.

Having Christ and Mary at our sides in the busy seasons of our lives doesn’t make them easier. But they can transfigure them with a divine beauty that can make autumn leaves look dingy by comparison. †

That All May Be One/Fr. Rick Ginther

Irvington churches use October celebration to connect in faith

Boo! Trick or treat! They are common, gleeful greetings this time of year for children and adults.

I live in Irvington, founded in 1870 and an original suburb of Indianapolis. This historic district is named for Washington Irving, the author of “The Legend of Sleepy Hollow” and “Rip Van Winkle.”

The “Sleepy Hollow” connection spawned a lavish annual Irvington Halloween Festival, now in its 77th year. In Irvington, October is somewhat like May in Indy or April in New Albany!

Irvington has a strong Christian presence.

We have a decades-old ministerial association. All our member churches are in some way connected to the Halloween festival.

Amid the ghost tours, decorations, stories of hauntings and Black Hat Society, among other things, some wonder if it is appropriate for

Christians to participate.

The origins and customs of Halloween are many, flowing through centuries from varied nations and cultures.

The Christian focus is rooted in the feast of All Saints, or All Hallows. A vigil of fasting, abstinence and prayer developed to prepare the faithful for the feast. This “eve” (read “evening”) became All Hallows Eve(ning).

Later, the third day for commemoration of those deceased who are yet to enter the presence of God was added, known as All Souls Day.

But what brought about ghouls, goblins and candle lantern pumpkins or gourds carved to resemble people’s faces? They focus on death.

The month of November for Celtic and Germanic cultures marked the beginning of winter. The waning of light and warmth elicited a focus on the reality of death, even martyrdom. Bonfires, candles on graves, even processions (begun in Finland) cast aside the darkness and cold.

About the time that Irvington was founded, Irish, Scottish and German immigrants poured into the United States. They brought their All Hallows customs with them. These spread rather quickly.

By the mid-20th century, Halloween had spread from the Americas to many other countries throughout the world.

In our time, Orthodox Jews do not participate due to

scriptural prohibitions, found in Leviticus 18:3, which forbids Jews from partaking in gentile customs. The more traditional practitioners of Islam will not participate due to the Christian origins.

Some Hindus choose to participate in the popular customs of Halloween. Others prefer to celebrate Pitru Paksha in September or Diwali (festival of lights) in November.

Some Christians resist participating in Halloween. Their concern: the “Catholic origin,” especially the connection to “purgatory” (thought to be “popish”) and the over-emphasis on the saints.

Some Christian resistance is also found in the purported Celtic pagan origin. The quarter day, Samhain, also falls on Nov. 1. It was the end of the harvest, the beginning of the darker half of the year. It was believed that at this time the “otherworld” thinned to allow for easier contact with the spirit world. Such are not compatible with their Christian beliefs.

Many Christians do participate publicly, including the churches in Irvington. Others confine their celebration to a modified form, gathering at their church in a family-oriented celebration of costumes, candy and treats.

Parishes and schools across the archdiocese have emphasized the Catholic roots of Halloween by having All Saints Day gatherings where children are invited to dress up as their favorite saints.

Reformed Jews and some Muslims may participate. “Secular” Halloween is not incompatible with their religious life.

The Irvington Association of Ministers encourages its parishioners to participate in the Halloween festival as they are comfortable.

The Irvington churches host a Spooky Organ Concert and a Halloween Health Fair. Our Lady of Lourdes Parish’s booths are nestled among the other booths on the Saturday before All Saints Day. We consider it a time of soft evangelization and connectivity. We join our community for some fun, good food and neighborly mingling.

On Sunday, we are back in our churches, ready to celebrate the wonder of the paschal mystery—and how it has touched those who have gone before us in faith and are now at rest in the Lord.

(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.) †

Parishes and schools across the archdiocese have emphasized the Catholic roots of Halloween by having All Saints Day gatherings where children are invited to dress up as their favorite saints.



Thirtieth Sunday in Ordinary Time/Msgr. Owen F. Campion

The Sunday Readings

Sunday, October 29, 2023

- Exodus 22:20-26
- 1 Thessalonians 1:5c-10
- Matthew 22:34-40

The Book of Exodus provides the first reading for Mass this weekend. In ancient Jewish tradition, Exodus came from



Moses. Therefore, in a most special way, it is the very word of God since Moses represented God and was the link between God and the chosen people.

