



The

Criterion

Serving the Church in Central and Southern Indiana Since 1960



Catechesis Supplement

Read stories about how to deepen your relationship with Christ and the Church, pages 7-10.



The two-fold message of the front side and the back side of a coin is one that has been shared with friends and strangers alike by Pat Maher, a member of SS. Peter and Paul Cathedral Parish of Indianapolis. (Photo courtesy of Mary Shaughnessy)

The gift of a coin with no monetary value leads to wealth of moments touched by God

By John Shaughnessy

The idea began in one of the most fearful times in the history of the United States.

The idea involves a simple gift of a coin—a coin that has no monetary value yet has had an extraordinary impact on some people's lives.

The front side of the coin is inscribed with the words, "Be not afraid."

The back side of the coin reads, "Jesus, I trust in you."

For the past four years, Pat Maher has given two of these coins to nearly everyone he meets, telling them to keep one and then inviting them to give the second coin to someone whom they believe could benefit from that two-fold message.

It's a gift that has led to a wealth of touching moments and remarkable stories that have reminded people that, in times



Pat Maher

of fear, anxiety and worry in their lives, there is a source who offers hope, comfort and strength.

As a taste of the impact of this gift, Maher shares an e-mail from one of the people he has given two coins, a woman who was going through a tough time in her life, a woman who shared her second coin with someone who was also suffering.

"I was divorced almost two years ago after being married for 18 years to someone I thought I knew but definitely didn't," the woman wrote to Maher earlier this year. "I have since met a wonderful man who I have been dating, and he and his family have been such a light in my life. His father was in Vietnam, and as the result of Agent Orange exposure and being at Camp Lejeune and being exposed to the contaminated water, he developed aplastic anemia.

"After losing my dad tragically when I was 7, other than

See COINS, page 14

Pope arrives in Indonesia at start of four-nation tour

JAKARTA, Indonesia (CNS)—Pope Francis landed in Jakarta after a 13-hour flight from Rome and was greeted by the religious affairs minister of Indonesia and two children in traditional dress who offered him flowers.



Pope Francis

After such a long flight, the pope was scheduled to take the remainder of Sept. 3 to rest and try to get used to the five-hour time difference between Rome and Jakarta.

However, before resting, Pope Francis visited with migrants and refugees assisted by Jesuit Refugee Service, orphans cared for by Dominican sisters and elderly and sick people assisted by the Community of Sant'Egidio.

The visit on Sept. 3 took place at the apostolic nunciature where the pope is staying while in Indonesia.

At the beginning of the flight on Sept. 2, the 87-year-old pope thanked reporters for accompanying him on the longest trip of his pontificate. He plans to visit Indonesia, Papua New Guinea, Timor-Leste and Singapore before returning to Rome on Sept. 13. Although relying heavily on the seat backs and his cane, the pope walked the entire length of the ITA A330, greeting each of the 75 journalists aboard.

Matteo Bruni, director of the Vatican press office, told reporters to expect Pope Francis to talk in Indonesia about the importance of fidelity to preserving the unity in diversity enshrined in the country's constitution.

While Indonesia has the largest Muslim population of any country in the world, it also is home to Catholics and other Christians, Buddhists and Hindus. The country also boasts of having more than 300 ethnic groups with dozens of languages.

The pope's schedule includes an interreligious meeting at Southeast Asia's largest mosque as well as opportunities to meet with the nation's Catholics and to witness some of the social and charitable works they carry out in Jesus' name. †

Catholics from across southeastern Indiana take part in listening session

By Sean Gallagher

BATESVILLE—Some 40 Catholics from 10 parishes across southeastern Indiana gathered on Aug. 24 at St. Louis Parish in Batesville for the first of a series of nine listening sessions that is part of a pastoral planning process for the Archdiocese of Indianapolis.

Details about future listening sessions will be

See LISTENING, page 11

Catholics from across southeastern Indiana fill out questionnaires related to the archdiocesan pastoral planning process during an Aug. 24 listening session at St. Louis Parish in Batesville. (Photo by Sean Gallagher)



Red Mass for legal professionals set for Oct. 1 at SS. Peter and Paul Cathedral in Indianapolis

By Sean Gallagher

The St. Thomas More Society of Central Indiana's annual Red Mass for those in the legal profession will be celebrated at SS. Peter and Paul Cathedral, 1347 N. Meridian St., in Indianapolis, at 5:30 p.m. on Oct. 1. Archbishop Charles C. Thompson is scheduled to be the principal celebrant of the Mass.

A dinner reception will follow in the Assembly Hall of the Archbishop Edward T. O'Meara Catholic Center, 1400 N. Meridian St., across the street from



John Floreancig

the cathedral. During the dinner event, John Floreancig, general counsel and chief executive officer of the Indianapolis Legal Aid Society, will be honored with the society's "Man for All Seasons" award. Judge David

Certo, who serves in the Marion County

Probate Court and is president of the St. Thomas More Society of Central Indiana, said Floreancig is a tremendous example of a legal professional carrying out well the oath that all lawyers make when being admitted to the bar. This oath includes the promise that "I will never reject, from any consideration personal to myself, the cause of the defenseless, the oppressed or those who cannot afford adequate legal assistance, so help me God."

"John and his organization serve poor people with legal needs in eight central Indiana counties," Certo said. "We believe John's example of living both his Catholic faith and his oath as a lawyer reminds everyone in our community that we can live holy, intentional and meaningful lives, both personally and professionally."

According to its website, the Indianapolis

Legal Aid Society, founded in 1941, seeks to "provide consultation, education, advice and representation across a wide range of legal issues, most frequently in the areas of housing, guardianship, adoption and family law" to "the most vulnerable members of the central Indiana community: the elderly and persons with a physical and/or mental disability, children and their caretakers, and low-income individuals who otherwise would not receive legal help."

A Red Mass is a centuries-old tradition of those who work in law to seek the guidance of the Holy Spirit at the beginning of the legal term in the early fall. The liturgy derives its name from the red vestments worn by the clergy during the Mass, red being symbolic of the Holy Spirit.

"The red liturgical vestments remind us to invoke the Holy Spirit's guidance and blessings on our work as lawyers and judges," Certo said. "When ordered correctly, human law reflects God's plan for our flourishing, both in protecting the weak and vulnerable and by sanctioning evil."

"We feel deeply grateful that Archbishop Thompson makes it a priority to pray with and for our judges and lawyers each year and for hosting the Red Mass at the cathedral."

Floreancig will deliver remarks at the dinner after he has received his award.

All are invited to take part in the Mass and dinner. Judges, attorneys, law students and others who work in the legal field are especially encouraged to attend.

The cost for the dinner is \$45. Table sponsorships are available for \$450.

Registration to attend the dinner is required by Sept. 21. To register, go to bit.ly/3yFg7xv (case sensitive). No registration is required for those attending the Mass only.

For more information about registration or sponsorship, call 317-236-1482. For information about the Red Mass, send an e-mail to stthomasmoreindy@gmail.com. †

deacon to Our Lady of Lourdes Parish, Indianapolis, granted retirement from active ministry.

Rev. Showreddy Thirumalareddy, Archdiocese of Hyderabad, India, appointed administrator *pro tem* of St. Barnabas Parish, Indianapolis.

Effective August 24, 2024

Rev. John Barker, O.F.M., appointed pastor of Holy Family Parish, Oldenburg.

Effective September 1, 2024

Rev. Jesús Aguirre-Garza, O.F.M., appointed parochial vicar of St. Patrick Parish, Indianapolis.

(These appointments are from the office of the Most Rev. Charles C. Thompson, Archbishop of Indianapolis.) †

Official Appointments

Effective Immediately

Deacon James O'Connell, permanent deacon to Our Lord Jesus Christ the King Parish, Paoli, appointed permanent deacon to Our Lady of the Springs Parish, French Lick, while remaining permanent deacon to Our Lord Jesus Christ the King Parish.

Very Reverend Joby Abraham Puthussery, VF, appointed priest moderator to Sacred Heart Parish, Terre Haute, and St. Mary-of-the-Woods Parish, St.-Mary-of-the-Woods, while remaining pastor of Sacred Heart Parish, Clinton, and St. Joseph Parish, Rockville, and dean of the Terre Haute Deanery.

Effective August 1, 2024

Deacon Thomas Horn, permanent



Public Schedule of Archbishop Charles C. Thompson

September 9—September 19, 2024

<p>September 9-11 U.S. Conference of Catholic Bishops' Administrative Committee meetings, Washington, D.C.</p> <p>September 12 – 8:15 a.m. Virtual Judicatories meeting</p> <p>September 12 – 10 a.m. Leadership Team meeting at Archbishop Edward T. O'Meara Catholic Center, Indianapolis</p> <p>September 14 – 5 p.m. Mass for Archdiocesan Hispanic Family Camp at CYO Camp Rancho Framasa, Brown County</p> <p>September 17 – 10 a.m. Priest formation day at Knights of Columbus Council #8052, Scottsburg</p> <p>September 17 – 2 p.m. Virtual National Eucharistic Congress Board of Directors meeting</p> <p>September 17 – 5 p.m. CST Archbishop's Annual Dinner at</p>	<p>Saint Meinrad Seminary and School of Theology, St. Meinrad</p> <p>September 18 – 10 a.m. Department Heads meeting at Archbishop Edward T. O'Meara Catholic Center</p> <p>September 18 – 6 p.m. Mass of Thanksgiving for the National Eucharistic Congress at SS. Peter and Paul Cathedral, Indianapolis, followed by reception at Archbishop Edward T. O'Meara Catholic Center, Indianapolis</p> <p>September 19 – 8:45 a.m. Mass and high school visit at Bishop Chatard High School, Indianapolis</p> <p>September 19 – 11:30 a.m. Lunch gathering with archdiocesan priests, Indianapolis</p> <p>September 19 – 3 p.m. Finance Council meeting at Archbishop Edward T. O'Meara Catholic Center</p>
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Seminary to host 'Castle Nights' for young men open to the priesthood

Young men in high school across the archdiocese are invited to take part in "Castle Nights" at Bishop Simon Bruté College Seminary in Indianapolis on several nights during the academic year.

The evenings at the seminary allow young men open to the possibility of a priestly vocation to see what life in the seminary is like.

Participants join seminarians for Evening Prayer in the seminary's chapel and for dinner, then attend a presentation by a seminarian. Games follow after the talk.

Castle Nights start at 5 p.m. and conclude by 7 p.m. For the 2024-25 academic year, Castle Nights will be held on Sept. 18, Oct. 16, Nov. 20, Feb. 19 and March 19.

There is no cost for the events, but participants are asked to register online at heargodscall.com/vocation-events-signup in advance for the Castle Nights they wish to attend.

For more information about Castle Nights and about a vocation to the priesthood in the Archdiocese of Indianapolis, visit HearGodsCall.com. †

All are invited to Sept. 18 Mass of Thanksgiving for National Eucharistic Congress and reception afterward

Parishioners from throughout central and southern Indiana are invited to a bilingual Mass of Thanksgiving for the National Eucharistic Congress at 6 p.m. on Sept. 18 at SS. Peter and Paul Cathedral, 1347 N. Meridian St., in Indianapolis. Archbishop Charles C. Thompson will be the principal celebrant.

A reception will follow across the street at the Archbishop Edward T. O'Meara Catholic Center, 1400



NATIONAL Eucharistic Congress

N. Meridian St., Indianapolis.

For more information, contact Beth Roberts at broberts@archindy.org or 317-236-7325. †



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NEWS FROM YOU!

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09/06/24

Series of donations and connections prove ‘generosity invites generosity’

By Natalie Hoefler

The quote from Jolinda Moore says it all: “Generosity invites generosity.”

The situation that led to the quote from the executive director of the archdiocese’s Office of Stewardship and Development and Catholic Community Foundation began in 2022.



Jolinda Moore

That year, an anonymous donor offered a gift of \$10,000 to the archdiocese to assist people coming out of prison obtain work clothes and equipment they would need to start a new job.

“Can you imagine walking out and having no one to call, no one to ask for money, and you can’t get employment because you don’t have shoes or the proper pants?” says Deacon John Cord, coordinator of the archdiocese’s Corrections Ministry.

From that donation, he created the archdiocese’s Re-entry Gift Program in 2023. Case workers for those re-entering society request specific items a person needs for employment, and Deacon Cord makes the purchase using the donated funds.

Stories poured in of grateful people who were able to start a new life because items purchased through the program allowed them to begin a job almost immediately after being released. Two of those stories were shared in an article in the July 19 issue of *The Criterion* ([tinyurl.com/Re-entryProgram](https://www.criterion.org/Re-entryProgram)).

The article also raised awareness that, while the original donor continued to contribute to the program, the needs were outpacing the funds.

Deacon Cord was thrilled to receive

roughly \$4,000 in individual checks after the article was published—generosity invites generosity.

Then Moore received a call from a person who read the article. He wanted to meet with her to learn more about the program.

“We met at a restaurant,” Moore recalls. “It turns out this person manages a trust fund for a Christian family from Seymour. He said the Re-entry Gift Program very much aligned with the values and spirit of what the donor who established the trust would have wanted.”

The trust manager said the market and other factors led to the trust having additional funds this year to contribute to the Corrections Ministry program.

Then he posed a question to Moore, asking, “How do we make this gift even more meaningful?”

The decision was to make the donation from the trust a matching gift.

“Anyone who makes a new gift to the Re-entry Gift Program through the end of the year—no matter the amount—the trust will match dollar-for-dollar up to a combined total of \$40,000,” Moore explains, noting the offer includes the \$4,000 already contributed since July 19. “This could result in \$80,000 for the program,” proving yet again that



Deacon John Cord

generosity invites generosity. (See right for ways to donate.)

Deacon Cord considers the potential good that can come from the continued funding of the Re-entry Gift Program.

“Think of the hundreds of lives that will be impacted, all the people who will be able to start a new life and restore their dignity because they have a pair of shoes

or the right tools to start a job right after they’re released,” he says.

“We’re taking their hopelessness and turning it into hope,” Moore adds.

But the Holy Spirit was not finished that day at the restaurant.

While Moore and the trust manager were chatting, she recalls, “This gentleman walked up and said, ‘I overheard your conversation. I have a friend who’s involved in a ministry that would be a great connection to what the archdiocese is trying to accomplish. Give this guy a call.’ And he hands me a napkin with a name and cell phone number.”

Moore asked whom she should say suggested that she reach out, and he responded, “Actually, he’s already gotten a text from me. He’ll be expecting your call.”

“Deacon John has made that connection,

had some great dialogue with the individual, and they’re talking about the what-ifs,” says Moore.

Once more, generosity invites generosity.

“I walked into LePeep [restaurant] just expecting a Diet Coke and good conversation,” Moore notes with a chuckle.

“It’s just that moment of grace and mercy and the Holy Spirit’s presence. It started with one person who saw a need to bring this program to life with their generosity, then a deceased man whose generosity is still doing great things, and because of that, this other connection was made.

“When we act on nudges, the Holy Spirit introduces great possibilities. Generosity invites generosity.” †

Matching grant will double donations to Re-Entry Gift Program through year’s end

Through the end of the calendar year, donations made to the archdiocesan Corrections Ministry’s Re-entry Gift Program will be matched dollar-for-dollar up to a combined total of \$40,000.

Donate in one of three ways:

—Mail a check, made payable to “Archdiocese of Indianapolis” with “Re-entry Gift Program” in the memo line, by Dec. 31 to:

Archdiocese of Indianapolis
Attn: Stewardship and Development
1400 N. Meridian St.
Indianapolis, IN 46202

—Online via credit card at [tinyurl.com/MatchGift2024](https://www.tinyurl.com/MatchGift2024).

—Scan QR code below:

For questions about the Re-entry Gift Program, contact Deacon John Cord at jcord@archindy.org. †



The Eucharist can recommit the faithful to care of creation, say bishops in message

(OSV News)—A “true eucharistic experience” can recommit the faithful to the care of God’s creation, said two U.S. Catholic bishops in a joint message for the World Day of Prayer for the Care of Creation.

See related column on page 4.

