



The

Criterion

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Fatima movie

Redemptive suffering is key theme in new film, page 16.

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Assistant principal Kortney Wenclewicz checks the temperature of first-grade pupil Maddy Weber on Aug. 20, the first day of classes at Christ the King School in Indianapolis. (Photo by John Shaughnessy)

Faith guides Catholic schools amid the anxiety of a year marked by a pandemic

By John Shaughnessy

In many ways, it seemed so normal for a first day of school.

A long line of cars and vans formed in the drop-off area.

Parents, including a few who wiped away tears, told their children they loved them—and then lingered to watch them walk toward the school's entrance.

Students slung their new backpacks over their shoulders, some of them rushing toward school as if they had just been given an all-you-can-eat ticket to

a concession stand while others trudged along—all of them being greeted by name by an enthusiastic educator who exclaimed, "This is the best day ever!"

It certainly was the most unusual first day ever at Christ the King School in Indianapolis on Aug. 20. As one of the last Catholic schools across the archdiocese to start classes this year, Christ the King joined the other 67 schools in this "new, nervous normal" era of learning amid the coronavirus

This "new, nervous normal" era was

on full display in the Christ the King parking area on its first day of school—where educators took the temperature of each student before allowing them in the school, where the same enthusiastic young woman who exclaimed, "This is the best day ever!" then told the children, "Grab your hand sanitizer inside!" and where everyone wore masks, including the parent dressed as a tiger—the school's mascot.

With the school year now underway in all Catholic schools across the

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In new term, Supreme Court once again takes up religious liberty

WASHINGTON (CNS)—As part of what seems to be a new trend for the Supreme Court, it will once again take up a religious liberty case in its new term with oral arguments on Nov. 4 in a case about a Catholic social service agency excluded from Philadelphia's foster care program for not accepting same-sex couples as foster parents.

The U.S. Conference of Catholic Bishops (USCCB), the Pennsylvania Catholic Conference and a few Catholic Charities agencies joined more than 30 other religious groups, states and a group of Congress members urging the Supreme Court to protect the faith-based foster care in *Fulton v. Philadelphia*.

They argued in *amicus* briefs that the court should allow the city's Catholic social service agency to continue its foster care role and protect faith-based ministries nationwide by ensuring their First Amendment religious exercise rights.

Court observers do not have to look far back to see how the high court could potentially rule on this case, since it set out a road map of sorts just last term with rulings on a number of religious liberty cases.

These decisions dealt with teachers at religious schools, religious exemptions from federal mandates and state constitutional provisions blocking religious schools from receiving school scholarships.

"All of the court's religion-related decisions harmonized around the principle that, despite all our honest and deep-seated disagreements about important questions, robust protection for religious dissenters is essential to our living together in a pluralistic society," said Mark Rienzi, president of Becket, a religious liberty law firm, and law professor at The Catholic University of America's Columbus School of Law.

Rienzi, writing for *scotusblog*, which covers the Supreme Court, said: "The court's

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Mark Rienzi

Priest's invalid baptism has a ripple effect on the Archdiocese of Detroit, officials say

DETROIT (CNS)—The Archdiocese of Detroit is seeking to contact anyone who may have received invalid sacraments after a priest of the archdiocese learned his own baptism as an infant 30 years ago was invalid.

On Aug. 6, the Vatican's Congregation for the Doctrine of the Faith issued a note clarifying that baptisms using an improper formula—namely, those using the phrase "We baptize you ..." instead of the Church's ancient formula, "I baptize you in the name of the Father, and of the Son, and of the Holy Spirit," are not valid.

Father Matthew Hood, associate

See BAPTISM, page 8



Father Matthew Hood thumbs through the missal at the altar of St. Lawrence Parish in Utica, Mich., on Aug. 21. Finding out he wasn't a priest was a painful realization, but it also came with the grace of knowing God's providence, he said. (CNS photo/Michael Stechschulte, Detroit Catholic)

SCOTUS

continued from page 1

move toward anchoring a pluralistic approach within the law of religious liberty is part of a long-term trend." He pointed out that two terms ago, the court's ruling on the Peace Cross in Maryland emphasized "the religion clauses of the Constitution aim to foster a society in which people of all beliefs can live together harmoniously."

He thinks the court will extend this line of interpretation next term with the *Fulton* case, where Becket is representing the foster women defending the Catholic Social Services policy.

Reinzi said recent rulings "show a court systematically building precedent on the foundational idea that religious freedom can help people in a diverse, pluralistic society live together in peace—even amid deep disagreements over fundamental issues."

As he sees it, religious liberty protections also "can help society avoid zero-sum disputes in which one side of a polarized debate must win a complete victory, while the other must be completely vanquished or excluded."

Richard Garnett, another law professor at a Catholic university, also weighed in



Richard Garnett

on the court's most recent religious liberty cases in a scotusblog symposium this summer.

Garnett, professor of law and political science at the University of Notre Dame and director of the university's program on Church,

state and society, said many scholars and commentators have found fault with recent court decisions involving religion, saying they represent a destruction of separation between Church and state, or they "supply evidence of a judicially ascendant 'Christian nationalism.'"

He believes, though, the court has "moved the law of religious freedom and Church-state relations toward coherence and clarity and better aligned it with American history, tradition and practice and with an appropriate understanding of judges' capacities and the judicial role in a democracy."

This action by the court on religious questions, he said, comes after its first 150 years when it had "almost nothing to say about the judicially enforceable content of the right to religious freedom, about the role of religious believers and arguments in politics and public life, or about the terms of permissible

cooperation between Church and state."

In more recent years, there has been a smattering of religious liberty cases and in the past year, the court specifically focused on cases that involved exemptions for religious exercise and accommodations for religious people.

Garnett said the current court, under Chief Justice John Roberts, "has several times affirmed, sometimes unanimously, that religious exercise may, and should, be legislatively accommodated and may be treated as 'special' by governments in keeping with the particular solicitude shown for it in the First Amendment's text and throughout American history."

He said the long-running dispute over the Affordable Care Act's contraception, abortifacient and sterilization coverage mandate, which returned to the court last term with *Little Sisters of the Poor v. Pennsylvania*, showed the court's "willingness to interpret legislative accommodations of religion broadly."

And next term, he said, the court could go a step further with the Philadelphia foster care case where the Catholic social service agency was excluded from the city's foster program for refusing, on religious grounds, to certify same-sex couples as foster parents.

Garnett said the court could rule for the agency on the narrow ground that the city's policies are not really neutral or generally applicable, similar to its 2018 decision in *Masterpiece Cakeshop v. Colorado Civil Rights Commission*, where it favored the baker who refused to make a wedding cake for a same-sex couple.

Both Garnett and Rienzi said the adoption case will likely revisit the court's 1990 decision in *Employment Division v. Smith*, where the court ruled that the Constitution's free exercise clause cannot be used to challenge a generally applicable law, even if it burdens religion.