Through Moses, God gave the Hebrews direction

for every aspect of their lives. This weekend's reading from Exodus addresses certain specific realities in life, such as the lending of money.

Primary in the Hebrew religion from the beginning was a respect for each person. It was a respect founded on the notion of God as Creator and final governor of human lives.

Every person has the right to be respected and treated justly. No one can be exploited or mistreated, not even strangers or enemies.

Of course, the details are important. But even more important is total human obedience to God and to God's law.

For the second reading, the Church presents a reading from St. Paul's First Epistle to the Thessalonians. In this epistle, Paul's advice is firm. He urges obedience to God, without exception, compromise or qualification.

Paul offers his own devotion to the Lord as an example. Following Jesus brings joy, the Apostle insists.

Bearing witness to Christ, which we know as evangelization, is an opportunity for Christians. Paul urged the Christians of Thessalonica to be a model for all the people of Macedonia and Achaia (an ancient name for Greece). He tells the Thessalonians that their faith, their turning away from idols, was an inspiration to many.

St. Matthew's Gospel provides the last reading. It is a familiar and beloved text.

Often seen as an effort to trick Jesus, the question of the Pharisees in this story may have had a more pragmatic purpose. The Pharisees were teachers who instructed others about the law of

Moses and called others to obey this law. Reducing any teaching to a summary is a good educational technique.

Even so, good will cannot be assumed. After all, many Pharisees disliked Jesus and would have liked to discredit the Lord's message if at all possible.

Christ's reply is obvious. It certainly is no departure from or repudiation of Jewish religious tradition since it echoes ancient and fundamental Jewish belief.

More broadly, the Lord's lesson is directly to the point. God is supreme. The true disciple must reach every decision with the standard of love for God, uncompromised and absolute, first in their minds.

Bluntly speaking, true discipleship means active respect for every other person since every human being is God's treasured creation.

God's law is supreme and a mandate to love others.

Reflection

True Christianity is more than an intellectual assent to certain theological propositions. While the creed of the Church is vital, Christianity means a way of life and a state of mind, a heartfelt, personal choice to recognize God's supremacy. Christianity is more than lip service.

In a word, it means loving others as God loves them, caring for others, always resisting any effort to belittle or exploit others. So, Paul in First Thessalonians reminds us Christians of the need to bear witness forever to God's love and justice.

This does not necessarily mean that people agree with each other. People have various experiences. They have their minds that judge things. The opinions of one are rarely shared by all.

Anger, bitterness and often even hatred fill public discourse. As far as politics is concerned, it is a tragic departure from what was once the case. People with differing viewpoints respected each other.

This descent into ugliness is affecting private thoughts and statements.

Christians have the duty to show, and ask for, God's love for all. †

Daily Readings

Monday, October 30

Romans 8:12-17
Psalm 68:2, 4, 6-7, 20-21
Luke 13:10-17

Romans 5:5-11
or Romans 6:3-9
John 6:37-40

Tuesday, October 31

Romans 8:18-25
Psalm 126:1-6
Luke 13:18-21

Friday, November 3

St. Martin de Porres, religious
Romans 9:1-5
Psalm 147:12-15, 19-20
Luke 14:1-6

Wednesday, November 1

Solemnity of All Saints
Revelation 7:2-4, 9-14
Psalm 24:1bc-4b, 5-6
1 John 3:1-3
Matthew 5:1-12a

Saturday, November 4

St. Charles Borromeo, bishop
Romans 11:1-2a, 11-12, 25-29
Psalm 94:12-13a, 14-15, 17-18
Luke 14:1, 7-11

Thursday, November 2

Commemoration of All the Faithful Departed (All Souls' Day)
Wisdom 3:1-9
Psalm 23:1-6

Sunday, November 5

Thirty-first Sunday in Ordinary Time
Malachi 1:14b-2:2b, 8-10
Psalm 131:1-3
1 Thessalonians 2:7b-9, 13
Matthew 23:1-12

Question Corner/Jenna Marie Cooper

Scripture and sacred tradition combine to support the long-standing Catholic practice of praying for the dead

Q Where can praying for the dead be found in the Bible? I don't want any reference to the catechism, thanks.