On Aug. 30, Archbishop Borys Gudziak of the

Ukrainian Archeparchy of Philadelphia, chairman of the U.S. Conference of Catholic Bishops’ (USCCB) Committee on Domestic Justice and Human Development, and Bishop A. Elias Zaidan of the Maronite Eparchy of Our Lady of Lebanon, chairman of the USCCB’s Committee on International Justice and Peace, released a reflection on the centrality of the Eucharist in redeeming

humankind and the creation with which it has been divinely entrusted.

The annual World Day of Prayer for the Care of Creation, which takes place on Sept. 1, was first proclaimed by the late Ecumenical Patriarch Dimitrios I in 1989, coinciding with the start of the Orthodox liturgical year.

In 2015, Pope Francis instituted the observance in the Catholic Church, saying that it provided a “fitting opportunity” for Catholics “to reaffirm their personal vocation to be stewards of creation, to thank God for the wonderful handiwork which he has entrusted to our care, and to implore his help for the protection of creation as well as his pardon for the sins committed against the world in which we live.”

In June, the pope announced the theme


for this year’s day of prayer would be “Hope and Act with Creation.”

The World Day of Prayer for the Care of Creation also marks the start of the “Season of Creation,” which concludes with the Oct. 4 feast of St. Francis of Assisi, whose “Canticle of the Sun” inspired the title and text of Pope Francis’ 2015 encyclical “*Laudato Si’*: On Care for Our Common Home.”


The five-week celebration of a “Season of Creation” had first been proposed in 2007 at the Third European Ecumenical Assembly, with the World Council of Churches moving the following year to

endorse the time of prayer and action for environmental stewardship. Following Pope Francis’ designation of the World Day of Prayer for the Care of Creation, Catholics throughout the world have increasingly participated in the extended “Season of Creation” observance.

In the U.S., “the message of hope and care for creation resonates deeply with the Catholic community,” which “continues to experience the joy” of the 10th National Eucharistic Congress held in Indianapolis in July, said Archbishop Gudziak and Bishop Zaidan in their message. †



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Archbishop Charles C. Thompson, *Publisher*Mike Krokos, *Editor*

Editorial



Pope Francis prays during his weekly general audience in St. Peter's Square at the Vatican on Aug. 28. (CNS photo/Lola Gomez)

We must work and pray for peace through justice and human dignity

“The Catholic tradition teaches that human dignity can be protected and a healthy community can be achieved only if human rights are protected and responsibilities are met. Therefore, every person has a fundamental right to life and a right to those things required for human decency. Corresponding to these rights are duties and responsibilities—to one another, to our families, and to the larger society.” (U.S. Conference of Catholic Bishops)

Later this year, we will observe the 76th anniversary of the adoption of the Universal Declaration of Human Rights by the United Nations General Assembly.

Pope Francis has affirmed the inviolability of human rights, which he believes includes people's right to remain in their homeland. “The path to peace also requires respect for human rights, as defined by the self-evident and commonly accepted principles in the Universal Declaration of Human Rights,” the Holy Father says.

The basic premise of the Universal Declaration—the equal dignity of every person—is one of the cornerstones of Catholic social teaching.

In the Christian tradition, human dignity derives from a person's having been formed in the image and likeness of God. In St. Paul's words: “There is neither Jew nor Greek, there is neither slave nor free person, there is not male and female; for you are all one in Christ Jesus” (Gal 3:28).

The shared acknowledgement of human dignity as the basis for human rights, which the framers of the Universal Declaration reached by reason, and which Catholics reach by reason and revelation combined, has fostered increasing collaboration among groups of otherwise differing views. This has, in turn, promoted a growing moral consensus that fundamental human rights are indivisible, inviolable and universal.

Pope St. John Paul II praised this declaration as “one of the highest expressions of the human conscience in our time.”

“The dignity of the person finds its primary and fundamental expression in the *inviolability of human life*. Above all, the common outcry, which is justly made on behalf of human rights—for example, the right to health, to home, to work, to family, to culture—is false and illusory if the *right to life*, the most basic and fundamental right and the condition for all other personal

rights, is not defended with maximum determination” (St. John Paul II, “*Christifideles Laici: On the Vocation and Mission of the Lay Faithful*,” #38).

Every human person has the right to live, but this is especially true of those among us who are most vulnerable—the unborn, the sick and elderly and those who suffer from any mental or physical disability. Everyone has the right to bodily integrity and to the means necessary for the proper development of life, particularly food, clothing, shelter, medical care, rest and the necessary social services.

“In consequence, [everyone] has the right to be looked after in the event of ill health; disability; widowhood; old age; enforced unemployment; or whenever through no fault of [their own individuals are] deprived of the means of livelihood (Pope St. John XXIII, “*Pacem in Terris: Peace on Earth*,” #11).

In human society, one person's “natural right gives rise to a corresponding duty in [others]; the duty, that is, of recognizing and respecting [individual] rights. Every basic human right draws its authoritative force from the natural law, which confers it and attaches to it its respective duty. Hence, to claim one's rights and ignore one's duties, or only half fulfill them, is like building a house with one hand and tearing it down with the other” (St. John XXIII, “*Pacem in Terris: Peace on Earth*,” #30).

The inviolability of human rights consists in this universal truth: “individual rights, when detached from a framework of duties which grants them their full meaning, can run wild, leading to an escalation of demands which is effectively unlimited and indiscriminate” (Pope Benedict XVI, “*Caritas in Veritate: Charity in Truth*,” #43).

Regrettably, the journey toward a more just and peaceful world remains unfinished. Violence, unjust aggression and open war (or threats of warfare) are everywhere in today's world.

As we work and pray for peace through justice and human dignity, this is a fitting moment to acknowledge the sacrifices of so many who suffered and fought to secure the rights enshrined in the Universal Declaration.

Let us pray that their sacrifices will be the first fruits of peace. And let us work for peace—in our own hearts, our families, our nation and throughout the world community.

—Daniel Conway

Sight Unseen/Brandon A. Evans

Under the crescent sun

There is a moment during a total solar eclipse when the slowly-building anticipation quickly changes into something that grabs your attention.



Without warning, the air cools, sounds become more acute, and the light becomes like a sharply dim veil thrown over houses, trees and fields.

It's a moment of awe; a timid precursor to what is about to happen.

I certainly felt that awe during the 2017 eclipse, but I also felt something else.

As the sun waned ever more slender, I looked up through my telescope and something swept into my mind that was unwelcome and unexpected: *fear*.

A fear that was primal and deep-seated—that could not be strong-armed away but only tolerated as it passed through.

There in the sky above me—in the immeasurable movement of two celestial bodies—was a pure measure of *absolute inevitability*.

It's a rare thing, that kind of certainty. In nearly everything we face in life there is *some* wiggle room. Miracles can happen, plans can change, health can improve. Even death bows to our belief in the life to come. The door is never fully closed on anything.

But this—this cosmic event—was suddenly exempt from the rules. The future had been written by the heavens and could not be changed. Something I'd wanted to see my whole life was *going to happen*, and I wasn't sure I was ready.

My control was gone.

In that splitting moment, I wanted everything to stop, just for a bit. I wanted to enjoy that unearthly light for a little longer; to decide when I was truly ready to get on with the show.

I forget who originally referred to this desire—C.S. Lewis or Peter Kreeft perhaps—but they called it something akin to the rewinding or pausing of a

tape: the urge to capture and keep—to control—a moment in time. To be able to play it in full at our command, to hold it still when we wished, or to shelve it altogether for another day.

That is what I wanted at a base and subliminal level, silly as it was: to control the sun and the moon.

That instinct, and the weight of what it meant, passed in seconds. I let it go because I had to. Something greater was waiting.

But a moment like it will come again: not just for me, but for all of us.

In death, we find the ultimate certainty—one that Jesus Christ himself could not avoid despite the most bitter of prayers.

Even assuming we carry the hope of salvation and—by grace—a life lived in love, what will our reaction be when we stand eye-to-eye with the Lord?

As for myself, I think I'll want to look away from him, even if just for a flickering instant. His gaze, after all, is *final*. There's no more wiggle room after that. No more secrets, no more holding back.

No more control.

To be pulled from this world into another—even if by a gentle hand, even if it's into *heaven*—will come with *some* resistance from many of us. Such a final surrender to the inevitable betrays our fallen nature.

It's why there's a purgatory.

And it's *part* of the reason we all fear death. We're not ready to let go. Ultimately—just like an eclipse—it won't be in our power to stop nor will we, in hindsight, have wanted to stop it.

We are all standing under the light of our own crescent sun. The day *will* come when that light closes into darkness. But before it does, the question we face is not whether goodness and beauty will dawn anew for us, but how easily we will let them.

(Sight Unseen is an occasional column that explores God and the world. Brandon A. Evans is the online editor and graphic designer of The Criterion and a member of St. Susanna Parish in Plainfield.) †

Be Our Guest/Fr. Clem Davis

Sept. 24 Mass at St. Bartholomew Church to mark annual Season of Creation

Pope Francis has invited the Church and the people of the world to celebrate and participate in a Season of Creation from Sept. 1-Oct. 4, when we celebrate the memorial, or feast day, of St. Francis of Assisi.



This is part of our Holy Father's effort to raise the consciousness of Catholics and of all people of the world to the fact that we human beings are

responsible for the care of God's creation.

God has provided a rich variety of life forms, all of them interconnected in various ways, and all of them serving life-giving and life-protecting functions. As the life forms created in the divine image, we humans are most responsible for how we care for and treat the many and varied ecosystems on our earthly home.

Pope Francis has shared with all of us his thoughts and feelings about the ways in which our world and its creatures are being affected by human development.

While our progress in means of production, travel and communication have brought about greater connectivity around our globe, they have not developed without also causing harm to the natural world in all its beauty and complexity. This reality calls for reflection,

re-evaluation and, in many instances, a re-thinking of our priorities. What do we gain if our increased speed of travel results in the disappearance of living species or the loss of livable habitats?

At St. Bartholomew Parish in Columbus, the Care for Our Common Home Ministry's goal is to educate, advocate and support efforts that will encourage our parishioners and others to consider the impact they have on the environment and how they can make positive changes in that regard.

We know that we have only just begun to respond to Pope Francis' calls for examination and change. We shall continue to pray for the wisdom and the courage it will take to be true stewards of creation. We gather regularly for prayer, sharing and learning more about our beautiful planet Earth, its many different and complex life systems, and its need for healing and repair of what has been damaged in the name of “human progress.”

While much of what we learn can be cause for alarm, we believe that we have access to the means of reparation and healthy growth for ourselves and for our fellow creatures as well.

That is where prayer comes in, and the Mass, our eucharistic assembly, is the highest form of our prayer.

We invite everyone to join us on Sept. 24 for a Season of Creation Mass

See CREATION, page 15

ARCHBISHOP/ARZOBISPO CHARLES C. THOMPSON



Christ the Cornerstone

We are called to spread Christ's eucharistic love and mercy

"A Eucharistic Missionary is any Catholic who—inspired by an encounter with Christ in the Eucharist and fueled by the Bread of Life—allows God to use them as an instrument of his grace 'for the life of the world.' These missionaries embrace their deepest identity as a member of the Body of Christ and commit to living a Eucharistic life with a heart for those who are most in need, those who are lost, and those who are the 'least.' " (National Eucharistic Revival, Pillar #4, "Eucharistic Mission")

One of the pillars of the three-year National Eucharistic Revival is a robust deepening of our appreciation for the holy Eucharist through formation in the great mystery of faith that we celebrate each time we receive the body and blood of Christ at Mass or recognize the real presence of our Lord in eucharistic adoration. No matter how much we know intellectually about the Church's teaching on the Eucharist, true understanding can only come from experience.

The *Catechism of the Catholic Church* tells us that "the principal fruit of receiving the Eucharist in holy

Communion is an intimate union with Christ Jesus" (#1391). The Eucharist preserves, increases and renews the life of grace that we received at baptism. In the end, the Eucharist, which is not a "thing" but a person, Jesus Christ, unites all the faithful in one body—the Church.

Jesus is truly with us when we receive holy Communion and when we adore him in the Blessed Sacrament. But he is not only with us in church. He walks with us as we leave and go about our daily lives. He stands with us as we recall past moments of sorrow or grief. He celebrates with us during festive moments of joy. He offers us his healing love and mercy when we are ill, and he challenges us to remain faithful and to follow in his footsteps—even to the point of suffering and death for the sake of his Gospel.

Above all, Jesus accompanies us when we go forth at the end of Mass and assume our baptismal responsibility as missionary disciples.

Jesus has invited us—individually and as a community of faith—to encounter him in a profoundly personal way in the holy sacrifice of the Mass. He invites us to renew our relationship with him and

with one another, to listen to God's holy word, and to receive his precious body and blood as the spiritual food and drink we desperately need to keep us strong on our journey of faith.

Of course, we know that our reception of the holy Eucharist is not an end in itself. The Eucharist exists for the sake of the mission that Christ entrusted to us, his disciples, before he returned to his Father in heaven: "Go out to the whole world and proclaim the good news" (Mk 16:15). We are first gathered around the eucharistic table, the altar of Christ's sacrifice, and then we are sent out to be eucharistic missionaries who share the bread of life with all whose hearts are hungry.

By receiving the Eucharist, God's grace fills us to overflowing. As stewards of this grace, we are compelled to share it generously with all God's people. This is what "eucharistic mission" means. The Eucharist makes it possible for us to receive our Lord with a clean heart and to accept his invitation to be missionary disciples in service to others. Allowing Jesus to transform us to be more like himself, and to give ourselves back to him and to others, is at the heart of missionary discipleship.

In his apostolic exhortation *"Evangelii Gaudium"* ("The Joy of the Gospel"), Pope Francis writes, "An evangelizing community knows that the Lord has taken the initiative, he has loved us first [1 Jn 4:19], and therefore we can move forward, boldly take the initiative, go out to others, seek those who have fallen away, stand at the crossroads and welcome the outcast" (#24).

This is the eucharistic mission we have been given—to "go out" and boldly spread the good news of Christ's eucharistic love and mercy in word and deed to everyone we meet, especially those on the margins of society.

Jesus in the Eucharist is the answer to every restless longing of the human heart. If we truly believe this, then that living faith will compel us to share this joy with our brothers and sisters! That's what the third year of the National Eucharistic Revival—the Year of Mission—is all about.

Remember, we aren't doing this alone. The whole Church is walking on mission together, and the revival exists to support us with resources, inspiration and encouragement as we continue on this exciting journey. †



Cristo, la piedra angular

Estamos llamados a difundir el amor eucarístico y la misericordia de Cristo

"Un Misionero Eucarístico es cualquier católico que, inspirado por un encuentro con Cristo en la Eucaristía y alimentado por el Pan de Vida, permite que Dios le utilice como instrumento de su gracia 'para la vida del mundo.' Estos misioneros abrazan su identidad más profunda como miembros del Cuerpo de Cristo y se comprometen a vivir una vida eucarística con un corazón para los más necesitados, los perdidos y los 'últimos.' " (Avivamiento Eucarístico Nacional, #4, pilar, "Misión Eucarística").

Uno de los pilares del Avivamiento Eucarístico Nacional de tres años es una sólida profundización en nuestro aprecio por la Sagrada Eucaristía "mediante la formación" en el gran misterio de la fe que celebramos cada vez que recibimos el Cuerpo y la Sangre de Cristo en la misa o reconocemos la presencia real de nuestro Señor en la adoración eucarística. Por mucho que sepamos intelectualmente sobre las enseñanzas de la Iglesia acerca de la Eucaristía, la verdadera comprensión solo proviene de la experiencia.

El *Catecismo de la Iglesia Católica* nos dice que "el principal fruto de recibir la Eucaristía en la sagrada Comunión es una unión íntima con

Cristo Jesús" (#1391). La Eucaristía preserva, aumenta y renueva la vida de gracia que recibimos en el bautismo. Al final, la Eucaristía, que no es un objeto sino una persona, Jesucristo, une a todos los fieles en un solo cuerpo: la Iglesia.