That decision, which promised more clarity on religious liberty claims, has instead brought up different interpretations from the lower courts.

In its petition, Catholic Social Services urged the Supreme Court to overturn the *Smith* decision, saying that even though the agency's program should be allowed under that ruling, the decision "has confused rather than clarified the law and should be reconsidered."

Garnett said the current high court's "interpretation and application of the religion clauses have continued an evolution that made First Amendment doctrine more coherent and also more consonant both with historical practice and the judicial role."

"Exactly how a 'revisiting' of *Smith* would fit in with this evolution remains to be seen," he added. †



Public Schedule of Archbishop Charles C. Thompson

August 30–September 9, 2020

<p>August 30 – 10 a.m. CST Benedictine Priesthood Ordination Mass at Archabbey Church of Our Lady of Einsiedeln, St. Meinrad</p> <p>August 31 – 7 p.m. Confirmation Mass for the youths of St. Anthony Parish in Indianapolis, at St. Anthony Parish</p> <p>September 1 – 3 p.m. Finance Council at Archbishop Edward T. O'Meara Catholic Center, Indianapolis</p> <p>September 2 – 7 p.m. Confirmation Mass for the youths of St. Michael the Archangel Parish in Indianapolis, St. Thomas the Apostle Parish in Fortville and St. Therese of the Infant Jesus (Little Flower) Parish in Indianapolis, at St. Michael the Archangel Church</p>	<p>September 3 – 10 a.m. Leadership Team Meeting at Archbishop Edward T. O'Meara Catholic Center</p> <p>September 3-6 Bishops' Support Group Retreat at St. Meinrad</p> <p>September 8 – 10:30 a.m. Priest Personnel Board at Archbishop Edward T. O'Meara Catholic Center</p> <p>September 9 – 5 p.m. Catholic Radio Indy Presentation of Archbishop Fulton Sheen Evangelist of the Year, On-Air at 89.1 FM Indianapolis, 90.9 FM Noblesville, and 98.3 FM Anderson</p>
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Nominations sought for Respect Life and Pro-Life Youth awards through Sept. 8

The archdiocesan Office of Human Life and Dignity is accepting nominations for the Archbishop O'Meara Respect Life Award and the Our Lady of Guadalupe Pro-Life Youth Award through Sept. 8.

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


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

The awards will be presented at the Respect Life Mass to be celebrated by Archbishop Charles C. Thompson at SS. Peter and Paul Cathedral, 1347 N. Meridian St., in Indianapolis, at 10:30 a.m. on Oct. 4.

Printable nomination forms can be found at www.archindy.org/humanlifeanddignity, then scroll down and select "Annual Respect Life Mass."

Completed forms should be mailed to the Office of Human Life and Dignity, 1400 N. Meridian St., Indianapolis, IN 46202, or e-mailed to beichhorn@archindy.org.

For more information, call Keri Carroll at 317-236-1521 or e-mail kcarroll@archindy.org. †



Pope Francis' intentions for September

- **Respect for the Planet's Resources**—We pray that the planet's resources will not be plundered, but shared in a just and respectful manner.

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

Catholic Radio Indy to present first-ever evangelization award on Sept. 9

Because of the cancellation of its annual fundraiser dinner due to the coronavirus pandemic, Catholic Radio Indy 89.1/90.9 FM is offering two online and on-air events in its place.

An online auction will be available on Sept. 1-9 at www.catholicradioindy.org. Starting on Sept. 1, participants can register and bid on more than 100 items,

including jewelry, art, wall hangings, food at Indianapolis-area restaurants, wine, fun family adventures, a houseboat rental, off-road vehicle rental and even two laps around the Indianapolis Motor Speedway 500 track at up to 180 mph.

Also, those who donate \$65, what would have been the cost of one seat at the fundraiser dinner, will receive an oil

change card worth approximately \$100. Those who donate \$130 will receive two oil change cards worth approximately \$200. Those who donate \$450, the cost of a table for eight, will receive up to eight oil change cards worth approximately \$800.

The highlight of the auction will be a special on-air show from 5-6 p.m. on

Sept. 9. During the show, Archbishop Charles C. Thompson will announce the winner of Catholic Radio's inaugural Venerable Archbishop Fulton Sheen's "Evangelist of the Year" award and present the winner with the award.

For more information, go to www.catholicradioindy.org or call 317-870-8400. †



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Planned Parenthood drops suit against Indiana law on ultrasounds

FORT WAYNE, Ind. (CNS)—Ending three years of legal dueling, Indiana Attorney General Curtis Hill announced on Aug. 20 that Planned Parenthood has conceded defeat in a lawsuit that challenged a state law requiring women to undergo an ultrasound at least 18 hours before having an abortion.

After the Indiana General Assembly passed the ultrasound bill in 2017, Planned Parenthood of Indiana and Kentucky was successful in getting a court injunction that prevented the law from being implemented.

The organization claimed the law was unconstitutional and would prevent some women from getting abortions, especially low-income women who would be forced to travel to clinics located farther away because not all Planned Parenthood offices have ultrasound equipment.

The concession on the suit was the result of Planned Parenthood's decision to offer the ultrasounds required by law at a clinic in Fort Wayne that no longer offers abortion procedures.

Planned Parenthood agreed to drop its lawsuit against the ultrasound requirement provided that Indiana refrains from enforcing it until Jan. 1, 2021—giving

Planned Parenthood time to train staff at its Fort Wayne clinic to operate ultrasound equipment.

According to the attorney general's statement, the concession made it clear that if anything threatened women's ability to obtain abortions, it was Planned Parenthood's own business decisions, not the challenged law, which was "an argument that the state made all along."

After the federal district court and court of appeals upheld a preliminary injunction against Indiana's law, the U.S. Supreme Court on July 2 vacated the federal appeals court's decision and sent the case back for further consideration in light of the Supreme Court's June 29 ruling in *June Medical LLC v. Russo*, which declared as unconstitutional a Louisiana law requiring abortion doctors at clinics to have admitting privileges at a nearby hospital.

"I'm pleased that Planned Parenthood saw the likelihood that this very reasonable law ultimately would be upheld," Hill said. "To their credit, they recognized the merits of avoiding further legal wrangling over this matter."

Brie Anne Varick, archdiocesan Office of Human Life and Dignity coordinator,

was hopeful the news would result in a positive step for women to receive "the wholistic health care they deserve."



Brie Anne Varick

"Informed consents consisted of giving the patient all the facts, including risks and benefits as well as incorporating test results used for screening and gathering information so the patient and the medical care provider can be as prepared as possible," she said. "For high-risk procedures, many consultations and tests are needed to make sure the patient is fully informed of risks and benefits before moving forward."

According to Varick, an ultrasound is a basic and reasonable tool that allows a woman considering abortion to be truly informed before making her decision.