A As you allude to in your question, many of the details regarding the Church's teaching on purgatory



(and the utility and appropriateness of praying for the dead) is part of our sacred tradition, much of which is summarized in works like the *Catechism of the Catholic Church*.

I do feel compelled to point

out that the truths of our faith being legitimately "handed down" via tradition is itself a scriptural concept.

For example, in the New Testament St. Paul writes to the Thessalonians: "Therefore, brothers, stand firm and hold fast to the traditions that you were taught, either by an oral statement or by a letter of ours" (2 Thes 2:15).

We find a clear scriptural reference on the praiseworthiness of praying for the dead in the Old Testament's Second Book of Maccabees. For context, the books of First and Second Maccabees provide a historical narrative of the Jewish people's fight to maintain their faith and culture in the face of Greek conquerors, and their eventual military liberation by the Maccabees and their leader, Judas.

In chapter 12 of the Second Book of Maccabees, we read that some of the Jewish warriors fell in battle, and it was subsequently discovered that they had been wearing pagan amulets in clear violation of the first commandment.

Upon learning this, Judas the Maccabee "then took up a collection among all his soldiers, amounting to two thousand silver drachmas, which he sent to Jerusalem to provide for an expiatory sacrifice. In doing this, he acted in a very excellent and noble way, inasmuch as he had the resurrection in mind; for if he were not expecting the fallen to rise again, it would have been superfluous and foolish to pray for the dead. But if he did this with a view to the splendid reward that awaits those

who had gone to rest in godliness, it was a holy and pious thought." (2 Mc 12:43-45)

You might wonder why this passage isn't better known, particularly in Protestant or Evangelical circles that highly value the role of sacred Scripture. One reason for this is that the books of First and Second Maccabees—along with other books such as Tobit, Sirach and Wisdom—are part of what scholars call the "Deuterocanonical books," sometimes also referred to as the "Septuagint."

While the early Fathers of the Church discerned that these books should be included in the canon (i.e., the official "table of contents") of the Scriptures, in the 16th century Martin Luther disagreed that these works were the inspired word of God. Because of this, Protestant Bibles omit the Deuterocanonical books.

Q I was raised as a Roman Catholic and remember always seeing a number after the pope's name. I was taught the number indicated how many popes had previously used the name. In reading the news stories about the recent synod, I notice that the pope is simply referred to as Pope Francis. Is that a new change?

A No, not at all. You are correct that many popes have numbers after their name to indicate how many of their predecessors have used that name before them. For example, Pope Benedict XVI was the sixteenth pope to use the name "Benedict."

However, the custom is to start using numbers after the names of popes only when it is necessary in order to keep track and distinguish them from their same-named predecessors. Since Pope Francis is the first (and so far only) pope to have taken the name "Francis," there is no need for a numeral after his name. But if we were to ever have a "Pope Francis II" in the future, then we would retroactively refer to our current Pope Francis as "Francis I."

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

My Journey to God

My Savior

By June Toliver

Beyond a Shadow of a Doubt,
There Lays a Land
Where Love and Faith
Go Hand in Hand.

A Quiet Brook
broke away from the Stone.
I am with Him here
in my Heavenly Home.

I Exist in this place
where Joy Abides.
Where His Grace rushes in
like a Mighty Tide.

O, the Beauty
that your Eyes cannot see.
The Songs of Angels
sung so Beautifully.

Day and Night,
We Worship Our Lord
Who Slayed Death for Us and Me
By Love, Not the Sword.



(June Toliver is a member of St. Lawrence Parish in Indianapolis. Photo: A waterfall is seen on July 22, 2017, in the Great Smoky Mountains in North Carolina.)

(CNS photo/Bob Roller)

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.

BANET, Michael, 65, St. Mary-of-the-Knobs, Floyd County, Oct. 6. Husband of Darlene Banet. Father of Crystal, Donna and Justin. Son of Marilyn Banet. Brother of Brenda, JoAnn, Carl and Rex Banet. Grandfather of eight.