Jesús está verdaderamente presente entre nosotros cuando recibimos la sagrada Comunión y cuando le adoramos en el Santísimo Sacramento. Pero no solamente está con nosotros en la iglesia sino que camina a nuestro lado cuando salimos y seguimos con nuestra vida cotidiana. Está allí con nosotros cuando recordamos momentos pasados de pena o dolor, y celebra con nosotros los momentos festivos de alegría. Nos ofrece su amor sanador y su misericordia en la enfermedad, y nos reta a permanecer fieles y a seguir sus pasos, incluso hasta el sufrimiento y la muerte por el bien de su Evangelio.

Por encima de todo, Jesús nos acompaña cuando, terminada la misa, nos vamos y asumimos nuestra responsabilidad bautismal como discípulos misioneros.

Jesús nos ha invitado a cada uno y a todos como comunidad de fe, a encontrarnos con él de una forma profundamente personal en el santo sacrificio de la misa. Nos invita a renovar nuestra relación con él y entre

nosotros, a escuchar la Palabra de Dios y a recibir su precioso Cuerpo y Sangre como el alimento y la bebida espirituales que necesitamos desesperadamente para mantenernos fuertes en nuestro camino de fe.

Por supuesto, sabemos que comulgar y recibir la Sagrada Eucaristía no es un fin en sí mismo. La Eucaristía existe por el bien de la misión que Cristo nos confió como sus discípulos, antes de regresar a su Padre celestial: "Vayan por todo el mundo y proclamen la Buena Nueva" (Mk 16:15). Primero nos reunimos en torno a la mesa eucarística, el altar del sacrificio de Cristo, y luego se nos envía a ser misioneros eucarísticos que comparten el Pan de Vida con todos aquellos cuyos corazones tienen hambre.

Al recibir la Eucaristía, la gracia de Dios nos colma hasta desbordarnos y como administradores de esta gracia, estamos obligados a compartirla generosamente con todo el pueblo de Dios. Este es el significado de la "misión eucarística." La Eucaristía nos permite recibir al Señor con un corazón limpio y aceptar su invitación a ser discípulos misioneros al servicio de los demás. El fundamento del discipulado misionero se basa en dejar que Jesús nos transforme para parecernos más a él y así poder

entregarnos a él y a los demás.

En su exhortación apostólica *"Evangelii Gaudium"* ("La alegría del Evangelio"), el Papa Francisco escribe: "La comunidad evangelizadora experimenta que el Señor tomó la iniciativa, la ha primereado en el amor [1 Jn 4:19]; y, por eso, ella sabe adelantarse, tomar la iniciativa sin miedo, salir al encuentro, buscar a los lejanos y llegar a los cruces de los caminos para invitar a los excluidos" (#24).

Esta es la misión eucarística que se nos ha encomendado: "salir" y difundir con valentía la Buena Nueva del amor y la misericordia eucarísticos de Cristo en palabras y obras, a todos los que nos encontremos, especialmente a los marginados de la sociedad.

Jesús en la Eucaristía es la respuesta al anhelo inquieto del corazón humano y si realmente creemos esto, entonces esa fe viva nos impulsará a compartir esta alegría con nuestros hermanos y hermanas. De eso trata el tercer año del Avivamiento Eucarístico Nacional, el Año de la Misión.

Recuerde que no estamos solos: Toda la Iglesia camina junta en misión, y el Avivamiento existe para apoyarnos con recursos, inspiración y aliento mientras continuamos en este apasionante viaje. †

Events Calendar

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

September 9

Our Lady of the Greenwood Parish, Madonna Hall, 335 S. Meridian St., Greenwood. **Confraternity of Christian Mothers**, 6 p.m. Mass followed by meeting, for all Catholic women whether a parent or not, free. Information: 217-638-7433, paulabeechler@gmail.com.

September 10

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

September 13-14

St. Thomas More Parish, 1200 N. Indiana St., Mooresville. **Church Festival**, 5-10 p.m., hot air balloon rides Sat., bingo, live southern rock band, kids' games, basket raffles, pull tabs, 50/50 raffle, beer and wine garden, hand-breaded pork tenderloins, comdogs, Philippine homemade dish Sat., free admission. Information: 317-831-4142, pweber@stm-church.org.

St. Bartholomew Parish, 1306 27th St., Columbus. **St. B Fest**, Fri. 6-11 p.m., Sat. 4-11 p.m., live entertainment, multicultural food, Sat. PTO carnival, free admission. Information: 812-379-9353, stbartholomewfestival@gmail.com.

September 13-15

Dominican Sisters of Peace Motherhouse, 2645 Bardstown Road, Springfield, Ky. **Come and See Retreat**, 4:30 p.m. Fri.-1 p.m. Sun., for women discerning religious life ages 18-45, includes meals and private accommodations, transportation provided to and from Lexington and Louisville airports, transportation scholarships available, free. Information, registration: 570-336-3991, june.fitzgerald@oppeace.org, tinyurl.com/oppsee24.

September 14

St. Monica Parish, 6131 Michigan Road, Indianapolis. **St. Phoebe Day Gathering: Honoring Work Women of the Church**, 9 a.m. Mass, 10 a.m.-noon, witness talk, discussion, refreshments, register by Sept. 12, free. Information, registration: carleymk@gmail.com, 317-253-2193.

St. Mary Parish, 415 E. 8th St., New Albany. **Multicultural Festival**, 5-11 p.m., ethnic foods, live performances by Ryan Academy of Irish Dance, Mexico Lindo and Joann Bellanova, children's game area bracelet \$5, free admission. Information: 812-944-0417, sandra@stmarysna.org.

September 14-15

St. Louis Parish, 13 St. Louis Pl., Batesville. **Parish Festival**, Sat. 5-11 p.m., Sun. 10 a.m.-5 p.m., country store, raffle, chicken and roast beef dinners, beer garden, free admission. Information: 812-934-3204, mwachsmann@st.louischool.org.

September 15

St. Michael Parish, 101 St. Michaels Dr., Charlestown. **Septemberfest**, 11 a.m.-4 p.m., chicken dinner, authentic Mexican food, games, quilt and cash raffles, silent auction, free admission. Information: 812-256-3200, stmichaelsecretary@northclarkcountycatholic.org. St. Meinrad Parish,

19570 N. 4th St., St. Meinrad. **Annual Fall Picnic**, 9:30 a.m.-1:30 p.m. CT, fried chicken dinners, famous soup, ice cream, food court, German tenderloin sandwiches, country store, family activity center, church tours, live music, free admission. Information: 812-357-5533, info@myparishfamily.church.

Victory Field, 501 W. Maryland St., Indianapolis. **Indianapolis Indians vs. Rochester Wings**, fundraiser for Covenant Resources Miscarriage Ministry, 1:35 p.m., ages 14 and younger get free meal of hot dog, chips and juice, tickets \$13-\$19. Information: 812-212-3463, contactus@covenantresources.org. Tickets: tinyurl.com/IndiansCovenant24.

September 18

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

September 19

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

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

September 20

Northside Events and Social Club, 2100 E. 71st St., Indianapolis. **Catholic Business Exchange**, Father Andrew Syberg, Bishop Simon Bruté College Seminary rector, presenting "Vocations and Discernment in the 21st Century," rosary 6:35 a.m., Mass 7 a.m., buffet breakfast and program following, \$18 members, \$24 non-members. Register by 4 p.m. on Sept. 17. Information, registration: cutt.ly/CBE-Reg.

September 20-21

St. Luke the Evangelist Parish, 7575 Holliday Dr. E., Indianapolis. **Fall Fest**, 5-11 p.m.; Fri.: adults only, live music, games; Sat.: children's games and activities, food, beverages, live music by The Indigos, free admission. Information: 317-259-4373, tinyurl.com/StLukeFallFest2024.

Our Lady of the Most Holy Rosary Parish, 520 Stevens St., Indianapolis.

Circle City Irish Festival, Fri. 4-11 p.m., Sat. noon-11 p.m.; two raffle drawings 8:30 p.m. each night, Fri. for Irish basket and Anheuser Bush products, Sat. for two Colts suite tickets and Ireland tour for two, tickets \$5 each or five for \$20; live Irish music, Irish merchandise market, games, beer, food, admission \$15, ages 12 and younger free. Information: 317-341-3570, circlecit Irishfestival.com.

September 20-22

Catholic Familyland, 3375 County Road 36, Bloomingdale, Ohio. **Catholic Marriage Retreat**, Fri. 3 p.m.-Sun. 1 p.m., presented by "Building a Eucharistic Marriage" program creator Greg Schutte, includes conferences, discussions, activities, daily Mass and confession, adoration, meals, snacks and beverages, \$399, lodging additional \$109-\$289, sponsored by Apostolate for Family Consecration. Information, registration: 740-567-7700, afc.org/catholic-marriage-retreat, info@afc.org. †

Retreats and Programs

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

September 20-22

Saint Meinrad Archabbey Guesthouse, 200 Hill Dr., St. Meinrad. **Navigating Difference: Serving in Multicultural Communities**, Saint Meinrad Assistant Professor of Spanish Dr. Daniela Abraham presenting, \$300 single, \$425 double. Registration: 812-357-6611, saintmeinrad.org/retreats.

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **You Are Not Alone (for suicide loss survivors)**, Fri. 6:30-9 p.m. (early check-in available for long-distance travelers), Sat. 8:30 a.m.-8:30 p.m., Sun. 8:30 a.m.-12:30 p.m., Father Jim Farrell, Providence Sister Connie Kramer, therapist Christina Turo-Shields and Lisa Thibault presenting, geared toward adults, however teens 15 and older may attend with parent or guardian, \$40 per person or \$80 per couple includes private room for day use, snacks and four meals, optional overnight accommodations \$32 per night. Registration: archindy.org/fatima-events, 317-545-7681, lcoons@archindy.org.

Mother of the Redeemer Retreat Center, 8220 W. State Road 48, Bloomington. **Rosary Given to St. Dominic, Spain and the World**, Fri. 5 p.m.-Sun. 10 a.m., Dominican Father Reginald Wolford facilitating, \$241 for single, \$302.90 double, \$368 triple, \$433.12 quadruple, includes four meals and room for two nights, commuters \$50.70 with additional \$3.21 per optional breakfast. Information, registration: 812-825-4642, ext. 1, motheroftheredeemer.com.

September 21

Oldenburg Franciscan Center, 22143 Main St., Oldenburg. **People on the Move:**

Experience the Waiting and Scripture Says, 9:30-11:30 a.m., Franciscan Sister Noella Poinsette presenting, \$30, \$45 with CEUs. Information, registration: 812-933-6437, center@oldenburgosf.com, oldenburgfranciscancenter.org.

September 25

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Day of Silence**, 8 a.m.-4 p.m., \$45, includes room, lunch, Mass and use of common areas and grounds, overnight stay available for additional \$32, dinner additional \$11. Registration: archindy.org/fatima-events, 317-545-7681, lcoons@archindy.org.

September 26

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"The Crosses We Carry and God's Holy Will" Evening of Reflection**, 5-9 p.m., Father Douglas Marcotte presenting, \$45, includes Mass, dinner and program, register by midnight Sept. 25. Registration: archindy.org/fatima-events, 317-545-7681, lcoons@archindy.org.

September 28

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Transforming Our Grief into Growth" Day of Retreat**, 9 a.m.-3:30 p.m., Franciscan Sister Olga Wittekind presenting, \$45, includes lunch, Mass and program, register by midnight Sept. 27. Registration: archindy.org/fatima-events, 317-545-7681, lcoons@archindy.org.

September 30

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Fatima Movie Night: Cabrini**, 6-9 p.m.,

after-film discussion with Father Keith Hosey and Cheryl McSweeney, free but advance registration requested, optional dinner 5-6 p.m. \$17 (separate registration required). Registration: archindy.org/fatima-events, 317-545-7681, lcoons@archindy.org.

October 1

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Divine Wine and Art with Heart**, 5-9 p.m., Hayley Oliverio presenting, includes snacks, beverages, art supplies, \$45. Registration: archindy.org/fatima-events, 317-545-7681, lcoons@archindy.org.

October 2

Oldenburg Franciscan Center, 22143 Main St., Oldenburg. **Contemplative Prayer**, 2-3:30 p.m., Franciscan Sister Olga Wittekind presenting, freewill donation. Information, registration: 812-933-6437, center@oldenburgosf.com, oldenburgfranciscancenter.org.

October 4

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.

October 5

Oldenburg Franciscan Center, 22143 Main St., Oldenburg. **Francis, Clare & Bonaventure: Repairing Person & Planet**, 9:30 a.m.-2:30 p.m., theologian Bruce Epperly presenting, \$50, \$65 with CEUs, includes lunch. Information, registration: 812-933-6437, center@oldenburgosf.com, oldenburgfranciscancenter.org †

Wedding Anniversaries

HARRY AND ELLEN (BAUDENDISTEL) ROSENBERGER, members of St. Bartholomew Parish in Columbus, celebrated their 70th wedding anniversary on July 31.

The couple was married in St. Michael Church in Brookville on July 31, 1954.

They have four children: Amy Kaiser, Lori Orschell, Jill and the late Brent Rosenberger.

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

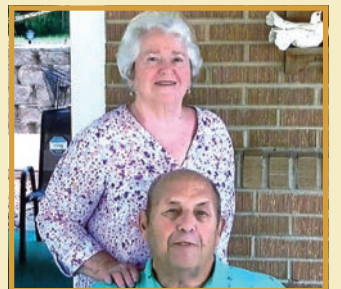


RON AND JOELLEN (NOONE) ECKSTEIN, members of St. Jude Parish in Indianapolis, celebrated their 55th wedding anniversary on Aug. 2.

The couple was married in Holy Name of Jesus Church in Beech Grove on Aug. 2, 1969.

They have four children: Marie Dawson, Brian, Craig and Keith Eckstein.

The couple also has 12 grandchildren. †



CARL AND BARBARA (ARNOLD) HARCOURT, members of St. Mary Parish in Rushville and St. Vincent Parish, Shelby County, will celebrate their 50th wedding anniversary on Sept. 8.

The couple was married on Sept. 8, 1974. †



JOSEPH AND DEBBIE (DURBIN) PAVEY, members of St. Mary Parish in Rushville, will celebrate their 50th wedding anniversary on Sept. 7.

The couple was married in St. Mary Church in Rushville on Sept. 7, 1974.

They have four children: Judy Hendrix, Jolinda Moore, Julie and David Pavey.

The couple also has seven grandchildren. †



MARK AND LINDA (ADAMS) REITER, members of St. John the Apostle Parish in Bloomington, celebrated their 50th wedding anniversary on Aug. 10.

The couple was married in St. Barnabas Church in Indianapolis on Aug. 10, 1974.

They have three children: Aaron, Christopher and Nathan Reiter.

The couple also has three grandchildren. †



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



Catechesis Supplement

Catechesis deepens a believer's relationship with Christ and the Church

After the first night of the National Eucharistic Congress (NEC) in Indianapolis in July, my husband and I were walking back to our car when we saw a man stare at the multitude of people with orange swag bags coming from Lucas Oil Stadium.



Eventually he stopped a priest walking a few steps ahead of us, recognizable by his Roman collar, and said, "Excuse me, can you tell me what is going on here?" The priest replied that it was the National Eucharistic Congress, and then stopped for a longer conversation

when the man asked, "What does that mean?"

We didn't hear the rest of the priest's explanation, but in this moment, the NEC was already a success in my book. Later, we heard stories of more people who witnessed the congress from the "outside" starting to ask questions about our Catholic faith or being inspired to go back to Mass. What a great moment this was in the movement of the National Eucharistic Revival, and what a great moment for catechesis!

Catechesis is what the *Catechism of the Catholic Church* calls the "totality of the Church's efforts to make disciples, to help men believe that Jesus is the Son of God so that, believing, they might have life in his name, and to educate and instruct them in this life, thus building up the body of Christ" (#4).

It is closely connected with the work of evangelization, the proclamation of the Gospel to bring others to Christ and his Church. In very simplified words: evangelization helps us to start a relationship with Jesus; catechesis helps us to get to know him better.