"Women deserve good health care. They deserve to be informed and to know what they are saying yes to," she said. "I am given feedback from crisis pregnancy centers across the Archdiocese of Indianapolis that

although many women who receive ultrasounds are abortion-determined, more often than not seeing their baby and hearing the heartbeat changes hearts and saves lives!

"We are so blessed with the advanced technology of ultrasound machines where we have the opportunity to unveil the mystery of the miracle of life," Varick added. "I am grateful that women will be given the opportunity to witness this miracle."

Following the concession, Planned Parenthood stated publicly that it will continue to fight other threats to abortion access in the state, which ranks second nationally in terms of restrictions.

Indiana's law is rooted in respect for women's health and the sanctity of human life, concluded Hill's statement.

"For women considering abortions, ultrasounds are an important part of informed-consent counseling. Anyone interested in protecting women's health, including their mental health, should support giving them as much information as possible to aid their decision-making. Empowering women with knowledge is fully consistent with the U.S. Constitution." †

Archbishop encourages second collection to aid relief efforts in Beirut

In response to the devastation caused by a massive explosion that recently rocked the city of Beirut, Lebanon—killing more than 200 people—Archbishop Charles C. Thompson is encouraging parishes across central and southern Indiana to have a second collection on the weekend of Aug. 29-30.

The explosion on Aug. 4 also injured more than 5,000 people and left countless people homeless in Beirut where officials

are still working to evacuate residents.

Catholic Relief Services, along with Caritas Lebanon, has been in the midst of the relief efforts, distributing emergency supplies, clearing rubble and preparing medical and mental health teams to help residents there.

Archbishop Jose H. Gomez, president of the United States Conference of Catholic Bishops, sent a memo to the bishops in the United States on Aug. 12,

expressing great concern for the people in Beirut and the terrible suffering of those impacted by the tragic explosion.

Archbishop Gomez encouraged dioceses to consider joining the effort in responding to this tragic event through prayer and donations. Archbishop Thompson supports that effort.

For parishes and individuals interested in helping the relief efforts, send collected funds to Catholic Charities/

CRS at 1400 N. Meridian Street, Indianapolis, IN, 46202. Make checks out to Catholic Relief Services.

The archdiocesan Catholic Charities/CRS office will process the checks and forward a check to the national office for Catholic Relief Services. For any questions, contact Theresa Chamblee, director of Pastoral Social Concerns/CRS at tchamblee@archindy.org or 317-236-1404. †

Error leads to more recognition for *Criterion* assistant editor

Because of an error by the Catholic Press Association (CPA), several awards were inadvertently not included in its original list of 2019 CPA winners.

Assistant editor John Shaughnessy also received a second-place award in the "Best Reporting on Catholic Education" category for his

story "Teachers overcome fear and challenges on climb of Africa's highest mountain." The article focused on Dee Anne and Paul Sinclair, teachers at Father Thomas Scecina Memorial High School in Indianapolis, who climbed up Mount Kilimanjaro in Tanzania in eastern Africa during the summer of 2018.

"Well-written story about teachers who are an inspiration to their students," judges wrote. "Filled with color and details to help the reader immerse themselves in the teachers' journey. Nicely done." †



John Shaughnessy

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Mark 10:45

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Editorial



Sister Romana Uzodimma, a Sister of the Handmaids of the Holy Child Jesus, places onions into a man's bag at Catholic Charities' Spanish Catholic Center parking lot in Washington on July 15 where he is picking up free food supplies during the pandemic. "No one should face hunger in a land of plenty," notes the bishops' quadrennial "Faithful Citizenship" document. (CNS photo/Chaz Muth)

When Catholics vote

The Republican and Democrat conventions are over, even though they were far different from past political conventions. It appears that, from now until Nov. 3, we're in for an unpleasant campaign because our country is, unfortunately, bitterly divided.

For the fourth time in our history, a Catholic has been nominated for president. Does that mean that most Catholics will vote for Joe Biden rather than Donald Trump? Should they?

It seems strange now, but there was a time when secular periodicals wrote about "the Catholic vote," which they sometimes labelled "the swing vote." Catholic periodicals, though, denied that Catholics voted alike. A look at the history of Catholics' votes shows that that was not always true.

When our ancestors first arrived in the United States, they almost invariably became Democrats because that party helped them get settled, finding jobs for them, and picking up tabs for doctor bills, weddings and funerals. The Democrat Party was the party of the working man, and Catholic immigrants were definitely workers. Irish Catholic Democrat machines dominated politics in Boston, New York, Chicago, Philadelphia, Kansas City and St. Louis, and that continued for more than half of the 20th century.

So, it wasn't a big surprise that Catholics supported Alfred E. Smith when he ran for president in 1928 against Herbert Hoover. What was surprising was the huge amount of anti-Catholicism that met Smith's nomination. Many non-Catholics actually believed the rumor that Pope Pius XI was sequestered in New York, waiting for Smith's victory so he could take up residence in the White House. Even though Smith won 80% of the Catholic vote, it wasn't nearly enough for him to win. Hoover won in a landslide.

After World War II, and after the G.I. Bill made it possible for more Catholics to attend college and join the middle class, the Catholic vote shifted. Dwight Eisenhower was the first Republican president to get a majority of the Catholic vote, but just barely. But when Democrat John F. Kennedy, the second Catholic to head a ticket, ran in 1960, an estimated 82% of Catholics voted for him.

Lyndon Johnson got about 79% of the Catholic vote, but after that the Catholic vote was nearly identical to the vote of all Americans, which is why it was considered the swing vote. Republican Richard Nixon won the Catholic vote in both of his elections, and Republican Ronald Reagan received 61% of the

Catholic vote in 1984.

That was the most Catholic votes any Republican received. After that, the Catholic vote went to Democrats Michael Dukakis, Bill Clinton, Al Gore, John Kerry and Barack Obama, but it swung back to Republican Donald Trump in 2016. He won the Catholic vote with 52%.

Most Catholics in U.S. history, therefore, have supported the Democrat candidate. Only four times have they helped elect a Republican: Eisenhower, Nixon, Reagan and Trump.

John Kerry, a Democrat, was the third Catholic to head a ticket, in 2004. This time, Catholics did not swarm to him as they did for Smith and Kennedy. Estimates for the percentage of Catholics who voted for him range from 47% to 52%. Of course, he lost to George W. Bush.

Unlike earlier in our history, therefore, just being a Catholic doesn't assure a candidate of the Catholic vote. Catholics today tend to vote pretty much as all other Americans do.

It should go without saying that the Catholic Church doesn't tell Catholics how they should vote. It encourages Catholics to learn what the issues are, to judge which candidate is best suited for the job in light of their well-formed consciences, and to vote accordingly. This should be the responsibility of every citizen.