BEATTY, Rita, 90, Holy Angels, Indianapolis, Oct. 6. Mother of Carla Gerton and Stephen Beatty. Grandmother of nine. Great-grandmother of 13.

BROCKMAN, Leona M., 97, St. Paul, Tell City, Oct. 12. Mother of Deanna Alvey, Randy and Thomas Brockman. Sister of Mary Catherine Kipzlinger. Grandmother of 10. Great-grandmother of 18. Great-grandmother of nine.

CORYELL, Timothy W., 54, St. Martin of Tours, Martinsville, Oct. 4. Husband of Lori Coryell. Father of Kristen Leitz, Kaleb and Keaton Coryell. Brother of Shelli Bolton, Beverly Mejia, Patty Owens, Sandra Stokes, Kevin and Roland Coryell, Jr. Grandfather of two.

DUFFY, Mary Lee, 81, Christ the King, Indianapolis, Oct. 4. Mother of Erin McNamara, Sean and Tim Duffy. Grandmother of seven.

FARNSWORTH, Misty D., 49, St. Michael the Archangel, Indianapolis, Oct. 16. Daughter of Charles and Kathleen Farnsworth. Sister of Maria Pandya. Granddaughter of Ebert and Mary Christan and Russell and Bertha Farnsworth. Aunt of several.

FROELICH, Lois (Cronin), 88, St. Paul, Tell City, Oct. 11. Mother of Karen Haywood, Sheila Wallace, Donnie, Jr., and Robert Froelich. Sister of Jane Kessans, Curtis and Mark Cronin. Grandmother of nine. Great-grandmother of 21. Great-great-grandmother of three.

GOEDEKER, Eugene E., 81, St. Mary-of-the-Knobs, Floyd County, Oct. 11. Husband of Cheryl Goedecker. Father of Krista Shaw and Kevin Goedecker. Brother of Mary Catherine Hoehn. Grandfather of four.

GREULICH, Bettye L., 89, St. Meinrad, St. Meinrad, Sept. 26. Mother of Susanna Board, Cynthia, Gregg and Randy Greulich. Sister of Barbara Bennett, Antoinette Mundy, Elmer and Jerome Vaal. Grandmother of eight. Great-grandmother of nine.

GROSSMAN, Mary Ellen, 82, St. Bartholomew, Columbus, Oct. 4. Mother of Amy and Lucy Baker, Susan Grossman and Teresa Lovins. Grandmother of nine. Great-grandmother of five.

HEDRICK, Janice K., 82, St. Vincent de Paul, Bedford, Oct. 6. Mother of Susan Hammond and Joel Hatfield. Grandmother of two. Great-grandmother of three.

KEIFFER, Grace E., 96, St. Jude, Indianapolis, Oct. 7. Mother of Liz Appleby, Christine Hamilton, Patricia Parker, Mary Kay Segasser, Ed and Kevin Kieffer. Grandmother of nine. Great-grandmother of seven.

KIRSCHNER, Bernice, 90, St. Michael, Brookville, Oct. 15. Mother of Brenda Bischoff, Paula Reeder, Carla Sizemore, Gary and Gene Kirschner. Sister of Pat Steffen and Tom



Students of St. Lawrence School in Lawrenceburg take part in a eucharistic procession on Oct. 5 in the southeastern Indiana town during the three-year National Eucharistic Revival. (Submitted photo)

Hertel. Grandmother of eight. Great-grandmother of six.

KOHLBACHER, John H., 81, St. Joan of Arc, Indianapolis, Oct. 8. Brother of Katie, Jeanne and Mary Ann. Uncle of several.

LOUDERMILK, Guy R., 89, St. Luke the Evangelist, Indianapolis, Oct. 1. Husband of Theresa Loudermilk. Father of Susan Morris, Douglas and Guy Loudermilk. Brother of Jane Brooks. Grandfather of two. Great-grandfather of three.

MEANS, Robert, 88, St. Michael the Archangel, Indianapolis, Oct. 13. Father of Tonya Clark, Belinda Thacker, Larry Hoover and Bobby Means. Grandfather of eight.

MEISTER, Paul, 90, Christ the King, Indianapolis, July 25. Father of Diane and Lisa Meister and Donna Simons. Grandfather of two.