Evangelization and catechesis go hand in hand in fulfilling the mission of the Church, which is to lead people to a deeper encounter with Jesus Christ. It is something Archbishop Charles C. Thompson, as the chairman of the Committee for Evangelizing Catechesis of the U.S. Conference of Catholic Bishops, emphasizes strongly, even in the organizational structure of his archdiocesan staff.

Some people may think, "I'm already Catholic. I hear the Gospel at Mass, I don't need to be evangelized." But do we not all need to hear—like it was the first time—that Jesus, God who became one of us, is waiting for us to come to him?

Other people may think, "I have all my sacraments and I graduated from catechism class. I don't need catechesis." But you never graduate from getting to know Christ, his teachings and his Church better.

Whether you're at the level of the man outside the NEC or you have a theology degree, catechesis is for everybody! The important thing is to be curious, to ask questions, to be open to learn more about this Jesus who died so that you could know him.

Parish catechetical leaders (PCLs) often hear from adults of all ages after a Bible study or faith formation program, "I never knew this! Why haven't we heard this before? This makes such a difference in how I experience the Mass, how I relate to Jesus, on my view of the Church!"

I hope this does not come as a surprise, but we do want you to know "this," all of what the Church professes and teaches! Because Jesus wants you to know him. Hopefully, the NEC has inspired you, too, to go deeper, to learn more about our faith and maybe even to take others along as a catechist.

We couldn't do catechesis in the archdiocese without our PCLs. Do you think your PCL (or director of religious education) is awesome? Would you like to nominate him or her for an award? The Archbishop Daniel Buechlein Excellence in Catechesis honor has been awarded by the archdiocesan Office of Catechesis since 1996. To nominate someone, please e-mail us at catechesis@archindy.org and let us know in a few brief sentences the reason(s) for your nomination. †

(Ute Eble is director of catechesis for the Archdiocese of Indianapolis. She can be reached at ueble@archindy.org.) †

'I'm living for God'

A response to a challenge defines the life of archdiocese's new director of catechesis

By John Shaughnessy

When the ultimate challenge came, Ute Eble knew it could change her life forever.

By the time it came in 2018, Eble was already steeped in a life touched by emotional and physical challenges that she had willingly embraced:

Leaving her family and her homeland in Germany after she married her husband Joe, who was stationed there in the U.S. Army.

Striving to be the best mother she could be to their four children.

And adapting to all the moves as a military spouse, in a path that led first to Alabama, then to Hawaii, then to Germany, back to Alabama and again to Hawaii—all before Joe eventually retired from the Army and the family moved to his hometown of Indianapolis.

Still, this challenge was different—a spiritual, life-changing one that came as Eble was pursuing a master's degree in theology.

"During my studies, I had a really great professor for my spirituality class," recalls Eble, a member of Immaculate Heart of Mary Parish in Indianapolis who became the archdiocese's new director of catechesis in early July. "We talked about discipleship a lot—that discipleship requires that at some point you make a conscious decision to give your life over to Jesus. She challenged us to write about the moment when you made that conscious decision.

"I realized I had never consciously said I want to give my life over to Jesus. I think that's an experience a lot of Catholics have. You grow up Catholic, you do what a good Catholic does, but



Ute and Joe Eble are joined with their children in this family photo, with Annika, and Michael behind their parents and Katja and Joshua next to them. (Submitted photo)

have you really decided consciously, 'I'm going to follow Jesus, I'm going to be a disciple'? That was a big moment for me. I knew that Jesus is real, and he's still present to us. I wanted to respond to that. If I really believe all of this, then I need to make that jump and put that trust in him. So, I did."

Three years later, Eble would especially need Christ's presence during one of the most heartbreaking times of her life.

'I felt God was looking out for me'

When she looks back on her life, the 46-year-old Eble regards her mother as one of the people who

See DIRECTOR, page 10

Franciscan at Home catechetical resource forms 'both mind and heart'

By Natalie Hoefler

The responsibilities of parish catechetical leaders run a wide spectrum. Some teach religion and sacramental preparation classes. Some play a higher-level role, coordinating programs and forming the catechists who offer instruction.

Many do all of the above.

In each case—and for other ministries, too—the "Franciscan at Home" initiative of Franciscan University of Steubenville's Catechetical Institute offers online resources that form "those entrusted with the formation of others in any situation and ministry role," its website states.

The resource offers short, online video workshops in a variety of tracks designed for specific groups—from catechists and catechetical leaders to those in youth, young adult, marriage and other ministries.



This screenshot captures part of the homepage for Franciscan University Catechetical Institute's "Franciscan at Home" online resource for parish and school catechists, directors of religious education and faith formation, ministry leaders, teachers and more.

There are tracks for Catholic schools, forming adults to be received into the full communion of the Church, pastoral accompaniment, parenting and more. (See list on page 10.)

Two tracks are also available in Spanish—Basic Certification for Catechists and a Special Ministries track. A Certification in Leadership and Pastoral Ministry track will be available in Spanish next year.

Following are comments from four parish catechesis leaders in the archdiocese regarding Franciscan at Home, how they use it and the benefits they've seen.

'I'm witnessing and catechizing better'

One of Matthew Fallon's main reasons for using Franciscan at Home to train the catechists at Our Lady of Lourdes Parish in Indianapolis is simple: "It's more professional than what I'm able to do."

There are other reasons, too.

"The videos are short, so they don't take a long time," says Fallon, Our Lady of Lourdes' director of religious education. "They have a reverent, spiritual attitude, but also offer practical things to do."

He has received positive feedback from the catechists. One told Fallon the workshops gave her "more of a framework of how I should approach topics and things I can do to make it more engaging for the kids. I'm witnessing and catechizing better."

The workshops help catechists build on the texts the parish uses for religious education classes, says Fallon.

"It helps them put [the material] in a better context," he says. "It makes a better framework of an overall catechetical effort rather than just going page by page and getting bogged down in smaller activities."

Benedictine Sister Karen Durlat uses the tracks in Spanish to train her catechists at St. Patrick Parish in Indianapolis.

See FRANCISCAN, page 10

Southern Indiana parish reminds members that angelic help is always present

By Sean Gallagher

Nine parishes across central and southern Indiana have angels as their holy patrons.

Faith communities in Bradford, Brookville, Cannelton, Charlestown, Greenfield and Indianapolis seek the help of St. Michael the Archangel.

St. Gabriel the Archangel is the patron of parishes in Connersville and Indianapolis.

And Holy Angels Parish in Indianapolis calls on the aid of all God's angels.

But Catholics of all faith communities across the archdiocese can seek in their daily life of faith the assistance of these unseen creations of God.

The ways in which the faithful at St. Michael Parish in Bradford call upon their angelic patron is a positive example of how that can be done.

After each daily Mass and before each Sunday Mass, the traditional "Prayer of St. Michael the Archangel" is prayed by all worshippers at the New Albany Deanery faith community.

Children who receive first Communion at the parish receive a scapular of St. Michael the Archangel. And teenagers there receive a St. Michael keychain when they pass their driver's test and receive their driver's license.

Father Aaron Pfaff, pastor of St. Michael and of St. Bernard Parish in Frenchtown and St. Joseph Parish in Crawford County, spoke about the goals of these practices at the parish in Bradford.

"We want to keep the spiritual life in the forefront of their minds as much as we can," said Father Pfaff. "The spiritual world can be easily overlooked. So, we try to make people aware that we're surrounded by a cloud of witnesses—angels and saints—in the ordinary events of their lives."

He shared how calling on angels for help has made a difference in his own life of faith.

"If my moods shift, if I become dark and dwell on negativity, I oftentimes will cover myself with spiritual protection of the angels and saints," said Father Pfaff. "I'll pray to St. Michael. I'll pray to my guardian angel."

In doing that, though, he always remembers the members of the parishes he serves.

"When I pray to my guardian angel, I'll say two prayers—one over my people and one for myself," Father Pfaff said. "I figure if I'm going through something, they may be going through something as well. So, I always cover them first with the guardian angel prayer."

Deacon John Jacobi, the longtime director of religious education and youth ministry coordinator at St. Michael, reflected that angels "show us God's love, how much God cares for us as the Father. He wants our protection. He wants our good."

"As a father myself, that resonates with me," said Deacon Jacobi, 54, a father of three daughters and grandfather of five. "When my girls were young, every



A statue of St. Michael the Archangel defeating the devil is seen in St. Michael Church in Bradford in the New Albany Deanery. (Submitted photo)

St. Michael the Archangel Prayer

St. Michael the Archangel, defend us in battle, be our protection against the wickedness and snares of the devil. May God rebuke him, we humbly pray, and do thou, O prince of the heavenly host, by the power of God, cast into hell Satan and all evil spirits who prowl about the world seeking the ruin of souls. Amen.

Guardian Angel Prayer

Angel of God, my guardian dear, to whom God's love commits me here, ever this day be at my side to light and guard, to rule and guide. Amen.

time they left the house, I just prayed to the angels for their protection. I still pray for them and invoke St. Michael and their guardian angels to watch over them."

Seeking angels to watch over us and help us becomes more of a priority when we grow in our awareness of the presence of the devil and his fallen angels in our world.

The spiritual combat between God's angels and Satan's demons, attested to in Scripture, continues today in the daily lives of all the faithful.

"There's a whole kind of battle going on that we really don't see," said Deacon Jacobi. "It's between angels who want our good and demons who don't want our good. We're affected by that, and we don't really realize that it's happening in a larger sense."

Father Aaron noted that the sensational way that movies and TV shows portray the actions of demons can lead Catholics to think that the devil and his fallen angels are not at work in their lives.

"Hollywood always portrays things so dramatically," Father Pfaff said. "But oftentimes, the devil just likes to pelt us with popcorn and distract us, to keep our attention from anything that's spiritual, anything of God."

Father Pfaff encouraged Catholics across the archdiocese to make it a daily practice to call upon the help of the angels to protect them in the spiritual combat that is happening all around them and in their personal lives.

"Cultivate a living relationship with the angels that are assigned to us," he said. "Give them the authority they



Pictured are a St. Michael the Archangel scapular and a St. Michael keychain. Children receiving first Communion at St. Michael Parish in Bradford are given the scapular, while teenagers there earning a driver's license receive the keychain. (Submitted photo)

need, the prayer power they need, to act for us in our stead to keep the assaults [of demons] at bay.

"Let the angels do their work and help us out to defend us and protect us." †

Vatican declaration affirms that all humans have an 'infinite dignity'

By Sean Gallagher

In their ministry, Church leaders try to help people facing difficult issues.

From catechetical leaders to parish priests, from diocesan bishops to the pope, they invite people to explore how the Gospel can lead them to take a more humane approach to problems weighing them down.

The guidance offered by the Church on such topics as poverty, migration, human trafficking, sexual abuse, gender

dysphoria, abortion and euthanasia is all ultimately rooted in its teachings of the meaning of human dignity.

That is the central message of a declaration issued on April 8 by the Vatican's Dicastery of the Doctrine of the Faith.

"*Dignitas Infinita*" ("Infinite Dignity") lays out the principles of the Church's teaching on human dignity.

"Every human person possesses an infinite dignity, inalienably grounded in his or her very being, which prevails in and beyond every circumstance, state or situation the person may ever encounter. This principle, which is fully recognizable even by reason alone, underlies the primacy of the human person and the protection of human rights" (#1).

The declaration later explores how various trends in contemporary society, such as those listed above, threaten human dignity and that a renewed affirmation of this dignity can be a way to overcome these threats.

'The core of our self-understanding'

Ken Ogorek, executive director of the archdiocese's Secretariat for Evangelizing Catechesis, said the message of the declaration is important for all Catholics in trying to make efforts where they live to help heal society's problems.

"Misunderstanding the human person is at the root of so much suffering, frankly, self-inflicted and otherwise," Ogorek said. "It's the core topic that relates to so many issues that individuals, families and communities struggle with."

"Whether people are aware of it or not, this affects the daily lives of individuals and families in really substantial ways."

David Bethuram, executive director of the archdiocese's Secretariat for Catholic Charities, has worked with people in need for decades.

He said that, in addition to helping people in need, charitable ministries are also enlightening for those who minister in them.

"Service teaches people in some way about themselves," Bethuram said. "It teaches them about tolerance, what they understand or misunderstand about certain people. They learn about what it means

to be tolerant and patient, maybe even to the level of understanding of the stress that the people that they're serving are under, or their mental capacity."

While the agencies of Catholic Charities in central and southern Indiana do much to help meet the material necessities of people in need, Bethuram said "the most important thing" in helping them is to affirm their dignity by simply giving them personal attention.

"We all have a story," Bethuram said. "And people who are in a situation where they need help try to find a story that people will relate to. The biggest power that we have is to listen to them."

"It's really important to have a welcoming nature in all that we do. We need to welcome people who come in every door of Catholic Charities."

Archbishop Charles C. Thompson has reflected much



Cardinal Victor Manuel Fernández, prefect of the Dicastery for the Doctrine of the Faith, holds up a copy of the dicastery's declaration "*Dignitas Infinita*" ("Infinite Dignity") on human dignity during an April 8 news conference at the Vatican press office. (CNS photo/Pablo Esparza)



Walking to their hotel after the closing Mass for the National Catholic Youth Conference on Nov. 23, 2019, in Indianapolis, young people pray over a homeless man after stopping to offer him water and snacks. (File photo by Natalie Hoefler)

on human dignity in leading the Church in central and southern Indiana. About six months after he began his leadership of the archdiocese, he issued "We Are One in Christ," a pastoral letter on the Christian understanding of the human person and how that is at the root of solutions to challenges facing society today.

"Our human dignity, being created in the image of God, is at the core of our entire self-understanding, as well as the whole foundation and stability of society, of the community and the family," Archbishop Thompson said in a recent interview with *The Criterion*. "If we don't have our own sense of meaning and purpose in an understanding of ourselves as created in the image of God and that we have this inherent dignity, how are we ever going to appreciate that in another person?"

Human dignity revealed in Christ

Although "*Dignitas Infinita*" emphasizes from the start that human dignity can be affirmed from reason alone, it goes on to say that it is strengthened by the witness of Christ.

"By uniting himself with every human being through his incarnation, Jesus Christ confirmed that each person possesses an immeasurable dignity simply by belonging to the human community; moreover, he affirmed that this dignity can never be lost" (#19).

Ogorek noted that this teaching in the declaration is rooted in the Second Vatican Council's "Pastoral Constitution on the Church in the Modern World," which states that "Christ ... fully reveals man to himself and makes his supreme calling clear" (#22).

Being open to relating to Christ as a disciple, Ogorek said, can bear fruit in the lives of individuals and their relationships with others.

"You see that the dignity of our Lord is in many ways your dignity, too—and the dignity of all God's children," Ogorek said. "Living your disciple relationship with Jesus in full communion with his body, the Church, puts you on a trajectory of solidarity with each of God's beloved daughters and sons—the infinitely dignified heirs of our heavenly Father's kingdom."

Archbishop Thompson looked to the way Christ responded to the humiliation, abuse and torture he endured in his passion and death as a poignant expression of a dignity that could not be stripped from him—or anyone else.

"Here is someone whom the powers of this world had tried to strip everything of, and yet, to the very end, he never lost sight of his dignity and his relationship to God," Archbishop Thompson said. "That's why we look to Christ. In whatever we encounter and endure in this life, no matter what takes us down or breaks us down, no matter what happens, Christ reminds us that the world can't take away the ultimate core of our dignity."

'Our focus is on what we're for'

The final section of the declaration explores how various trends in contemporary society pose threats to human dignity. They include poverty, war, violence against women, the marginalization of people with

disabilities, gender theory and sex change.

At times, it points out that the Church's teaching on human dignity runs counter to views gaining in popularity in the broader culture, such as transgenderism.

"The document doesn't shy away from challenges and difficulties in the realities of today," Archbishop Thompson said. "But, in the midst of all of that, it reaffirms that the dignity of every person should never be lost, no matter what the issue. We always speak the truth in charity."