We know that neither political party agrees with everything the Catholic Church teaches. Therefore, it's up to each one of us to decide for whom to vote. As in the lead up to other presidential elections, the U.S. Conference of Catholic Bishops is asking parishioners to examine "Forming Consciences for Faithful Citizenship: A Call to Political Responsibility from the Catholic Bishops of the United States." The document has been offered as a guide to Catholic voters every presidential election year since 1976. The text of "Faithful Citizenship" can be downloaded as a free PDF from USCCB.org, or it can be purchased by going to Store.USCCB.org. It is also available in Spanish.

Unlike earlier in our nation's history, the fact that Joe Biden is a Catholic will not guarantee his receiving most of the Catholic vote. On the other hand, our country has come a long way since people believed that the pope is just waiting to move into the White House. Kennedy, the only Catholic to win the election, showed that to be untrue.

—John F. Fink

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

2020 Season of Creation: Join us for a jubilee

On May 25, during the weeklong commemoration of the five-year anniversary of Pope Francis' encyclical "Laudato Si", on Care for Our Common Home," the Dicastery for Promoting Integral Human Development announced a special "Laudato Si" anniversary year, calling on it to be "a time of grace, a true Kairos experience and a Jubilee time for the Earth, for humanity, and for all God's creatures."



One event during this anniversary year is the enhanced emphasis on the ecumenical Season of Creation, an annual time to renew our relationship with each other and with all of creation.

The Season of Creation begins on Sept. 1 with the Day of Prayer for Creation and runs through the feast of St. Francis of Assisi on Oct. 4. This year's theme is "Jubilee for the Earth: New Rhythms, New Hope."

The Dicastery stressed that in light of the coronavirus pandemic, "the Season of Creation is especially relevant this year," and is encouraging Catholics across the world to take part in a renewed way to reflect, pray and take action.

The Dicastery has highlighted seven areas of focus, called the "Laudato Si" goals: response to the cry of the Earth, response to the cry of the poor, ecological economics, adoption of simple lifestyles, ecological education, ecological spirituality and emphasis on community.

Using these goals, the Archdiocese of Indianapolis Creation Care Commission has prepared a guide to assist each of us as we renew our efforts in "cooperating as instruments of God for the care of creation, each according to his or her own



ArchIndy
Creation Care
Commission

culture, experience, involvements and talents" ("Laudato Si," #14).

The commission is also distributing high quality native trees from the Indiana nursery Woody Warehouse for fall tree planting during the Season of Creation. With financial support through a grant from the Catholic Climate Covenant, people throughout the archdiocese may receive trees and/or wildflower seeds by contributing a small donation toward the commission's efforts.

Opportunities to pray together during the Season of Creation are also available. On Sept. 1, Holy Spirit Parish in Indianapolis, 7243 E. 10th St., will host a prayer service at 7 p.m. All are welcome. Appropriate social distancing and masks are required. For more information, call 317-353-9404. At 5:15 p.m. on Sept. 17, the Feast of St. Hildegard of Bingen,

the Benedictine Sisters of Our Lady of Grace Monastery invite guests to participate virtually by connecting to the community's Facebook

page: Sisters of St. Benedict—Our Lady of Grace. Information on all of these activities can be found on www.ourcommonhome.org/season-of-creation/.

In a few days, the Season of Creation will begin. As Pope Francis has stated, "This is the season for letting our prayer life be inspired anew ... to reflect on our lifestyles, to undertake prophetic acts of creation. It is a time to call for courageous decisions and direct the planet toward life, not death."

The commission urges you to join us in making the 2020 Season of Creation a true jubilee.

(Benedictine Sister Sheila Marie Fitzpatrick is director of Facilities at the Benedict Inn Retreat & Conference Center in Beech Grove and a member of the archdiocese's Creation Care Commission.) †

Reflection/Sean Gallagher

Indy 500 run during pandemic is a reminder of what is most important

Fans of the Indianapolis 500 might remember the 104th running of the historic race as being very different from most that they remember.

Many of those differences were brought about by the coronavirus pandemic, which has made 2020 such a different and disruptive year for all of us.



Because of the virus, the race this year took place on Aug. 23 instead of the Sunday before Memorial Day in May. And in an effort to slow the spread of the virus, the race was run without the hundreds of thousands of fans from around the world who ordinarily fill the grandstands of the 2 1/2-mile oval.

The race also finished in a way that disappointed many fans. With five laps to go, racer Spencer Pigot crashed his car. IndyCar race officials determined that, because of the few laps left in the race, they could not stop the race, clean up the track from the wreck and then re-start it to allow competitive racing until the end.

So, the winner was the leader at the time the crash occurred—racer Takuma Sato. Coming in second was Scott Dixon, who had dominated much of the day's

race, leading 111 of its 200 laps.

But it was Sato who led the field during the last five laps, which were run under a yellow flag when racers drive at a reduced speed and are not allowed to make passes.

The ending of the 2020 Indy 500, then, seemed fitting for this year of disappointed expectations. (Well, maybe except for Sato and his team.)

But in a year when much of what is so important to us was taken away for a long time—receiving the Eucharist, going to confession, spending time with loved ones in their final days and attending their funerals, visiting friends and relatives and, for many people, their jobs—maybe race fans can find satisfaction simply in the fact that the race was run at all.

It's a reminder for us to seek security in God alone, whose protective love for us stands unshaken by the tempests and tumult of our broken world.

Archbishop Charles C. Thompson called this to mind for those present at the Indianapolis Motor Speedway on Aug. 23 and the millions who watched or listened to the race as he prayed its invocation minutes before the green flag dropped:

"God of all times and all ages, we turn to you again this day to once again ask your divine blessing. In good times and in bad, you have shown us your loving kindness.

See REFLECTION, page 15



Christ the Cornerstone

Our restless hearts rest in God, or not at all

“You have made us for yourself, O Lord, and our heart is restless until it rests in you.” (St. Augustine of Hippo, *Confessions*)

The publication date for this column is Friday, Aug. 28, the Feast of St. Augustine. Most of us have at least a passing awareness of this great saint who was born in North Africa, studied and converted to Christianity in Italy, served as bishop of Hippo in North Africa, and was the author of classic spiritual works, including *Confessions*, *City of God* and more than 1,700 sermons, treatises, spiritual commentaries and theological reflections.

St. Augustine is a giant among Christians thinkers and pastors whose influence was (and still is) felt throughout all of Christendom from the fourth century to the present. However, most of us can relate to this great saint not because of his intelligence or his accomplishments, but because he was a man who struggled—with his own sinfulness and in his search for the true meaning of life.

Pope Emeritus Benedict XVI is a student of St. Augustine. His doctoral dissertation and many of his writings are heavily influenced by Augustine’s theology

and spirituality. In February 2008, Pope Benedict offered a series of Wednesday catecheses on the life and teaching of St. Augustine. These contain wonderful insights into the man, his teaching and his deep love for the Church in spite of the imperfections of its all too human leaders.

According to Pope Benedict, “Contrary to what many think, Augustine’s conversion was not sudden or fully accomplished at the beginning, but can be defined as a true and proper journey that remains a model for each of us.”