PARKER, Ronald A., 79, St. Paul, Tell City, Oct. 9. Husband of Marcia Parker. Father of Dana Collins, Darren Ice and Eric Parker. Brother of Mary Lou Poehlein and John Parker. Grandfather of three. Great-grandfather of one.

SANDBERG, Daniel, 65, St. Pius X, Indianapolis, Oct. 7. Husband of Carol Sandberg. Father of Daniel Sandberg. Brother of Julia Sandberg and Catherine Sibley.

SCHEPERS, Vicki L., 56, St. Malachy, Brownsburg, Oct. 14. Wife of Mark Schepers.

Mother of Connor, Luke and Taylor Schepers. Daughter of Dallas and Inez Knies. Sister of Sandy Ruckriegel, Ann and Steve Knies.

SPARROW, Susan R., 66, St. Vincent de Paul, Bedford, Oct. 7. Wife of Jay Sparrow. Mother of Jessica Hoggatt, Osula Kirby, Sheila Sparrow-Hearth and Phillip Sparrow. Sister of Andrea Mills, Dennis, John, Knowles IV, and Robert Shaw. Grandmother of four.

STEGEN, Margaret, 93, St. Elizabeth Ann Seton, Richmond, Oct. 11. Mother of Sally Ernstberger, Susan Gillard and Sharon Leach. Grandmother, step-grandmother and great-grandmother of several.

WOLFORD, Carl H., 96, Holy Family, New Albany, Oct. 1. Brother of Trudy Grove. Uncle of several.

WRIGHT, Hobert E., 94, St. John Paul II, Sellersburg, Oct. 11. Father of Janie Miller, Joyce Nolot and Steve Wright. Grandfather of five. Great-grandfather of eight.

YAGER, Alfred, 94, St. Mary, Rushville, Oct. 13. Husband of Eleanor Yager. Father of Kelly Connolly, Patty Moffett, Nancy Newbold, Sharon Pike, Linda Reed, David, Gary and Steve Yager. Brother of Alberta Neuman, Esther Nieman and Francis Yager. Grandfather of 24. Great-grandfather of 12. †

Gaza parish mourns Christians killed in blast at Greek Orthodox complex

JERUSALEM (OSV News)—For Mother María del Pilar Llerena Vargas, “it was an image that will be very difficult to erase.”

The Sister of Charity of the Incarnate Word from Peru, who is serving in the Catholic parish in Gaza, recalled the pain of watching the funeral of Christians killed in an Oct. 19 blast at a Greek Orthodox church.

Children laid to rest their parents and parents buried their little children after an Israel bombing of a Hamas target next

to the Greek Orthodox church caused the collapse of a two-story building in the church complex.

“Some of those children attended the different activities of our parish. They were well-known families and very close to us,” Mother María said in a recorded testimony sent to OSV News.

One father was uncovered from the rubble with no sign of life, parish priest Father Gabriel Romanelli said in an Oct. 22 WhatsApp update, but protected by his body, his little child was found still alive. Father Romanelli was stranded in Bethlehem when the war broke out on Oct. 7, and has been in constant contact with his parish since then.

Heartbreaking images were circulated in social media of young married couples and children who died under the rubble. Caritas said they “were devastated to learn of the death of our colleague Viola, a 26-year-old, who was killed alongside her husband and their infant daughter in an airstrike attack on the St. Porphyrios [Greek] Orthodox Church in Gaza,” the Oct. 20 statement from the organization said. “May they rest in peace.”

The Church provided refuge for around 500 people, including five dedicated members of

Caritas staff, along with their families, Caritas wrote.

Mother María said the Catholic Holy Family Parish offered medical help to some of the people who received minor injuries in the blast, and later received many of the Christians who had sought shelter at the St. Porphyrios Church. Some 700 people were now sheltering at the Holy Family Parish complex, she said, including families, elderly and the 50 disabled children under the care of the Missionaries of Charity.

“We serve everyone,” she said. “We very charitably seek to ensure that everyone receives what they need in the best possible way.”

People at the parish are currently without electricity and drinking water, and are using the water from their well, but they don’t know how long it will last, she said. They have bought mineral water at triple the original price so people will have drinking water, she added.