In its conclusion, the declaration states that "respect for the dignity of each person is the indispensable basis for the existence of any society that claims to be founded on just law and not on the force of power. Acknowledging human dignity forms the basis for upholding fundamental human rights" (#64).

While noting that the declaration reaffirms the Church's opposition to practices, such as surrogacy, which are widely accepted in secular society, Archbishop Thompson noted that the document should ultimately be viewed by what it affirms.

"Our focus is not what we're against," he said. "Our focus is on what we're for. We're for the dignity of the human being as beloved children of God, created in the image of God with inherent dignity and meaning and purpose, to be defended and protected. That's what we're for." †

Study guide on Vatican document on human dignity available online

The archdiocesan Office of Catechesis has developed a study, reflection and discussion guide for "*Dignitas Infinita*" ("Infinite Dignity"), a declaration of the Vatican's Dicastery of the Doctrine of the Faith issued on April 8. The document explains the Church's teaching on human dignity and applies it to several trends in contemporary society.

Ken Ogorek, executive director of the archdiocesan Secretariat for Evangelizing Catechesis, said that the guide is intended for use by both individuals and groups.

"We want leaders of parishes, schools and agencies to invite individuals to consider reading and prayerfully reflecting on the document," Ogorek said. "And if that flows into some sort of group setting, which would be great, that's encouraged as well."

The guide, which is currently available in English and Spanish, can be accessed at archindy.org/catechesis/dignitatis-infinita.html. This webpage also includes links to other resources, including the Vatican declaration in English and Spanish and Archbishop Charles C. Thompson's pastoral letter "We Are One in Christ." †

DIRECTOR

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influenced her Catholic faith the most. And her mother continued to display the depth of her faith as she dealt with cancer.

By November of 2021, her mother knew the chemotherapy wasn't working and she started talking about hospice.

In the midst of her mother's struggle with cancer, Eble decided to fly from Indianapolis to the Black Forest community in Germany where her mother lived. She arrived on Nov. 12, surprising her mom on her 71st birthday.

"No one in Germany knew I was coming," Eble recalls. "At that time, we knew she wouldn't live that much longer, but we didn't think it was imminent. I stayed a week with her. We said goodbye to each other just in case.

"Five days after I returned to Indianapolis, she passed away. People told me she was hanging on because 'she wanted to say goodbye to you, and it must have meant a lot to her that she had the chance.'"

As emotion fills Eble, she says, "That was one of the moments where I felt God was looking out for me. To see her suffer and not be angry about it and to be able to give her hope in the midst of all of that, I couldn't have done that without his friendship. It was still hard, but it helped me."

She then shares another emotional moment involving her mother that connects to her four years—2020-24—as the director of religious education at Immaculate Heart of Mary Parish.

"I always tell the second graders I prepare for first Communion that when Jesus comes to you in the Eucharist, it's like he's hugging you from the inside," Eble says.

"After my mom died, one time I went to Mass, and

I received the Eucharist. I went back to my pew and knelt down, and I just had this image of Jesus hugging me with one arm and hugging my mom with the other arm. It's just meant so much to me going forward."

'It was such a witness to the faith'

That's the hope that Eble has for everyone in the archdiocese; that's the motivation that drives her as the archdiocese's director of catechesis—that people turn their lives over to Christ, embracing that he is still present for them.

While describing her relationship with Christ as "a friendship," she adds, "I try to be a better friend because I know he's a great friend. I love going to Mass. I pray every day and still feel it's not enough. The realization that God is interested in me personally and he watches over me personally is sinking in a lot more."

So is the inspiration she received by participating in the National Eucharistic Congress in Indianapolis in July, when more than 50,000 Catholics from across the country gathered together for five days to celebrate their belief of Christ's real presence in the Eucharist.

"It was so great seeing exactly what the congress was meant to be," she says. "Walking to the car after the first night, I saw people on the street ask people from the congress, 'What's this all about?' It was such a witness to the faith in our city that it touched people who would have never been in contact with Catholics. And it touched people who fell away from the Catholic faith.

"If we take this seriously, we should expect that a lot more people will want to become Catholic. We should prepare our parish catechetical leaders that more people will want to become Catholic. I'm just confident the graces God gave us will work in that way."

'I'm living for God'

She has seen God's graces unfold in her own life.

She recalls how she grew up Catholic yet faded from

her faith in college until she met her husband Joe, who led her back to the Church, the Mass and the Eucharist.

She recalls how their pre-Cana marriage preparation classes made her embrace her Catholic faith on an adult level, leading her to want to learn more about it.

She also talks about how she helped and guided people when she was a religious education coordinator at military chapels, offering pastoral care as the families dealt with frequent moves and the challenges of separation when someone was deployed.

And she mentions how her role as the mother of their four children—ranging in age from 10 to 17—has also led her to grow in her faith.

"Sometimes that's a challenge because at the end of the day you want to go home and be done with work," she says. "But you have your own four kids to teach them about God. They keep me humble, and they make me understand what life is like for other families.

"For example, we hear a lot about the mental health of young people, that there's a growing anxiety. I wouldn't have understood what that means until seeing my own kids going through school and seeing what their experiences are. It helps me to be more empathetic—and that sometimes we need a different approach to teaching the faith because of what the kids are going through. Having to 'walk the walk' helps me a lot."

The walk of her faith journey always leads back to that point when she had to respond to the challenge of turning her life over to Jesus.

"God exists, so why wouldn't we worship God and follow Jesus, the Son of God, the way he wants us to follow him?" she asks. "For me, it gave me purpose and confidence, and it just makes life better. I'm living for God. He's not going to let me go wrong.

"I want to put that challenge out to other people. I want everybody to be a disciple. I want everybody to follow Jesus. And that's what I'm striving for." †

FRANCISCAN

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"I adapt sometimes, but I basically use the videos and handouts for catechist formation," she says. "It's an easier way for me to offer formation classes for catechists and gives me something to start with."

Sister Karen notes that some of the videos are in Spanish while others are English versions dubbed over in Spanish.



Benedictine Sister
Karen Durliat

Still, she says, Franciscan at Home is "a good resource for people who like to learn on their own, online. You can go at your own pace, and there are a lot of options for how to use it in different ways—anyone in the parish can use it."

'Designed to form both mind and heart'

Fallon takes advantage of that latter fact by promoting videos in the parish bulletin.

"There are workshops with different points of interest—for parents, for teachers, for people who want to have an ability to defend their faith when people ask them about it," he says.

"I tell parents, 'Your kids are getting sacraments and will probably be talking about this—here's something you can use to know more and talk about it wisely and help them further their understanding.'"

While serving in various catechetical roles at St. Augustine and Most Sacred Heart of Jesus parishes in Jeffersonville, Tim Seman used Franciscan at Home videos to form parents at the same time their children were attending Sunday school class.



Tim Seman

"We took a one-hour workshop and broke it into seven 8- to 10-minute pieces," says Seman, who now serves as director of evangelization and adult faith formation at St. Simon the Apostle Parish in Indianapolis. "We got through the seven segments in seven weeks, with discussion based on what they watched."

He has also used Franciscan at Home's evangelization track both in Jeffersonville and at St. Simon to engage with parish evangelization groups.

Whichever of the tracks is used, Seman calls the content "top notch."

He can say that with authority: "I worked for [the Franciscan University Catechetical Institute] while I was in grad school, so I was involved while they were making" the Franciscan at Home material.

"The content is accessible, understandable. The

workshops are designed in a way that's meant to help you teach others. And what makes it unique is it's designed to form both mind and heart."

'You really can't find anything better'

The content can also be used as professional development for leaders of parish catechesis and faith formation.

"I've primarily used [Franciscan at Home] to form myself," Seman admits. His evolving role at the Jeffersonville parishes ran the gamut—from teaching Sunday school classes, to forming catechists, to adult faith formation and many roles in between.

"That was my first full-time job working in a parish," he says. "The wide variety of different workshops formed me in principles and how to approach those ministries."

No specific programs are promoted in the workshops. Rather, says Seman, the content focuses on "certain principles that allowed me to be creative and think outside the box and evaluate what we're currently doing and see how I can make it better and more fruitful.

"I still go back to evangelize myself and see how I can be a better minister."

Quanah Jeffries lauds Franciscan at Home as "the best online professional development resource I've found" for his role as director of faith formation and evangelization at Christ the King Parish in Indianapolis.



Quanah Jeffries

Some workshops involve a video followed by questions to answer, he says. Others require "an action step before going on to the next workshop. It demands more of me than I think is typical. I like that."

But the workshops are still manageable, says Jeffries, with videos "not that long, maybe 7 minutes, maybe 20. There might be some little thing you read, and I mean little, all right there on the webpage.

"For my own professional development, I'm very happy with the results."

And at \$400 for an annual subscription, Franciscan at Home is "a great deal," Jeffries notes.

The Franciscan at Home website notes that parishes with a school are considered one entity—one subscription provides unlimited content access across the board.

Subscriptions are also \$400 for elementary schools and high schools that run independently from a parish.

The value for the price can't be beat, says Seman: "The workshops for each track are so formative that you really can't find anything else better, outside of going for a degree."

(For more information on Franciscan at Home, go to franciscanathome.com. To view a list and description of tracks and workshops offered in each, go to franciscanathome.com/tracks-and-workshops. To register your parish and/or school, go to tinyurl.com/FAHArchIndy and click on "I am a representative of a parish or a school, and I would like to register my institution." If cost is a barrier, contact the archdiocesan Office of Catechesis at catechesis@archindy.org.) †

'Franciscan at Home' tracks

Following is a list of current and future tracks offered by Franciscan University Catechetical Institute's "Franciscan at Home" online resource. Each track includes video workshops and other materials.

English:

- Catechist
- Four Pillars of the Catechism
- Parish Catechetical Leader
- Youth Ministry
- Young Adults
- Catholic Schools
- Ministry of Parenting
- Pastoral Accompaniment
- First Proclamation and Evangelization
- Ongoing Diaconal Formation
- Eucharistic Renewal
- Catechumenal Ministry
- Marriage Renewal Ministry
- Educating in Christ

Español:

- Especializaciones Ministeriales* (Specialty Ministries)
- Certificación en el Liderazgo y Ministerio Pastoral* (Certification for Leadership and Pastoral Ministries)

Tracks in development:

- Antiquum Ministerium*
- Diocesan Officials
- Culture of Life
- Priestly Renewal
- Music Ministry
- Certificación Básica Para Catequistas* in Español (Basic Certification for Catechists)

For a list of workshops associated with each current track, go to franciscanathome.com/tracks-and-workshops. †

LISTENING

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announced once they are finalized. An online survey related to the pastoral planning process is also expected to be available soon.

A planning process takes place about every five years to help the archdiocese discern God's will regarding pastoral priorities. A committee guiding the current process is made up of Catholics from across the archdiocese from all vocations and a variety of walks of life.

Archbishop Charles C. Thompson spoke with the participants at the start of the meeting, inviting them to prayerfully consider together questions about the Church in central and southern Indiana—where it is at present, and where God is calling it to be.

"Where is the Holy Spirit leading us?" Archbishop Thompson asked. "What are some priorities that the Holy Spirit is asking us to hone in on to help us have a shared vision going forward?"

He noted that he expects the process to result in a new pastoral plan for the archdiocese by Advent of 2025.

The participants in the listening session took time to fill out a questionnaire about the present and future of the archdiocese. They had the chance to share in writing their thoughts about community, evangelization and catechesis, parish and family life, faith formation and education, and Catholic social teaching and service.

They then had opportunities to speak about their thoughts on where the archdiocese is currently in those areas and where God may be calling it to be in the future.

One participant noted that, in her parish, youths have regular experiences of the Church beyond their local faith community.

"I think that is so important," she said. "People have to realize that our faith goes beyond our parish boundaries. So, we engage our young people in opportunities, whether it be in Indianapolis, World Youth Day or anywhere in between, to allow them to experience that."

Another spoke of her experience of attending the 10th National Eucharistic Congress from July 17-22 in Indianapolis with her two children, ages 12 and 16.

"They saw unity and community at its finest at that," she said. "Having those opportunities available to us and affordable to us as young families is so important. Anybody who wants to know what community looks like, attending things like that is so important."

One participant spoke of how her own parish and others learned during the COVID-19 pandemic the value of the internet in evangelization, helping local faith communities spread the faith far beyond their boundaries.

At the same time, she noted the continued importance of a one-on-one personal approach in sharing the Gospel, mentioning in particular the "Walk with One" initiative announced at the congress, encouraging Catholics across the country to reach out to one person they know who may be away from the faith or doesn't have a church home, and to invite them to a closer relationship with Christ and the Church.

This initiative was mentioned by another listening session participant who praised the vitality of the faith shown by the 50,000 people who gathered in Indianapolis for the congress.

"When you have that fire and you walk alongside someone and you love them where they're at, when you're constantly praying to God, 'Show the right moment,' you know that the Holy Spirit will show you," she said. "That concept helps overcome a lot of barriers."

"Even when you're busy—a mom and working—you can still have coffee with someone twice a month. You become equipped ..."

A participant reflected during the session on how vital nurturing a relationship with Christ is to proclaiming the Gospel.

"If you ask a bunch of Catholics who have never really developed a relationship with Christ to go and evangelize, they're not even going to know what that's about," he said. "They don't have any good news to share that's not an abstract catechetical approach to the faith, which has won precious few people over the centuries."

At the close of the listening session, Archbishop



Archbishop Charles C. Thompson speaks during an Aug. 24 listening session at St. Louis Parish in Batesville that was part of the archdiocesan pastoral planning process. (Photo by Sean Gallagher)

Thompson affirmed the importance of leading Catholics to an encounter with Christ.

"As I listen here and discern, I think the challenge is how do I have an encounter with Jesus that I can truly bring to others," he said. "If I have that encounter, if that's what I'm bringing to others—not my agenda, not my ego, not myself, but Christ—that's what's going to transform us going forward."

Anything that comes out of the planning process that succeeds, Archbishop Thompson noted, will not happen "on our human merit."

"It's on the Spirit," he said. "And we can't make the Spirit do what we want. We have to be docile to the Spirit and not try to make the Spirit docile to us."

Archbishop Thompson thanked the participants for coming to Batesville for the meeting.

"I'm impressed listening to you and your faith," he said. "Your faith is important to you and is real to you. That encounter [with Christ] is something that you take very seriously. I thank you for being here today. This is a great start." †

Israel plunges into protests as hostages, including Israeli-American, found dead

JERUSALEM (OSV News)—In what was a devastating Sunday morning for hostage families, Israel said on Sept. 1 that it had recovered the bodies of six hostages in Gaza, including the body of Israeli-American Hersh Goldberg-Polin, whose parents became outspoken global advocates for all hostages to be released.

The military confirmed all six had been killed shortly before the arrival of Israeli forces, The Associated Press reported. The army identified the other dead hostages as Ori Danino, 25; Eden Yerushalmi, 24; Almog Sarusi, 27; and Alexander Lobanov, 33; who, like Hersh, were taken on Oct. 7, 2023, from a music festival. The sixth, Carmel Gat, 40, was abducted from the nearby farming community of Be'eri. All six bodies were discovered in a Gaza tunnel with gunshot wounds.

Pope Francis, in his Sept. 1 *Angelus* prayer, said, "I once again turn my thoughts with concern to the conflict in Palestine and Israel, which risks spreading to other Palestinian cities. I appeal for the negotiations to continue and for an immediate ceasefire, the release of hostages, and relief to the people of Gaza, where many diseases are also spreading, such as poliomyelitis."

The pontiff urged: "May there be peace in the Holy Land, may there be peace in Jerusalem!"

U.S. President Joe Biden, who has met with Goldberg-Polin's parents, said on Sept. 1 he was "devastated and outraged" by the news of Hersh's death.

"It is as tragic as it is reprehensible," he said. "Make no mistake, Hamas leaders will pay for these crimes. And we will keep working around the clock for a deal to secure the release of the remaining hostages."

Secretary of State Antony Blinken said on Sept. 1 on X, formerly Twitter, "Hersh Goldberg-Polin is an American hero who will be remembered for his kindness and selflessness."