In his autobiographical work, *Confessions* (VIII, 12, 30), Augustine described his conversion to Jesus as “your converting me to yourself.” He knew that by his own efforts alone he would never have discovered the right path. It was the grace of God that allowed Augustine over the course of many years to surrender his mind, his heart and his soul to Jesus.

Pope Benedict goes on to say: “Precisely because Augustine lived this intellectual and spiritual journey in the first person, he could portray it in his works with such immediacy, depth and wisdom, recognizing in two other famous passages from the *Confessions* [IV, 4,9 and 14,22], that man is ‘a

great enigma’ [*magna question*] and ‘a great abyss’ [*grande profundum*] that only Christ can save us from. This is important: a man who is distant from God is also distant from himself, alienated from himself, and can only find himself by encountering God. In this way, he will come back to himself, to his true self, to his true identity.”

If we are separated from God, Augustine knew from his own experience, we are separated from our true selves. God can bring us back to ourselves, but only if we first let God into our lives.

Most of us are familiar with what is surely St. Augustine’s most famous statement from the *Confessions*. Addressing God directly, Augustine says, “You have made us for yourself, O Lord, and our heart is restless until it rests in you.”

With this simple, but extremely profound insight, we have a summary of all Christian spirituality. We have been created by our all-loving God to be united with him in this world and the next, and until our life’s purpose has been accomplished, we are fundamentally dissatisfied, incapable of being at peace until we are one with God.

Pope Benedict talks about

St. Augustine’s understanding of the ultimate object of our human longing this way: “In a beautiful passage, St. Augustine defines prayer as the expression of desire and affirms that God responds by moving our hearts toward him. On our part, we must purify our desires and our hopes to welcome the sweetness of God.”

As Augustine knew from experience, God is the one who draws us to himself, but we have important work to do as well. We must be ready, willing and able “to welcome the sweetness of God” by clearing away all false or inappropriate desires that separate us from God and alienate us from ourselves and from each other.

Because we are sinners, we always get into trouble when we substitute other “gods”—people or things (such as money, possessions or social status) for God, the one true object of our heart’s desiring.

Let’s ask St. Augustine to help us make our prayer a deeply personal conversation with God. And let’s channel our restlessness into authentic, heartfelt desire for the Blessed Trinity (Father, Son and Holy Spirit) who is the One we long for and the true object of our spiritual longing. †



Cristo, la piedra angular

Nuestros corazones inquietos no encuentran sosiego a menos que descansen en Dios

“Nos has hecho para ti, Señor, y nuestro corazón estará inquieto hasta que encuentre descanso en ti.” (San Agustín de Hipona, *Confesiones*)

La fecha de publicación de esta columna es el viernes 28 de agosto, la festividad de san Agustín. La mayoría de nosotros apenas conoce a este gran santo que nació en el norte de África, estudió y se convirtió al cristianismo en Italia, sirvió como obispo de Hipona en el norte de África, y fue el autor de obras espirituales clásicas como *Confesiones*, *Ciudad de Dios* y más de 1700 sermones, tratados, comentarios espirituales y reflexiones teológicas.

San Agustín es un gigante entre los pensadores y pastores cristianos cuya influencia se sintió (y aún se siente) en toda la cristiandad desde el siglo IV hasta el presente. Sin embargo, la mayoría de nosotros puede relacionarse con este gran santo no por su inteligencia o sus logros, sino porque fue un hombre que luchó contra su propia pecaminosidad en su búsqueda del verdadero significado de la vida.

El papa emérito Benedicto XVI ha estudiado a san Agustín. Su tesis doctoral y muchos de sus escritos tienen una fuerte influencia de la teología y la espiritualidad de Agustín. En febrero de 2008, el papa Benedicto ofreció una

serie de catequesis los miércoles sobre la vida y las enseñanzas de san Agustín que contienen maravillosas reflexiones sobre este santo como hombre, como maestro y su profundo amor por la Iglesia, a pesar de las imperfecciones de sus líderes demasiado humanos.

Según el papa Benedicto, “contrariamente a lo que muchos piensan, la conversión de Agustín no fue repentina ni se dio por completo al principio, sino que puede definirse como una verdadera travesía que sigue siendo un modelo para cada uno de nosotros.”

En su obra autobiográfica, *Confesiones* (VIII, 12, 30), Agustín describió su conversión a Jesús como “el proceso en el que me convertiste en ti mismo.” Sabía que a través de sus propios esfuerzos únicamente nunca habría descubierto el camino correcto. Mediante la gracia de Dios Agustín pudo entregar su mente, su corazón y su alma a Jesús durante muchos años.

El papa Benedicto prosigue: “Precisamente porque Agustín recorrió este camino intelectual y espiritual en primera persona, pudo retratarlo en sus obras con tal inmediatez, profundidad y sabiduría, reconociendo en otros dos famosos pasajes de las *Confesiones* [IV, 4,9 y 14,22], que el hombre es “un gran enigma” [*magna quaestio*] y “un gran abismo” [*grande profundum*] del

que solo Cristo puede salvarnos. Esto es importante: un hombre que está distante de Dios también está distante de sí mismo, alienado de sí mismo, y solamente puede encontrarse a sí mismo encontrando a Dios. De esta manera, volverá a sí mismo, a su verdadero ser, a su verdadera identidad.”

Agustín sabía por experiencia propia que si estamos separados de Dios, estamos separados de nuestro verdadero ser. Dios puede volver a centrarnos, pero únicamente si primero dejamos que Él entre en nuestras vidas.

La mayoría de nosotros estamos familiarizados con lo que seguramente es la declaración más famosa de san Agustín en las *Confesiones*. Dirigiéndose directamente a Dios, san Agustín dice: “Nos has hecho para ti, Señor, y nuestro corazón estará inquieto hasta que encuentre descanso en ti.”

Con esta simple, pero extremadamente profunda visión, tenemos un resumen de toda la espiritualidad cristiana. Hemos sido creados por nuestro Dios todopoderoso para unirnos a Él en este mundo y en el próximo, y hasta que se haya cumplido el propósito de nuestra vida estaremos fundamentalmente insatisfechos, incapaces de estar en paz hasta que seamos uno con Dios.

El papa Benedicto habla de la comprensión de san Agustín del objeto

supremo de nuestro anhelo humano de esta manera: “En un hermoso pasaje, san Agustín define la oración como la expresión del deseo y afirma que Dios responde moviendo nuestros corazones hacia Él. Por nuestra parte, debemos purificar nuestros deseos y nuestras esperanzas para acoger la dulzura de Dios.”

Tal como Agustín sabía por experiencia, Dios es quien nos atrae a sí mismo, pero nosotros también tenemos una labor importante: debemos estar listos, dispuestos y ser capaces de “acoger la dulzura de Dios” despejando todos los deseos falsos o inapropiados que nos separan de Él y nos alejan de nosotros mismos y de los demás.