The parish celebrates Mass twice a day, Mother María said, and people are “constantly praying the rosary asking the Virgin [Mary] and God for that peace we long for.” She called for believers everywhere to join in their prayers “so that God in his mercy grants it to us, since only he can do this great miracle.”

In an Oct. 20 letter of appeal for donations to provide help to the Gaza parish, Latin Patriarchate of Jerusalem CEO Sami El-Yousef said providing the care for the many people who reach the Church seeking shelter since the beginning of the war two weeks ago

has been “a great responsibility.

“The human stories are incredibly tragic, and I am truly shaken as I personally know many of them from my frequent visits,” he said, noting that some of the dead were participants in the patriarchate’s job creation program. “We are simply overwhelmed, and the means available to us are being depleted quickly.”

Israel launched airstrikes on Hamas targets in Gaza, which according to the Hamas Ministry of Health has killed more than 3,700 people, following a surprise Hamas terrorist attack against civilians in Israel’s southern agricultural communities on Oct. 7 that left some 1,400 people brutally murdered and more than 200 taken captive into Gaza.

According to the Meir Amit Intelligence and Terrorism Information Center, as of Oct. 19 more than 7,000 rockets and mortar shells have been fired at Israel, with about 10% of the launches being unsuccessful and falling back into the Gaza Strip.

The Iran-backed Hezbollah organization in the north also has launched rockets into northern Israeli communities, and the Israeli government arranged an organized evacuation of some 22,000 people from the northern city of Kiryat Shmona Oct. 20 as Israel prepared for a possible two-front war.

On Oct. 21, Hamas released two American-Israeli hostages, mother and daughter Judith and Natalie Raanan from Evanston, Ill., through negotiations by the U.S. and Qatar. †

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

Investing with Faith/Kimberly Pohovey

Qualified charitable distributions are an effective vehicle for giving

As leaves change color and fall to the ground and the holidays appear on the horizon, our thoughts turn naturally toward the end of the year. As the season of generosity is upon us, we find ourselves grateful for God's many blessings and wondering how we can share some of our blessings with others.



For many, the autumn lull before Thanksgiving and Christmas is also an opportunity to take stock of financial obligations and review the requirements that must be met before the end of 2023.

For seniors, that may include determining how much to take from an individual retirement account (IRA) without pushing income levels into a higher tax bracket. Figuring that out can be a challenge, especially if you hope to share some of what you have with others.

Before the qualified charitable distribution option, the only way to make a charitable gift using IRA assets was to make a withdrawal, pay the tax, send the proceeds to us, and hope that the charitable deduction would offset the income tax due on the withdrawal.

The good news is all that has changed.

Now, if you are over age 70 1/2, you are eligible to make a qualified charitable distribution (QCD) directly

from your IRA. This can be a great way to maximize your ability to give while minimizing the impact of taxes.

Gifts made directly from an IRA are often the most tax-advantaged way to give each year—even for those who don't itemize. In fact, you may want to consider using your IRA as a source of charitable funds before giving cash or writing a check.

Here's why:

—**QCDs don't count as income.** Any donations made directly from your IRA do not add to your taxable income.

—**QCDs are tax-free.** Direct contributions to the ministries and institutions closest to your heart are not taxed. That applies to gifts up to \$100,000 annually.

—**QCDs count toward your required minimum distribution (RMD) for the year.** This applies to anyone 73+ years of age.

—**QCDs are effective vehicles for planned giving** either all at once, or strategically throughout the year. That means that the people who work to bring the love of Christ to those in need can better plan how use the resources they can expect to receive.

Interested in making a QCD? The process is simple. Just notify your IRA custodian to make a direct transfer of an amount you specify from your IRA to us at any time of the year. To give to any of our archdiocesan

parishes, schools or ministries, you will need to complete the form found at www.archindy.org/IRAAdonation. Submitting the form helps ensure we are able to match the check when it's received to your intentions.

End-of-year rush

We recommend that you contact the archdiocesan Catholic Community Foundation sooner than later if you plan to make a QCD. We experience a high volume of giving from now through December. Additionally, the Archbishop Edward T. O'Meara Catholic Center in Indianapolis will be officially closed from Dec. 22, 2023, through Jan. 1, 2024. While we continue to monitor mail and gifts as they arrive, to qualify as a 2023 contribution, all gifts must be postmarked no later than Dec. 31, 2023.