Hours after the hostages were proclaimed dead, massive protests erupted in Israel, urging Prime Minister Benjamin Netanyahu for an immediate cease-fire that would bring the remaining hostages home.

Netanyahu said however on Sept. 1 that the six hostages found in Gaza Strip's Rafah were killed in "cold blood" and blamed Hamas for the lack of a cease-fire deal—"whoever murders hostages doesn't want a deal," he said.

After a march of thousands of people in the streets of Israel on Sept. 1 and a rare general strike on Sept. 2, Netanyahu did not seem pressured, saying, "No one is more committed to freeing the hostages than me. ... No one will preach to me on this issue."

On the afternoon of Sept. 2, thousands of mourners lined the streets of Jerusalem to bid farewell to Hersh.


Since her 23-year-old son had his left arm blown off at the elbow and was taken hostage into Gaza by Hamas, his mother, Rachel, has become the international voice for hostage families.

"Now I no longer have to worry about you. I know you are no longer in danger," she said at her son's funeral.

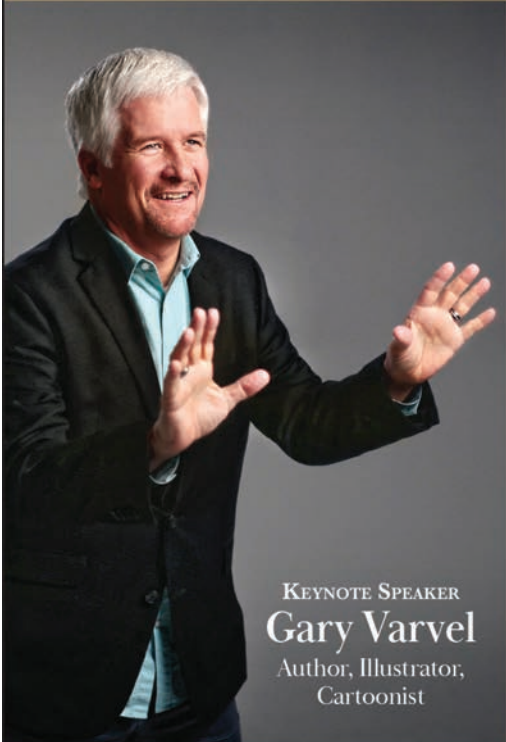
"I want to do *hakarat hatov* [recognize the good] and thank God right now in front of all of you for giving me this magnificent present of my Hersh," she added, sobs audible around her, the Jewish Telegraphic Agency reported. "For 23 years, I was privileged to have the most stunning honor to be Hersh's mama. I'll take it and say thank you. I just wish it had been for longer."

"My sweet boy, finally, finally, finally, finally, you're free," she said. "I will love you, and I will miss you every single day for the rest of my life."

Hers and her family's shirts were ripped, in keeping with the Jewish tradition of rending one's clothing upon learning of the death of a loved one. †

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Gary Varvel
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Celebrate Life Dinner


TUESDAY,
OCTOBER 1, 2024

Indianapolis Marriott
Downtown

Registration – 6:00 p.m.
Dinner and Awards – 6:45 p.m.
Gary Varvel – 8:00 p.m.

Gary Varvel is a Christian, conservative, cartoonist and speaker in that order. Varvel was The Indianapolis Star cartoonist for 24 years. His work is syndicated through Creators Syndicate. In 2015 he was inducted into the Indiana Journalism Hall of Fame. Varvel has won both national and state awards for his work. In addition, Varvel wrote and illustrated *The Good Shepherd* children's book and has co-written and produced Christian films.





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Evangelization Outreach/Andrew Motyka

Sing more psalms, a profound expression of the faith and human experience

Psalm singing is a core part of Christian worship. From the earliest days of the Church, we have sung psalms during the liturgy. This extends not just through the Liturgy of the Hours, but through the Mass as well.



The practice of singing psalms at Mass is encouraged by the Church's own norms on the liturgy for many reasons. Psalms connect us to our ancestors in faith and to their liturgical practice. Psalms express the Christian faith in a way unique to all of Scripture, namely that they speak to universal human

experiences. Psalms are especially suited for singing at Mass.

The *General Instruction on the Roman Missal* (often called the GIRM, the norms for celebrating the Mass in the Roman rite) gives options for music choices at multiple points in the Mass, namely the entrance, offertory and Communion. These options are: the antiphon and psalm from the *Graduale Romanum* or the Roman Missal; the seasonal antiphon and psalm from the *Graduale Simplex*; another antiphon and psalm from an approved source; and another appropriate song.

Without giving any of these options a preference

(which would require a different discussion), it should be noted that three of these four options are psalms. The Church clearly has a preference for psalm singing at Mass. Since these parts of the Mass are often of variable length, psalms serve a practical purpose for being able to be extended or shortened to fit the liturgical action.

Psalm singing finds its roots in Jewish temple worship, and this practice carried into the early Church, which did not see itself as separate from the Jewish faith, but a fulfillment of it. While the musical settings have long been lost, there are records of psalm singing in the earliest examples of the Mass.

The psalms connect us to our ancient worship by putting into our mouths the same words that have been sung for millennia. How powerful it is to know that, not only are we singing the same words as our Christian brothers and sisters around the world, but the same words as our ancestors in faith! Psalm singing unites us in our worship with the communion of saints.

Psalms are a profound expression of the faith, a true "song of the people." They express the full range of human experience—from praise and joy, to sorrow and repentance, to frustration, anger, redemption and victory.

Furthermore, because we read all Scripture in light of

the Gospel, the Psalms come to life even more vividly for us Christians. We do not sing Psalm 45 simply as a song of princesses being brought before the king of Israel, but as a sign of the Blessed Virgin Mary being crowned in heaven. We do not read Psalm 23 simply as thanksgiving for King David's anointing, but as the fulfillment of Israel's kingdom in the person of Jesus Christ. We can write songs that express these types of prayer, but none are as historically founded as the Scriptures of the Church.

So what does this mean for our music choices at Mass? Should we stop singing hymns or other songs? Of course not. While hymns found their beginning being prayed during the Liturgy of the Hours, they have been a part of the Mass by assertion for centuries now.

As you can see above in the GIRM, the Church allows for other songs and hymns to be sung at Mass. Many people do not realize, though, that the norms of the Church both allow for, and arguably prefer, the use of the psalms during the Mass. Whether we pray them in addition to or instead of hymns and songs, we should certainly sing more psalms.

(Andrew Motyka is the director of Archdiocesan and Cathedral Liturgical Music for the Archdiocese of Indianapolis.) †

That All May Be One/Fr. Rick Ginther

'Exploring peace' is theme for this year's Festival of Faiths on Sept. 15

"Rejoice in the Lord always. I shall say it again: rejoice! Your kindness should be known to all. The Lord is near."

"Have no anxiety at all, but in thanksgiving, make your requests known to God."

"Then the peace of God that surpasses all understanding will guard your hearts and minds in Christ Jesus" (Phil 4:4-7).

We long for peace. Personal peace. Household peace. Intra-national peace. World peace.

And yet it is so elusive! Not only now, but through the history of the ages.

How do we attain it?

Pope St. Paul VI declared in 1972: "If you want peace, work for justice."

This short sentence is more than the stuff of bumper stickers. It is a truth rooted in the Hebrew Testament prophets and psalms. It is clearly rooted in the person of Jesus.

What if the many religions of central Indiana came together in peace and for peace?

Such a gathering will happen from 1-5 p.m. on Sept. 15 at University Park in downtown Indianapolis.

Sponsored by the Center for Interfaith Cooperation, the 11th annual Festival of Faiths focuses this year upon "Exploring Peace."

Is peace a universal value among the many world religions? One could wonder, given the current conflicts in our world and the history of religious wars.

Human frailty, fear, ambition and the sin of hate fuel such conflicts. Religious arrogance can play a part as well.

But the basic tenants of virtually all religions proclaim peace as central to their belief systems.

On Sept. 15, we have a chance to discover this experientially.

Perhaps we will be greeted with "*Shalom*," a Hebrew word derived from one of the names of God. It means "complete" or "whole." Accordingly, only when there is a true state of "wholeness," meaning that everything is "complete," does true "peace" reign.

At another booth, one might hear "*Salam alaikum*," a traditional greeting of peace. Such greeting reflects in Islam the practice of a peaceful, harmonious society that is just and free from conflict and violence. It extends as well to heavenly greetings between Muslims and non-Muslims.

At the Sikh booth, one might hear "*Namaste*." This greeting, shared by Hindus and Buddhists, means "respect to you." Is not respect an expression of peace?

Sikhism emphasizes peace and non-violence, but will "battle" oppression. Sikhs believe that genuine peace is not possible when there is suffering in society. Thus, equality, social justice, service to humanity and tolerance for other religions is essential for them.

One might hear "*Om, Shanti, Shanti, Shanti*"—"peace, peace, peace." This Hindu greeting wishes, "May all beneficent beings bring peace to us. May your wisdom spread peace all through the world. May all things be a source of peace to all and to me."

The Bahá'í are committed to universal peace—"the supreme goal of all mankind." Social principles which can bring about this peace include the independent search for truth, oneness of humanity, the equality of men and women, and the abolition of prejudice, to name a few.

A term in Jainism, "*ahimsa*," speaks of a path to enlightenment. Jainism teaches peace and nonviolence on this path. All living things, including plants and animals, have souls and are to be treated with reverence. Harming living things in any way, even violence in thought and speech, is just as bad as physical violence.

"Peace be upon you!" Come join people of faith in their common longing for peace! And as Catholic Christians, come with a greeting in your heart: "If you want peace, work for justice."

Is peace a universal value among the many world religions? One could wonder, given the current conflicts in our world and the history of religious wars. Human frailty, fear, ambition and the sin of hate fuel such conflicts. Religious arrogance can play a part as well.

(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.) †

Guest Column/ Richard Etienne

Pondering the power of God's voice and how we should respond

The human voice is very unique. Voice recognition software has become quite advanced since its inception, and it now takes full advantage of this uniqueness found in every human voice.



Many companies even use this fact to verify a person's true identity when communicating on important matters over a phone system.

In the prophet Isaiah, we read, "Fear not, for I have redeemed you; I have called you by name: you are mine" (Is 43:1). This is a very intimate image of our God, and it emphasizes the important role that

we each have in his plan.

Can you hear God's voice calling you?

Notice how Jesus referenced the relationship of every

individual sheep to its specific shepherd. In the Gospel of John, Christ says, "My sheep hear my voice; I know them, and they follow me" (Jn 10:27).

Other shepherds can call the sheep, but I have been told that they will only respond to their shepherd's voice—something that Jesus' audience would have known in first-century Palestine.

Do you take time regularly to be still long enough to hear your shepherd's voice? The human voice is just one more example of how wonderfully each one of us is made!

God created our mouths to speak and our ears to hear. He created our minds to comprehend and separate the many messages that bombard us daily. Psalm 139:14 says, "I praise you, so wonderfully you made me."

Can you recall the physical response in your own

body when you heard your father or mother call out your full name: "Elizabeth Ann," "Stephanie Gale," "Joseph Francis" ... I know in my own house it usually meant that a very important message was about to be conveyed to me—and often not a message that I always wanted to hear at that particular time!

Lastly, I can also relate to the story of Jonah in Scripture. Jonah heard a message that he did not want to hear at first. But eventually he listened to God's voice and submitted to the plan that God had laid out.

Do you ever hear God calling your name and asking you to consider some action? How do you respond?

(Richard Etienne has a degree in theology from Saint Meinrad Seminary and School of Theology in St. Meinrad and resides in Newburgh, Ind.) †

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

The Sunday Readings

Sunday, September 8, 2024

- Isaiah 35:4-7a
- James 2:1-5
- Mark 7:31-37

The first reading for Mass this weekend is from the Book of Isaiah. It speaks of the blind, deaf and lame.



Today's culture is different from that in which this section of Isaiah was written. Physical impairments now can be managed in many cases. People with physical challenges now lead lives that would only have been dreams

long ago in ancient Israel.

Moreover, today no moral scorn accompanies physical disabilities. People today know that these impairments have physical explanations. Genetics, disease or injury cause such difficulties.

In Isaiah's time, transportation was limited. So, the inability to walk was a major disadvantage. Even more of a disadvantage was being unable to hear or see. Communications for almost everyone were verbal or visual.

Immobility, blindness, lameness or deafness therefore severely isolated people. As much as at any time in human history, being alone was a fearful thought. It also was a peril.

Finally, physical impairments were seen as the consequence of sin. Physical inadequacies, and ultimately death, came because of Adam's sin. Individually, personal sin weakens, impairs and afflicts people.

God, in his great mercy and love, restores vision, hearing and the ability to act freely and thus restores a place for repentant sinners in the faith community. Isaiah displays his typical eloquence in this passage. Because of God's goodness, the mute not only will speak but sing! The lame not only will walk, but they will leap like a stag! Springs will cool burning sands!

The Epistle of St. James is the source of the second reading. The New Testament mentions several men with this name. Likely, other men by the same name were alive at the time of Jesus or in the first decades of the Church. The Scripture does not specify the man to

whom the title of this epistle refers.

Was it James, who was called the "brother of the Lord"? (Gal 1:19). The oldest Christian tradition was that James was a son of Joseph by an earlier marriage. (Under Jewish law, sons or daughters of Joseph's earlier marriage, if indeed there was an earlier marriage, would have been called the brothers or sisters of Jesus.)

This again is a tradition. It cannot be known for sure with the evidence now available. It may have been another James.

Bottom line: The reading this weekend is a great lesson in the destiny of all humans before God. Everything earthly will pass away. Only the spiritual will endure.

St. Mark's Gospel provides the third reading. Jesus returned from visits to Tyre and Sidon, in what today is Lebanon, and to the Ten Cities, an area now in Jordan.

Merely by having visited these places, Jesus took the presence of God far and wide, to gentiles as well as to Jews.

Returning, Jesus encountered a man unable to hear or to speak. Bystanders and likely the man himself would have assumed that somebody's sin, somehow, was at fault.

So, while Jesus healed the man physically, it was a sign of divine forgiveness. Union with God brings wholeness, strength and hope of peace now and everlasting life in heaven.

Reflection

The Church for weeks has called us to discipleship, warning us that we are shortsighted and weak.

Face facts. In these readings, the Church confronts us with our sins, the source of our weakness. Sin separates us from God, blinds us and leaves us deaf, leaving us helpless, in the dark. We are doomed.

When God forgives us, we are restored, refreshed and strengthened. We can see and hear. We can find our way.

It is that simple. Sin is our burden as humans, often with dire effects. No one is too bad to receive God's healing, forgiveness and power. Just ask for forgiveness. God, in Christ, our sole hope, newer turns us away. †

Daily Readings

Monday, September 9

St. Peter Claver, priest
1 Corinthians 5:1-8
Psalm 5:5-6, 7, 12
Luke 6:6-11

Tuesday, September 10

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

Wednesday, September 11

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

Thursday, September 12

The Most Holy Name of Mary
1 Corinthians 8:1b-7, 11-13
Psalm 139:1b-3, 13, 14b, 23-24
Luke 6:27-38

Friday, September 13

St. John Chrysostom, bishop and doctor of the Church
1 Corinthians 9:16-19, 22b-27
Psalm 84:3-6, 12
Luke 6:39-42

Saturday, September 14

The Exaltation of the Holy Cross
Numbers 21:4b-9
Psalm 78:1-2, 34-38
Philippians 2:6-11
John 3:13-17

Sunday, September 15

Twenty-fourth Sunday in Ordinary Time
Isaiah 50:4c-9a
Psalm 116:1-6, 8-9
James 2:14-18
Mark 8:27-35

Question Corner/Jenna Marie Cooper

Church requires that reverence and respect be given to cremated remains

Q What is the position or rule of the Church concerning cremation? (Indiana)

A There is a short answer to your question in paragraph 2301 of the *Catechism of the Catholic Church*,



which tells us that "the Church permits cremation, provided that it does not demonstrate a denial of faith in the resurrection of the body."