Debido a que somos pecadores, siempre nos metemos en problemas cuando sustituimos a Dios por otros “dioses,” sean estas personas o cosas (como el dinero, las posesiones o el estatus social). Dios es el único objeto verdadero del deseo de nuestro corazón.

Pidámosle a san Agustín que nos ayude a hacer de nuestra oración una profunda conversación personal con Dios. Y canalicemos nuestra inquietud en un auténtico y sincero deseo por la Santísima Trinidad (Padre, Hijo y Espíritu Santo), lo único que anhelamos y el verdadero objeto de nuestra aspiración espiritual. †

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 1

Holy Spirit Church, 7243 E. 10th St., Indianapolis. **World Day of Prayer for Creation Care prayer service**, 7 p.m., social distancing and masks required, enter through east door near rear parking lot. Information: 317-353-9404.

September 2

MCL Cafeteria, 5520 Castleton Corner Lane, Indianapolis. **Solo Seniors**, 5 p.m., Catholic, educational, charitable and social singles—separated, widowed or divorced—age 50 and older, new members welcome, also call about regular Friday night dinner events. Information: 317-796-8605 or 317-243-0777.

September 4

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

Our Lady of the Greenwood Church, 335 S. Meridian St., Greenwood. **First Friday bilingual celebration of the Most Sacred Heart of Jesus**, Mass, 5:45 p.m., exposition of the Blessed Sacrament, following Mass until 9 p.m., sacrament of reconciliation available. Information: 317-759-7309, msross1@hotmail.com.

September 5

FBLs Family Life center (St. Rita Gym), 1800 N. Arsenal Ave., Indianapolis. **Franciscan Health and St. Rita Healthy Initiatives Clinic**, 9 a.m.-1 p.m., flu clinic, flu shots, free with insurance, \$15 without insurance, reservations recommended. Reservations: 317-632-9349, 616-299-3765 or online at cutt.ly/SRfluclinic.

St. Michael Church, 145 St. Michael Blvd., Brookville. **First Saturday Marian Devotional Prayer**

Group, devotional prayers, Rosary, 8 a.m. Information: 765-647-5462.

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

September 7

St. Peter Parish, 1207 East Road, Brookville. **Drive Thru/Walk Up Chicken Dinner**, 10:30 a.m.-4:30 p.m., whole and half chickens, livers and gizzards, dinners include dessert, raffles available, adult dinner \$12, child dinner \$6. Information: 765-647-5462 or brookvilleparishes@gmail.com.

St. Anthony Parish, 4773 Church Rd., Morris. **St. Anthony Church Labor Day Picnic**, 11 a.m.-4 p.m., drive-thru chicken dinner

includes half chicken, mashed potatoes, gravy, dressing, green beans, slaw, \$12, half chicken \$6, whole chicken \$12, grand raffle \$20 per ticket. Information: 812-934-6218 or parishoffice@stanthonymorris.org.

September 8

Sisters of Providence online **"Act justly, Love tenderly, Walk humbly" Monthly Taizé Prayer Service**, 7-8 p.m., silent and spoken prayers, simple music, silence. Link: cutt.ly/Taize. Information: 812-535-2952, provctr@spsmw.org.

September 12

Gathering of Disciples online event, for catechists, evangelizers and RCIA teams, 9 a.m.-noon, Tim Staples keynote speaker, bilingual in English and Spanish, parish assessment of \$10 per person, \$50 maximum per parish. Information and registration:

cutt.ly/gathering or 317-236-1550.

September 16

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

September 17

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

Our Lady of Peace Cemetery and Mausoleum, 9001 Haverstick Road, Indianapolis. **Mass**, 2 p.m. Information: 317-574-8898 or www.catholiccemeteries.cc.

September 28

The Villages of Indiana online, **Foster Parenting**

Virtual Information Night, 6-8 p.m., for those interested in becoming a foster parent, no fee. For more information or to register call The Villages at 800-874-6880 or visit www.villageskids.org.

October 2

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

Our Lady of the Greenwood Church, 335 S. Meridian St., Greenwood. **First Friday bilingual celebration of the Most Sacred Heart of Jesus**, Mass, 5:45 p.m., exposition of the Blessed Sacrament, following Mass until 9 p.m., sacrament of reconciliation available. Information: 317-759-7309, msross1@hotmail.com. †

Retreats and Programs

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

September 9

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

September 11-13

Dominican Sisters of Peace online. **Listening to God's Call with Open Hearts, virtual discernment retreat**, 4-8 p.m. Sept. 11, 9:30 a.m.-8 p.m. Sept. 12, and 9 a.m.-3 p.m. Sept. 13, for single women 18-45 to meet and talk with Sisters, women in formation and others discerning a call to religious life, free. Information: Dominican Sister Bea Tiboldi, 614-400-1255 or BTiboldi@oppeace.org. Registration: bit.ly/39LFhtl.

September 12

St. Agnes, 1008 McLary Road, Nashville. **Pre-Cana Marriage Preparation Retreat**, 8:30 a.m.-6:30 p.m., social distanced, masks

required, includes materials, morning coffee and a boxed lunch, \$135 per couple plus \$7 online processing fee. Registration and information: archindy.org/precana, alasher@archindy.org or 317-592-4007.

September 12 and 19

Benedict Inn Retreat and Conference Center. **No Regrets: A two-part Sage-ing@ Presentation** (via Zoom), part one Sept. 12, part two Sept. 19, check-in 9 a.m., presentation 9:30 a.m.-noon, presented by Alan Rider. \$60. Information and registration: www.benedictinn.org/retreats-programs. Questions: 317-788-7581.

September 18-20

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Tobit Marriage Preparation Weekend**, includes meals, snacks and accommodations, \$298 per couple. Registration: www.archindy.org/fatima/calendar/tobit. Information: Cheryl McSweeney, cmsweeney@archindy.org, 317-545-7681, ext. 106.

September 22

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

Indianapolis. **Day of Silence**, 8 a.m.-4 p.m., self-directed retreat, includes a room to use for the day, continental breakfast, Mass, lunch and the use of the common areas and grounds, \$35. Information and registration: Jennifer Burger, 317-545-7681, jburger@archindy.org, www.archindy.org/fatima.

September 25

Sisters of St. Francis Grounds, 22143 Main St., Oldenburg. **A Day of Quiet Renewal**, 9 a.m.-4 p.m., self-guided tour or private retreat, dine at local restaurants or bring packed lunch, room with bathroom available, \$20 or \$70 with spiritual direction. Information and registration: 812-933-6437 or cutt.ly/oldbgprograms.