We're here to help. Please contact us at 317-236-1482 or ccf@archindy.org for more information.

(Kimberly Pohovey is the director of major and planned gifts for the archdiocese. 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. For more information on the Catholic Community Foundation, visit www.archindy.org/CCF, e-mail ccf@archindy.org, or call 317-236-1482.) †

Pope again calls for release of hostages in Gaza, discusses aid with Biden

VATICAN CITY (CNS)—Pope Francis called for the release of Israeli hostages held in Gaza and spoke with U.S. President Joe Biden to discuss the humanitarian crisis and the need to de-escalate violence in the region.

"I renew my appeal for spaces to be opened, for humanitarian aid to continue to arrive, and for the hostages to be freed," the pope said after praying the *Angelus* on Oct. 22 with some 20,000 people in St. Peter's Square.

Some 200 hostages were taken into Gaza by Hamas during its coordinated attack on Israel on Oct. 7 which killed more than 1,400 people. Two U.S. hostages were released on Oct. 20 after negotiations between Qatar and Hamas.

The pope said he is "very concerned" and "grieved" by the situation in Israel and Palestine. "I pray, and I am close to all those who are suffering: the hostages, the wounded, the victims and their relatives," he added.

Pope Francis expressed his concern over "the serious humanitarian situation in Gaza," saying he is "saddened that the

Anglican hospital and the Greek-Orthodox parish have also been hit in recent days."

A deadly Oct. 17 blast near the Al-Ahli Arab Hospital in Gaza, a ministry of the Episcopal Diocese of Jerusalem, killed at least 471 people, according to the Hamas-run Ministry of Health in Gaza. The militant group blamed the Israeli Defense Forces for the strike, while a spokesperson for the National Security Council said the U.S. government assessed that Israel was not responsible for the explosion.

An administration building belonging to St. Porphyrios Greek Orthodox Church—one of the oldest churches in Gaza, built in approximately 1150—collapsed during an Israeli airstrike on Oct. 19. Palestinian officials said that 16 people were killed in the strike.

"War, any war that there is in the world—I also think of the tormented Ukraine—is a defeat," Pope Francis said after praying the Sunday *Angelus*. "War is always a defeat; it is a destruction of human fraternity.

"Brothers, stop! Stop!" the pope pleaded.

Later in the day, the pope spoke with President Biden in a 20-minute phone call to discuss "situations of conflict in the world" and the need to find avenues toward peace, the Vatican said.

In their conversation, Biden

"condemned the barbarous attack by Hamas against Israeli civilians and affirmed the need to protect civilians in Gaza," the White House said in a statement released on Oct. 22. The president "discussed his recent visit to Israel and his efforts to ensure delivery of food, medicine and other humanitarian assistance to help alleviate

the humanitarian crisis in Gaza."

The White House said the two leaders also discussed "the need to prevent escalation in the region and to work toward a durable peace in the Middle East."

President Biden traveled to Israel on Oct. 18 and had been scheduled to meet with Arab leaders in Amman, Jordan, but the second leg of his trip was cancelled. †



Pope Francis



Visitors gathered to pray the *Angelus* with Pope Francis release balloons in St. Peter's Square at the Vatican on Oct. 22. (CNS photo/Vatican Media)

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Honorary Chair: Guy Neil Ramsey
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Entertainment: Music by The Bishops!

This Year's Honoree is Sister Shirley Gerth!

Sister Shirley was a parish life coordinator in the Archdiocese for 32 years. Many will remember her for the leadership she showed when St. Anne Church in New Castle was destroyed in an arson fire on Holy Saturday in 2007. She worked hard to make sure the church was rebuilt for the community. Before becoming a parish life coordinator, she was an educator for nearly 25 years. Her commitment to ministry has been a blessing to many.

"I am who I am—whatever that is in God's eyes—because of all the people who have touched my life," Sister Shirley said. "I love the saying, 'Beauty in all its forms feeds my soul.' I tried to find beauty in the people I served. I really feel that they have helped me form my life."

Join us in honoring Sister Shirley on February 9th.
We look forward to seeing you there!



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