But we can gain a fuller understanding of the Church's teaching if we dig a little deeper into the relevant documents. In particular, in the *Order of Christian Funerals* (that is, the book governing the ceremonies for Catholic funeral liturgies) there is an appendix approved for use in the United States which states:

"Although cremation is now permitted by the Church, it does not enjoy the same value as burial of the body. The Church clearly prefers and urges that the body of the deceased be present for the funeral rites, since the presence of the human body better expresses the values which the Church affirms in those rites" (#413).

In other words, cremation is allowed by the Church—though not enthusiastically—as long as it is not done for reasons or motivations contrary to the Catholic teaching on the dignity of the human body.

For example, choosing to cremate the body of a loved one who died of a highly infectious disease in order to avoid spreading contagion would be an acceptable motive. But opting for cremation because of a belief that "the body is just an empty shell" would not be.

The appendix in the *Order of Christian Funerals*

goes on to give some practical directives. Specifically, "the cremated remains of a body should be treated with the same respect given to the human body from which they come. This includes the use of a worthy vessel to contain the ashes, the manner in which they are carried, the care and attention to appropriate placement and transport and the final disposition.

"The cremated remains should be buried in a grave or entombed in a mausoleum or columbarium. The practice of scattering cremated remains on the sea, from the air or on the ground or keeping cremated remains in the home of a relative or friend of the deceased are not the reverent disposition that the Church requires" (#417).

The same document further indicates that if a body is to be cremated, ideally this would happen after the funeral so that the integral body could be present at the Mass (#418).

It may seem odd to some of our modern sensibilities to attach so much importance to a dead body, when the soul of our loved one is no longer present within it. But it is always good to recall how incarnational our Catholic faith is. That is, we believe that God's coming to Earth as man has rendered many aspects of our humble, tangible material reality as sacred.

As the *Order of Christian Funerals* urges us to recall: "The body of a deceased Catholic Christian is also the body once washed in Baptism, anointed with the oil of salvation and fed with the Bread of Life. ... The body of the deceased brings forcefully to mind the Church's conviction that the human body is in Christ a temple of the Holy Spirit and is destined for future glory at the resurrection of the dead" (#412).

This reverence for the bodies of the dead is a logical consequence of what we profess in the Creed we recite at Mass every Sunday: that we believe in the "resurrection of the body." Just as Jesus' body was resurrected, and as Mary's immaculately conceived body was assumed into heaven, so too will "God, in his almighty power, definitively grant incorruptible life to our bodies by reuniting them with our souls, through the power of Jesus' resurrection" (*Catechism of the Catholic Church*, #997).

(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

The Ever-Living Mother

By Father Pious Malliar Bellian

Oh . . . Loving Mother Teresa
You haven't left us for good
And you will never, either.
In the ever-fresh dawns of our missionary zeal
You are ever alive amongst us!
The abbey with the room you dwelt in
Where history sleeps only to unfold into future
The paths you trod
The words you wrote and spoke
This holy land where your sacred feet
Kissed its pristine soil
The inimitable life you led
Which made its meeting with the spirit of prayer
Everything remains fresh in this holy land.

Oh . . . Mother, in a mundane world
Where the spirits of poverty and simplicity
Are buried deep in the abyss of oblivion
Mother's tender heart writhes in pain
And her eyes get teary.

Oh . . . Mother, this has become a land
Where only the privileged are privy
To the experience of knowledge
Where the interests of a selfish few
Forms the basis of state policies
Your benign presence we long for now
And you still live among us

In the dawn of our missionary zeal.

Oh . . . Loving Mother,
As the perennial fountain of solace
With the wings of your selfless service
Spread over to cool our burning hearts
You live amongst us
Kindling in our minds
Memories of your sacrificial life.
In this sacred land
Where streams of holiness flow in plenty

Oh . . . Mother, you continue to sojourn with us
At times taking a stand
At the heart of our mundane pleasures.
Mother lives forever
As a mother to the destitute
And as the forte of weak when falling to shambles.

(Father Pious Malliar Bellian, a priest of the Diocese of Quilon in India, recently served as a sacramental minister of St. Joseph Parish in Indianapolis and St. Susanna Parish in Plainfield. The feast day of St. Teresa of Calcutta is on Sept. 5.)

COINS

continued from page 1

my grandfather, I have not had someone in my life that truly filled the void of 'dad.' But this man definitely did. His love was something I haven't felt in such a long time. His faith and strength were incredibly inspiring. He passed away last year, and my boyfriend and his older brother have really struggled with grief over his passing. We all have.

"His brother is not a strong believer and had really turned away from God. The day you gave me the coins, he called and asked if he could come over and talk to us. The conversation quickly turned to us telling him we would really like for him to go to church with us, and that God was the only one that could heal him from the grief he's experiencing. I talked with him about the loss and traumas I've experienced in life, and that without God, I definitely wouldn't be where I am today.

"I gave him my second coin that night, and it brought him to tears. My boyfriend was with him several days later, and he pulled the coin out of his pocket and told him how much it meant to him. So, thank you. You are doing such a beautiful thing, and it is really touching lives farther than you probably even realize. Last night, they went to a grief counseling group, at church, together. God is so good!"

From fear to trust

Maher's idea for the gift of the two coins developed from the uncertainty and fear surrounding the outbreak of the COVID-19 pandemic that erupted in March of 2020.

"We were in the midst of one of the scariest times in the United States that I know in my lifetime," says the 69-year-old Maher, a member of SS. Peter and Paul Cathedral Parish in Indianapolis. "We had COVID, and no one knew where that was going in March of 2020."

At the start of the pandemic, Maher was reading the book *The Second Greatest Story Ever Told*, by Father Michael Gaitley, about the lives of three Polish saints: St. John Paul II, St. Maximilian Kolbe and St. Faustina. As he reached the bottom of page 87, Maher came across a passage that intrigued him:

"John Paul's last words, together with some of his first words, provide fitting 'bookends' to the second greatest story ever told," Father Gaitley wrote.

"The first bookend is based on the key words of his first papal homily: 'Be not afraid.' The last bookend is drawn from the key words of his final message: 'Jesus, I trust in you!' Mixing metaphors, here, you might say these are really two sides of the same coin. How are we to 'be not afraid'? The answer is simple: Trust in Jesus. 'Jesus, I trust in you.'"

Those two bookend messages kept filling Maher's thoughts for the next several months. So did the image of two sides of a coin capturing those messages. Finally, on a late Friday night in September of 2020, Maher searched the internet trying to find a company that could create a special coin that would have the message "Be not afraid" on one side and "Jesus, I trust in you" on the other.

By December of 2020, he had the first order of 300 coins in his possession, coins he had blessed by his friend, Father Todd Riebe, then the pastor of Christ the King Parish in Indianapolis.

Within the first month, Maher shared the coins with 100 people, leading to some stunning moments that made Maher order more. Since then, he has given away nearly 2,000 of these coins—coins that he gives freely to friends and strangers alike, hoping to remind them that in moments of personal crisis, God is there with them.

"What is fear?" Maher says. "Well, fear is when you're being chased by a lion or a bear. That's true fear. The kind of fear that we face today is anxiety, worry. We're all afraid, but how do you address that? It's easy enough to say to people, 'Be not afraid.' But how do we do that?"

While the flip side of the coin is a reminder that the answer to that question comes by drawing closer to Christ, Maher insists that the sharing of the coins also has a way of bringing the giver and the receiver closer together.

'Hey, I've got something for you'

"The coin starts the conversation. It's such a great icebreaker. We all need a way to open the door to talk to people about their faith and things. And people like free stuff," Maher says with a smile. "You'll be talking to someone about their kids and stuff, and you say, 'Hey, I've got something for you.' You can get so intimate with people pretty quickly when you say that. They may talk about something in their life.

"Before I give them the coins, I tell the story of how the idea came about. When I started this, I'd give people a coin, and occasionally someone would say, 'I know who I'm going to give this to.' That's when I came up with the second coin. I'd say, 'No, I want you to keep that coin, but I'm going to give you a second coin. And this one is for that person that I can almost guarantee that within the next 30 days, you'll meet someone, or you already know someone who needs this.'"

The gift has led to wondrous interactions for Maher, including one on the South Rim of the Grand Canyon while he and his wife Ginny were on vacation.

"We started walking it, but there's so much ground to cover, and we wanted to see a lot. So, we started waiting for the shuttle to come. We're sitting there, and this guy sits down next to me, and we started talking," Maher recalls. "He was telling me that his mom had died recently, and he had inherited her car, and he decided he was going to drive around the United States. After we talked awhile, I said, 'I got something for you.'"

"I gave him the two coins. So, we get on the shuttle, and as we get off, he comes up and says, 'I've got something for you.' He handed us his 9-year sobriety coin. It really touched me that someone would do that. As he went off, it made me wonder who he would give his other coin to."

Maher smiles as he shares a memorable moment during the National Eucharistic Congress in downtown Indianapolis in July.

"Ginny made a comment that she'd love to eat at the Old Spaghetti Factory. I was standing near there, and this homeless guy walks up to me. I'm thinking, 'How am I going to tell him I'm not going to give him any money?' It occurred to me that St. Peter had the great response, 'Silver and gold I have not, but what I have I'll give to you.' I handed him one of these coins.

"After I told him the story, he said, 'Would you mind if I drilled a hole in it so I could put it on a chain so I can wear it around my neck?' His name was Matthew, and I said, 'Matthew, it is yours. You can do anything you want with it. And here's a second one. I know you have some friends out here that maybe you'd like to share this message with.' He said yes. He never asked me for money, but he did ask me for a blessing. I said, 'I'm not real good at this,' but we prayed together."

Maher continues to smile as he shares another story, this one from his near-daily routine of having coffee with friends at a bagel shop.

A question for everyone to consider

"I gave them to the guys at coffee one time," he says. "A good friend of mine, Dan, believes in God, but does not believe in religion. He got two coins. He went home and gave his other one to his wife, Martha. He said that afternoon she was kind of worried about something. He told me, 'I went up to her and said, "Martha, be not afraid. Don't worry, just trust in God.'"

"I've given him 25. He said, 'I run into people, and we start talking, and I say, "Oh, he can use a coin. So, I give him a coin.'" This guy is becoming



'The coin starts the conversation. It's such a great icebreaker. We all need a way to open the door to talk to people about their faith and things. And people like free stuff. You'll be talking to someone about their kids and stuff, and you say, "Hey, I've got something for you."'

—Pat Maher

an evangelist, and he doesn't even believe in religion."

The stories keep flowing from Maher, turning next to a friend named Johannes from Germany who came to Indiana for a job for several years before returning to his home.

"Johannes went on the *El Camino*," Maher says about the walking pilgrimage to the Cathedral of Santiago de Compostela in Spain. "I gave him 25 to take with him to pass out. He sent me pictures. This one guy had imbedded his coin on the top of his cane. 'Be not afraid.'"

"When Johannes got done with the *El Camino*, he went back to Germany. He said, 'I need some more.' When I sent them to him, he said, 'Would it be OK if I had some of these made in German?' I said, 'You can do that, Johannes, I don't have a copyright on the Bible.'"

As the gift has spread to other countries, Maher keeps sharing it at home.

"There's a guy at Christ the King, and it was at one of the Friday fish fries. I hadn't seen him in a while. I just happened to have some coins with me. I told him, 'I got something for you,' and gave him my explanation. When I handed it to him, he started sobbing. I didn't know what was going on, but he said thanks. Before he left the fish fry, he came over and thanked me again. I don't know how it touched him, but there was something there.

"Another friend, John, his sister Katie had breast cancer. He gave her his second coin. He said, 'I was talking to her on the phone, and she goes, "John, I got my rosary in my right hand and my coin in my left hand.'"

A priest friend has told Maher he keeps his coin on his dresser, so he sees it every day. Another friend has connected her coin to her key chain. And when Maher sees people whom he has given a coin, it's not unusual for them to smile, reach into their pocket and show him their coin—which is what one of the students he tutors at St. Anthony School in Indianapolis has done.

And for everyone who has one of his coins, whether he knows them or not, Maher prays for them as he recites the rosary daily.

"It's kind of a game I play with God, 'OK, you get it to somebody, and I'll pray for them without knowing who they are.'"

What Maher is sure of is the power and the history of the two-fold message, "Be not afraid. Jesus, I trust in you."

"When the angel Gabriel came to Mary, he said, 'Be not afraid.' When Gabriel came to Joseph, the message was, 'Be not afraid.' When the angels came to the shepherds, they said, 'Be not afraid.' These are three of the main people of our faith, and they're getting this same message. So, for a small actor like me or my friends, that goes for us, too."

Maher slides two coins across the table—one to keep, one to share. He leaves open this question:

Who would get your second coin? †



Pat Maher stands in front of a painting of Jesus and children in the Archbishop Edward T. O'Meara Catholic Center in Indianapolis. (Photo by John Shaugnessy)

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
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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

Saint's body still incorrupt after opening coffin for study of relics

ALBA DE TORMES, Spain (OSV News)—The silver coffin of St. Teresa of Ávila was opened in Alba de Tormes on Aug. 28 only to confirm her body has remained incorrupt since her death in 1582. The opening of her tomb marks the beginning of a study of her relics, which will be carried out by Italian doctors and scientists—with the approval of the Vatican.

The last opening of St. Teresa's coffin happened in 1914, 110 years ago. The Spanish Diocese of Ávila now wants to obtain canonical recognition of the relics from Rome.

According to the announcement made by the postulator general of the Order of Discalced Carmelites, Father Marco Chiesa, those present at the scene were able to see that "it is in the same condition as when it was last opened in 1914." The then-general of the Carmelites, Clemente de los Santos, wanted to see the body of the foundress. Both openings—110 years ago and now—confirmed that the body of St. Teresa has remained incorrupt since her death.

St. Teresa was a Spanish nun, one of the great mystics and religious women of the Catholic Church, and an author of spiritual classics. She started the Carmelite reform, which restored and emphasized the contemplative character of Carmelite life. St. Teresa was named a doctor of the Church in 1970 by Pope Paul VI, the first woman, along with St. Catherine of Siena, to be honored with the title.

According to the Diocese of Ávila, the process of reaching the silver coffin containing the body of St. Teresa has been complicated. First, the marble slab in the tomb had to be removed. Then, the reliquaries were moved to the room set aside for the study of the relics. The community of Discalced Carmelites, together with the general postulator of the order, members of the ecclesiastical tribunal and a small group of religious participated in this transfer by singing the *Te Deum*.

The silver tomb was opened only in the presence of a scientific medical team and members of an ecclesiastical court.

Scholars, the diocese said, were struck

by its "magnificent" state of preservation and robustness. The team also praised "excellent" workmanship of St. Teresa's tomb, which was donated to the community by King Ferdinand VI and his wife, Barbara of Braganza.

Two goldsmiths assisted the opening operation, and 10 keys that protect the tomb were used: three that are kept in Alba de Tormes, three kept by the Duke of Alba, another three that the father general keeps in Rome, in addition to the key kept by the king of Spain. Three of these keys are to open the outer gate, three are to open the marble tomb, and the other four are to open the silver coffin.

A first look at her body revealed, Father Marco recounted, that "the last few years were difficult for her to walk, due to the pain that she herself described."

He added that in "analyzing her foot in Rome, we saw the presence of calcareous thorns that made walking almost impossible."

"But she walked," having the ability to "move forward, despite her physical defects," explained the postulator.



A statue of St. Teresa of Ávila stands in the sanctuary of the Serra Chapel at Mission San Juan Capistrano in San Juan Capistrano, Calif. (CNS photo/Nancy Wiechec)

It is still too early to obtain conclusive results, Father Marco said, but be assured that with the new study it will be possible to "learn interesting facts about Teresa and also recommendations for the conservation of the relics." †

CREATION

continued from page 4

with Archbishop Charles C. Thompson at St. Bartholomew Church, 1306 27th St., in Columbus.

There will be a musical prelude at 5 p.m. in the church, with Mass beginning at 5:30 p.m.

Please know that all are welcome to join in this beautiful celebration in the church and to share in refreshments and fellowship in our parish hall immediately following the liturgy. We hope to welcome

many of our archdiocesan brothers and sisters at this environmentally friendly and spiritually uplifting celebration!