October 1, 8, 15, 22

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **Me Too: From Shame to Survivor**, 7-9 p.m., presented by Rachel Waltz for women who have been sexually abused, \$60. Due to the sensitivity of this topic, we ask that participants commit to all four sessions. Registration: www.benedictinn.org/retreats-programs. Information: benedictinn@benedictinn.org, 317-788-7581. †

Our Lady of Fatima to offer retreat for suicide-loss survivors on Sept. 26-27

"You Are Not Alone Retreat: A Weekend of Hope and Healing for Survivors of Suicide Loss" will be offered at Our Lady of Fatima Retreat House, 5353 E. 56th St. in Indianapolis, from 1-8 p.m. on Sept. 26 and from 9 a.m.-4 p.m. on Sept. 27.

Retreat leaders Christine Turo-Shields, LCSW, Father James Farrell, Providence Sister Connie Kramer and loss survivors Lisa Thibault and Judy Proctor will address the emotional, spiritual and

healing journey after suicide loss through this program for loss survivors.

The retreat is \$25 per person or \$50 per married couple and includes program, meals, snacks and guest room to use during the program. Optional overnight accommodations are available for an additional fee.

For information and registration, contact Jennifer Burger at 317-545-7681 or jburger@archindy.org, or visit www.archindy.org/fatima. †

Online weekly study of Corinthians offered by St. Michael in Greenfield starting on Sept. 3

An online weekly Bible study of the First and Second Letters of St. Paul to the Corinthians will be offered by St. Michael Parish in Greenfield from 1-2:30 p.m. each Thursday beginning on Sept. 3 and running through Dec. 17.

These sessions will be taught by a team of lay teachers who are graduates of Guadalupe Bible College, and

will focus on how the earliest of St. Paul's epistles address a number of abuses in the Corinthian Church after its founding, including some that are similar to issues we face in the Church and in culture today.

The Bible study is free, but attendees will need a Bible. To register or for more information, please e-mail Darlene Davis at ldarlene@gmail.com. †

St. Elizabeth Catholic Charities seeks donors for matching grant

St. Elizabeth Catholic Charities in New Albany is one of several organizations receiving donations through the online Give for Good Louisville fundraising campaign held on Sept. 17. On that day, donors can go to www.giveforgoodlouisville.org, select St. Elizabeth Catholic Charities and donate to the organization.

Additionally, if 200 individuals donate to St. Elizabeth Catholic Charities, the organization will receive \$9,000 as part of

a matching donation challenge.

St. Elizabeth Catholic Charities seeks to affirm the dignity of and respect for all human life by assisting individuals and families in need to achieve empowerment and self-sufficiency. They do so through several programs: help for mothers and women in crisis pregnancies, residential programs, a community distribution program, supported living efforts and Adoption Bridges of Kentuckiana. †

Creation Care Ministry taking tree and flower seed orders through Sept. 8

The archdiocesan Creation Care Ministry is hosting a Season of Creation Tree and Flower Extravaganza by selling trees and wildflower seed packets through Sept. 8.

The ministry will take orders for four tree varieties from the Woody Warehouse: swamp white oak, white pine, serviceberry and black chokeberry. Woody Warehouse grows trees with seeds collected from native tree stands in Indiana. All trees will be in 3-gallon containers and ready to plant this fall.

The ministry will also accept orders for four different types of wildflower seed mix packets supplied by Urban Farmer. The seed mixes are for spring planting,

and are of untreated, non-GMO varieties.

The ministry is offering this sale for the Season of Creation, as called for by Pope Francis, which takes place from Sept. 1 to Oct. 4 each year, encouraging faith communities around the world to restore relationships with each other and all creation.

There is a requested donation of \$20 per tree and \$10 per seed packet. Trees will be available for pickup at several locations around central and southern Indiana, and seed packets will be mailed.

For more information or to order, visit www.ourcommonhome.org/trees or call 317-788-7581, ext. 2. †

Creation Care Ministry is a ministry of the Archdiocese of Indianapolis.

Birthline ministry has new location

The archdiocesan Birthline ministry for mothers and women in a crisis pregnancy has moved to the second floor of the Xavier Building at 1435 Illinois St. in Indianapolis.

Birthline will start seeing clients there during the first week of September.

Also starting the first week of

September, donations will be received at the Xavier Building entrance from 10 a.m.-2:30 p.m. on Mondays and Wednesdays.

For more than information, to volunteer or to donate, contact Keri Carroll, Birthline coordinator, at kcarroll@archindy.org or 317-236-1433. †



The Face of Mercy

By Daniel Conway



Jesus' words and gestures bring hope to all

“A God who draws near out of love, walks with his people. ... We could never have imagined that the same Lord would become one of us and walk with us, be present with us, present in his Church, present in the Eucharist, present in his word, present in the poor. He is present, walking with us. And this is closeness: the shepherd close to his flock, close to his sheep, whom he knows, one by one.” (Pope Francis, Solemnity of the Most Sacred Heart of Jesus, June 7, 2013)

Ahead of his *Angelus* prayer on Sunday, Aug. 2, Pope Francis encouraged the faithful to draw strength from the Eucharist and to show compassion and tenderness toward those in need.

The pope often speaks of the Eucharist as the primary source of our effectiveness as missionary disciples of Jesus Christ. What we receive is nothing less than the Body and Blood of our Savior, whose real presence in the Holy Eucharist gives us nourishment and strength for the salvation of our souls and for service to our brothers and sisters in Christ.

Reflecting on the multiplication of loaves and fishes in St. Matthew's Gospel (Mt 14:13–21) during his catechesis

at the Sunday *Angelus*, Pope Francis pointed out that the crowds followed Jesus—even to a remote place in the desert—because “his words and his gestures restore and bring hope.”

But the familiar story of the miracle of the loaves and fishes is more than a gesture. The people were hungry. They would not have been satisfied by symbolic actions or high-sounding words. Jesus gives them real food to eat, and he doesn't offer meager portions but fills the baskets to overflowing.

“Jesus wants to use this situation to educate his friends, both then and now, about God's logic: the logic of taking responsibility for others,” Pope Francis said.

The pope added that Jesus doesn't leave his disciples alone when they say there are only five loaves and two fishes. He takes the bread, breaks it, and gives it to the disciples for them to distribute. “With this gesture, Jesus expresses his power; not in a spectacular way but as a sign of charity, of God the Father's generosity toward his weary and needy children.”

Pope Francis frequently reminds us that our God is close to us—in his Church, in the Eucharist, in his word, and in the poor and the marginalized.

According to Pope Francis, Jesus is so immersed in people's lives—so close to us—that he understands our weaknesses and our worries. “He nourishes them with his word and provides plentiful sustenance.” Before offering himself to the Father as the bread of salvation, the pope says, “Jesus ensures there is food for those who follow him and who, in order to be with him, neglected to make provisions.”

This shows that there is no opposition between the spiritual and the material. Jesus' compassion and tenderness for the crowd is “the concrete manifestation of the love that cares about people's needs.”