(Father Clem Davis is senior associate pastor of St. Bartholomew Parish in Columbus.) †

Classified Directory

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For Sale

TWO PLOTS, OUR LADY OF PEACE CEMETERY, 9001 Haverstick Road, Indianapolis. Our Lady of Lourdes Garden, lot #811. Under a large tree, coveted area, almost sold out. Significant discount, \$3800 for both plots. Call/text 317-847-6098.

Volunteer Opportunity

ASL Interpreters Needed!

The Disabilities Ministry of the archdiocesan Office of Catechesis is in urgent need of American Sign Language (ASL) interpreters for 7:30 a.m. Mass at St. Jude Parish in Indianapolis, and sacramental prep assistance for two children at St. Matthew the Apostle Parish in Indianapolis.

It is preferred that interpreters be Catholic, but those who have a strong familiarity with the Catholic Mass and other liturgical rites are encouraged to apply. It is also preferred that interpreters have an Indiana Interpreting Certificate, though allowances can be made depending on experience.

For more information, contact Jenny Bryans, Disabilities Ministry Coordinator, at jbryans@archindy.org or 317-236-1448.

Employment

Director of Faith Formation

St. Pius X Catholic Church and School in Indianapolis IN, is currently seeking a full-time Director of Faith Formation to join are team. The Director of Faith Formation will foster and nourish community in the faith, from birth through adulthood. Communion and will also function as Coordinator of Adult and children's RCIA. The ideal candidate will be able to work independently and demonstrate flexibility, creativity, and responsibility. The DFF is an active, practicing Catholic who lives a life in keeping with the teachings of the Church. We are looking for an individual who will be; Outreaching, engaging, and supporting families in their call to grow in their faith and be the first witness of Jesus to their children.

ESSENTIAL DUTIES AND RESPONSIBILITIES:

Plan and Implement new and inviting formation programs to the parish. Supervise and assist with the Sunday Children's Faith Formation (CFF) Lead and oversee the Sacramental Preparation, Coordinate the Special Religious Education Program, Lead and coordinate the RCIA and RCIA for Children program, Coordinate and lead the Adult Education Programs, Assist the Coordinator of the Vacation Bible School program, Lead and coordinate the Children's Liturgy of the Word program, Communications to parish regarding programs, Coordinate School Masses with teachers and school staff, Coordinate Children's Masses on weekends, Coordinate Baptism prep classes, Other duties assigned by the Director of Evangelization and Discipleship.

For Immediate Consideration, Send applications or inquiries to:
ralbertson@spxparish.org

Employment

Retreat Director

Mount Saint Francis Center for Spirituality, a 136-bed retreat house located in Southern Indiana, 12 miles from downtown Louisville, KY, seeks a full-time Director.

We seek a person with Franciscan ethos who is a practicing Roman Catholic in good standing with the Church. Experience in the Retreat Ministry (administration and programming), Ecumenical engagement and solid commitment to hospitality are essential. Candidates should have a master's degree or higher in Theology/Divinity, or equivalent, with experience in retreat or hospitality ministry. Strong organizational skills and excellent interpersonal and communication skills are needed. An appreciation of Franciscan values, as expressed in Fratelli Tutti and Laudato Si, would be ideal.

Interested? Submit a résumé by email to: mtstfrancisboard@gmail.com.

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Abuse survivor on review board seeks ‘paradigm shift’ on healing

(OSV News)—Scott Surette, a devout Catholic and longtime owner of a home inspection firm, is on a mission to help renew the Church.

Yet for all his four decades of experience with construction and code compliance, he’s not looking to renovate buildings. Instead, Surette is seeking to repair what Scripture calls the “living stones” that comprise the spiritual house of Jesus Christ.

And now, as one of several recent appointees to the U.S. Conference of Catholic Bishops’ (USCCB) National Review Board, a lay-led advisory group on child and youth protection, Surette is “under contract,” so to speak, to make that happen.

The board is mandated by the USCCB “Charter for the Protection of Children and Young People,” established in 2002 amid a torrent of emerging clergy abuse scandals. Commonly called the Dallas Charter, the document lays out a comprehensive set of procedures for addressing allegations of sexual abuse of minors by Catholic clergy, and includes guidelines for reconciliation, healing, accountability and prevention of abuse.

The 61-year-old Surette—an Indiana native, husband and father of five—would be the first to admit that being part of a national corporate governance organization is a bit out of his comfort zone.

“I’m better off with a hammer than I am with a committee,” he told OSV News. “Give me something to do; that’s just kind of in my nature.”

But as a survivor of clergy sexual abuse, Surette, a member of St. Louis de Montfort Parish in Fishers, Ind., has a powerful message to share.

“I want to bring a paradigm shift to the Church, to the whole United States, to the world, if they’ll hear me—to bring a paradigm shift where we can get from a place of anger and vengeance to true healing,” he said.

Surette knows well the scope—and the cost—of that project. After being sexually abused at age 15 by a priest, he spent 40 years battling what he described as a “Jekyll and Hyde” inner dynamic that eventually caused him to lose his first marriage.

“I was a super nice guy, but then somebody would push a button, and I would get angry,” he said. “I would

sabotage my relationships. If somebody was interested in me, if somebody liked me, a friend, a girlfriend—if somebody really thought that I was a great guy, they were a threat.”

The abuse he suffered took place during a weekend youth retreat, when a visiting priest “came after me twice,” said Surette, whose brother, also on the retreat, had witnessed the incidents.

Surette and his family reported the abuse immediately, with the school even bringing the visiting priest back to Indiana a week later for questioning.

“We sat in a room in the basement of my church, and he denied the whole thing to my face and said, ‘I don’t know what you’re talking about, Scott. I was nice to you. I was kind to you. I was loving to you. I was admiring who you are as a youth.’ And he denied the whole thing,” Surette said.

“Back in 1979, nothing happened” at the diocesan level to address the abuse, Surette said, but in 2019, “we started a case and the diocese decided to pay for counseling.”

At that point, he said, “I began to really earnestly pray about [the abuse], and through the prayer process, Jesus just kind of gave me the grace to look at my abuser through his eyes—through the eyes of Christ.”

The result was “stunning,” said Surette.

“All that I had in my brain and my heart was anger and vengeance,” he said. “I was like, ‘You know what, dude? You messed me up for 40 years and I’m mad about it. ... I mean, you screwed up my first marriage and how many relationships, and in ways I don’t know.’”

And then, Surette told OSV News, “Jesus said, ‘Scott, would you like to see [this man] through my eyes?’”

“Jesus saw [him] as a hurt, wounded, lost soul who made choices to sin, and that made Jesus really sad,” said Surette. “And the biggest thing that came through in that grace [from prayer] was [the realization that] Jesus wasn’t full of anger and vengeance. Jesus didn’t want [him] to burn in hell forever. Scott wanted [him] to burn in hell forever, but Jesus didn’t.”

Surette said the experience enabled him to see his abuser in “a different light”—one that fully revealed the evil perpetrated by the priest, while illuminating hope for redemption and healing through Christ for both Surette and his abuser.



‘I want to bring a paradigm shift to the Church, to the whole United States, to the world, if they’ll hear me—to bring a paradigm shift where we can get from a place of anger and vengeance to true healing.’

—Scott Surette

“[The abuser] chose out of his own free will to sin and to come after me and to pursue his own pleasures and passions,” said Surette. “Truly, he sinned. But he did that because he was hurt and wounded. And I could get my brain around that. I could get my heart around that and say, ‘If he’s wounded, I can forgive him.’ And if Jesus is sad and weeping that he is potentially not gonna be in heaven for eternity, then I’m sad that he’s potentially not going to be in heaven for eternity. And that became a moment where everything changed.”

Referencing St. Paul’s Letter to the Philippians, Surette said he felt “the peace that passes all understanding,” a sensation that was “flat-out overwhelming” and “permeated everything” in his life, including relationships and work.

Surette now prays regularly for the soul of his abuser, who was eventually removed from the clerical state and—as Surette’s wife was able to learn—died sometime around 2018.

He also met with Bishop Timothy L. Doherty of the Diocese of Lafayette, Ind., who, said Surette, “sought me out” and gave him some two hours of undivided time, an encounter that “really solidified the healing.”

Referencing Christ’s parable of the lost sheep (Mt 18:10-14, Lk 15:1-7), Surette said that Bishop Doherty, as a shepherd, “came after me because he knew that my soul mattered.”

Surette began serving on his diocesan review board, and at Bishop Doherty’s initiative, he is now taking a seat on the National Review Board, with a message for the U.S. Catholic bishops.

“We need to go after the one, the wounded,” said Surette.

Fresh from the 10th National Eucharistic Congress in Indianapolis—at which organizers urged participants to evangelize to their communities by committing to “walk with one” in spreading the Gospel—Surette is already putting that mission into practice by reaching out to family members who left the Catholic Church as a result of the abuse he endured and the Church’s lack of response at the time.

“There are victims out there [beyond] the [direct] victims” of clerical abuse, said Surette. “Families have been ripped apart from the Church, and they are wounded on the battlefield, and their souls are worth going after, too. So this whole idea of ‘going after the one’ is a message that I’m going to be proclaiming as loud and hard as I can for as long as I can.”

To fully implement the charter and redress clergy abuse, the fullness of Christ’s salvation must be proclaimed, said Surette.

“Satan failed at the crucifixion, and he has failed throughout the Church’s history ... [through] different battles and heresies, and in regard to the clergy sexual abuse, Satan has failed again,” said Surette, admitting that while “certainly it’s not perfect ... the number of cases are a fraction of what they used to be.

“Satan failed to take Christ down. Satan failed to take me down. And I believe Satan failed to take my abuser down,” said Surette. “When this is all said and done, when you look at it from the eternal perspective, Christ won at the crucifixion and resurrection. Christ won with the clergy sexual abuse scandal. Christ won in my personal story. Christ won in my abuser’s story. And that’s where we go out and proclaim.” †

Biannual grants awarded to parishes, schools and archdiocesan agencies

Criterion staff report

During fiscal year 2023-24, \$714,734 was awarded in grant monies to parishes, schools and agencies in the Archdiocese of Indianapolis.

The grants, awarded twice a year, are made available through the St. Francis Xavier Home Mission Endowment Fund, the Growth and Expansion Endowment Fund, the Queen and Divine Mercy Fund and the James P. Scott Endowment Fund. These grants were made possible through the generosity of archdiocesan parishioners, who set up the endowments.

The grant process is jointly administered by the archdiocesan Finance Office and the Office of Stewardship and Development.

Grant applications are due to the archdiocese for the two grant allocation periods on April 30 and on Oct. 31 each year.

The award period for Fall/Winter 2024 is open, with applications due no later than Oct. 31.

The 2023 Fall/Winter grants awarded for fiscal year 2023-24, totaling \$260,800, are as follows:

—St. Lawrence Church and School, Indianapolis; Growth and Expansion Fund; \$18,000 for security and exterior lighting.

—St. Matthew the Apostle Parish, Indianapolis; James P. Scott Fund; \$15,800 for security project.

—St. Michael Parish, Charlestown; Home Mission Fund; \$60,000 for parking lot repairs and new signage.

—St. Bartholomew Parish, Columbus; Growth and Expansion Fund; \$6,000 for IT costs for faith formation program.

—Our Lady of the Springs Parish, French Lick; Home Mission Fund; \$30,000 for Macke Hall improvement project.

—Prince of Peace Schools, Madison; James P. Scott Fund; \$11,000 for high school doors security project.

—St. Mary School, North Vernon; James P. Scott Fund; \$19,000 for school doors security project.

—St. Vincent de Paul Parish, Shelby County; James P. Scott Fund; \$9,000 for handicap ramp.

—St. Jude the Apostle Parish, Spencer; Home Mission Fund; \$31,000 for roof repairs and A/C unit replacement.

—Our Lady of Fatima Retreat House, Indianapolis; James P. Scott Fund; \$36,000 for storage garage project.

—Roncalli High School; James P. Scott Fund; \$10,000 for school access security project.

—St. Malachy Parish, Brownsburg; Queen and Divine Mercy Fund; \$15,000 for Marian Shrine project.

The Spring/Summer grants awarded for fiscal year 2023-24, totaling \$453,934, are as follows:

—SS. Peter and Paul Cathedral Parish, Indianapolis; James P. Scott Fund; \$30,000 for fire alarm system.

—Holy Angels Parish, Indianapolis; Home Mission Fund; \$8,000 for stained-glass window installation.

—Nativity of Our Lord Jesus Christ Parish, Indianapolis; James P. Scott Fund; \$10,000 for school technology upgrades.

—Our Lady of Lourdes Parish, Indianapolis; Home Mission Fund; \$16,000 for plumbing and steam pipe repairs.

—Sacred Heart of Jesus Parish, Indianapolis; Home Mission Fund; \$50,000 for roof repairs.

—St. Anthony Parish, Indianapolis; James P. Scott Fund; \$10,000 for electric system for church bell.

—St. Joan of Arc Parish, Indianapolis; James P. Scott Fund; \$30,000 for HVAC repairs.

—St. Luke the Evangelist Parish, Indianapolis; Growth and Expansion Fund; \$5,000 for evangelization program costs.

—St. Mark the Evangelist Parish, Indianapolis; Growth and Expansion Fund; \$35,000 for storage barn project.

—St. Michael the Archangel Parish, Indianapolis; James P. Scott Fund; \$25,000 for rectory repairs.

—St. Monica Parish, Indianapolis; Growth and Expansion Fund; \$20,000 for classroom furniture.

—St. Rita Parish, Indianapolis; Home Mission Fund; \$19,587 for rectory security system and engineering costs for HVAC project.

—St. Anthony of Padua Parish, Clarksville; James P. Scott Fund; \$20,000 for urgent capital repairs.

—St. Michael Parish, Greenfield; James P. Scott Fund; \$7,000 for electrical upgrades.

—Holy Family Parish, Oldenburg; James P. Scott Fund; \$20,000 for friary and office building roof project.

—St. Joseph Parish, Crawford County; Home Mission Fund; \$7,239 for sound system improvements and vestments.

—St. Mary-of-the-Knobs Parish, Floyd County; Growth and Expansion Fund; \$15,000 for security camera system.

—St. John Paul II Parish, Sellersburg; James P. Scott Fund; \$40,000 for playground and fencing project.

—St. Rose of Lima Parish, Franklin; James P. Scott Fund; \$50,000 for church sanctuary roof project.

—St. Lawrence Parish, Lawrenceburg; James P. Scott Fund; \$39,000 for elevator replacement project.

—St. Elizabeth Catholic Charities, New Albany; James P. Scott Fund; \$10,000 for energy efficient upgrades.

—St. Michael the Archangel Parish, Indianapolis; Home Mission Fund; \$20,000 for boiler replacement.

—Cardinal Ritter Jr./Sr. High School, Indianapolis; Home Mission Fund; \$20,000 for boiler replacement.

—SS. Francis and Clare of Assisi Parish, Greenwood; Queen and Divine Mercy Fund; \$4,145 for Ave Maria hymnals and music equipment.

—St. John the Evangelist Parish, Indianapolis; Queen and Divine Mercy Fund; \$5,800 for Poland sabbatical.

—St. Mark the Evangelist Parish, Indianapolis; Queen and Divine Mercy Fund; \$1,500 for statue of Jesus.

—St. Matthew the Apostle Parish, Indianapolis; Queen and Divine Mercy Fund; \$1,600 for children’s rosary ministry.

—St. Gabriel Parish, Connersville; Queen and Divine Mercy Fund; \$12,623 for statue of Blessed Mary and outdoor space.

—Our Lady of the Greenwood Parish, Greenwood; Queen and Divine Mercy Fund; \$5,440 images of Mary.

—MTCA-Holy Angels, Indianapolis; Queen and Divine Mercy Fund; \$5,000 for statues for memorial garden.

(For information on how to apply for the grants, go to archindy.org/finance/grant or contact Stacy Harris in the Finance Office at sharris@archindy.org or by phone at 317-236-1535.) †