Missionary disciples of Jesus follow his example. They draw near to the table of the Eucharist by imitating Jesus' attitude of compassion. The missionary disciple has first of all a center, a point of reference, which is the person of Jesus (Pope Francis, *Angelus* address, June 25, 2017).

“Compassion is not a purely material sentiment,” the Holy Father says. “True compassion is *suffering with*, taking upon ourselves the pain of others.” This is the ultimate form of closeness, to share the pain of others and to respond generously

to their needs.

Pope Francis encourages everyone to ask ourselves if we have compassion when we read the news about wars, hunger or the pandemic. “Do I experience compassion for those people?” Compassion, he explains, is “trust in the provident love of the Father and means courageous sharing.”

Themes of “closeness,” “accompaniment,” “synodality” and “walking with others” consistently appear in the talks and writing of Pope Francis. The Holy Father strongly believes that God is not distant from us. He is merciful, not judgmental, and while God will hold us accountable for our words and our actions, he always shows us the way to repentance and new beginnings.

We, in turn, are challenged to show the same mercy, compassion and solidarity with our sisters and brothers as our loving Father shows to us. May the strength we receive from the Eucharist help us “show compassion and tenderness” to all.

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

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

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



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

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

El rostro de la misericordia/Daniel Conway

Las palabras y gestos de Jesús brindan esperanza a todos

“Un Dios que se acerca por amor, camina con su pueblo. ... Nunca hubiéramos podido imaginar que el mismo Señor se hiciera uno de nosotros y caminara con nosotros, estuviera presente con nosotros, presente en su Iglesia, presente en la Eucaristía, presente en su Palabra, presente en los pobres. Está presente, caminando con nosotros. Y esto es la cercanía: el pastor cerca de su rebaño, cerca de sus ovejas, a las que conoce, una por una.” (Papa Francisco, Solemnidad del Sagrado Corazón de Jesús, 7 de junio de 2013).

Antes de la oración del *Ángelus* el domingo 2 de agosto, el papa Francisco animó a los fieles a sacar fuerza de la Eucaristía y a mostrar compasión y ternura hacia los necesitados.

El papa a menudo habla de la Eucaristía como la fuente principal de nuestra eficacia como discípulos misioneros de Jesucristo. Lo que recibimos es nada menos que el Cuerpo y la Sangre de nuestro Salvador, cuya presencia real en la Sagrada Eucaristía nos da alimento y fuerza para la salvación de nuestras almas y para el servicio a nuestros hermanos y hermanas en Cristo.

Al reflexionar sobre la multiplicación de los panes y los peces en el Evangelio

según san Mateo (Mt 14:13-21) durante su catequesis en el *Ángelus* dominical, el papa Francisco señaló que las multitudes seguían a Jesús, incluso a un lugar remoto en el desierto, porque “sus palabras y sus gestos restauran y brindan esperanza.”

Pero la conocida historia del milagro de los panes y los peces es más que un gesto. La gente tenía hambre y no se habrían conformado con acciones simbólicas o palabras rimbombantes. Jesús les da comida de verdad, y no les ofrece raciones escasas, sino que llena las cestas hasta que rebosan.

“Jesús quiere usar esta situación para educar a sus amigos, tanto de entonces como de ahora, sobre la lógica de Dios: la lógica de asumir la responsabilidad por los demás,” señaló el papa Francisco.

El papa añadió que Jesús no abandonó a sus discípulos cuando le dijeron que solamente había cinco panes y dos peces. Tomó el pan, lo partió y se lo dio a los discípulos para que lo distribuyeran. “Con este gesto, Jesús expresa su poder; no de manera espectacular sino como un signo de caridad, de la generosidad de Dios Padre hacia sus hijos cansados y necesitados.”

El papa Francisco nos recuerda frecuentemente que nuestro Dios está

cerca de nosotros, en su Iglesia, en la Eucaristía, en su Palabra, y en los pobres y marginados.

Según el papa Francisco, Jesús está tan inmerso en la vida de la gente, tan cerca de nosotros, que entiende nuestras debilidades y nuestras preocupaciones. “Los alimenta con su palabra y les da abundante sustento.” Antes de ofrecerse al Padre como el pan de la salvación, el papa observa que “Jesús se asegura de que haya alimento para los que le siguen y que, para poder estar con él, se olvidaron de abastecerse.”

Esto demuestra que no hay oposición entre lo espiritual y lo material. La compasión y la ternura de Jesús por la multitud es “la manifestación concreta del amor que se preocupa por las necesidades de la gente.”

Los discípulos misioneros de Jesús siguen su ejemplo. Se acercan a la mesa de la Eucaristía imitando la actitud compasiva de Jesús. El discípulo misionero tiene ante todo un centro, un punto de referencia, que es la persona de Jesús (Papa Francisco, discurso del *Ángelus*, 25 de junio de 2017).

“La compasión no es un sentimiento puramente material,” dice el Santo Padre. “La verdadera compasión es sufrir con el otro, asumir el dolor de los demás.” Esta es la forma definitiva de cercanía,

de compartir el dolor de los demás y de responder generosamente a sus necesidades.

El papa Francisco anima a todos a preguntarse si tenemos compasión cuando leemos las noticias sobre las guerras, el hambre o la pandemia. “¿Siento compasión por esas personas?” La compasión, explica, es “la confianza en el amor providente del Padre y significa compartir con valentía.”

Los temas de “cercanía,” “acompañamiento,” “sinodalidad” y “caminar junto a los demás” aparecen sistemáticamente en las charlas y los escritos del papa Francisco. El Santo Padre cree firmemente que Dios no está lejos de nosotros. Es misericordioso, no sentencioso, y aunque Dios nos responsabiliza de nuestras palabras y acciones, siempre nos muestra el camino hacia el arrepentimiento y los nuevos comienzos.

A nosotros, en cambio, se nos desafía a mostrar la misma misericordia, compasión y solidaridad con nuestros hermanos y hermanas que nuestro Padre amoroso nos muestra. Que la fuerza que recibimos de la Eucaristía nos ayude a “mostrar compasión y ternura” a todos.

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

SCHOOLS

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archdiocese, *The Criterion* asked four principals to share their insights on the new reality of educating children and youths in the Catholic faith during this unprecedented time.

A moving moment in a new school year

One moment stands out to principal Rusty Albertson since the 450 students of St. Mark the Evangelist School in Indianapolis started the new school year on Aug. 5.

It happened two days later when the 150 students in the sixth-, seventh- and eighth grades—spread out by appropriate social distancing—attended Mass together in the parish church while that celebration of the Eucharist by Father Timothy Wyciskalla was also livestreamed to the other students in their classrooms.

“It was very moving, very emotional because we hadn’t had a chance to be at Mass with our students since March 12,” Albertson says. “That’s why we’re here at a Catholic school. Our religious aspect—growing in our faith and drawing close to God—is why we’re here.”

In the days since then, Albertson says, “It’s been a really good start to the school year. But we feel we’re living on borrowed time. All administrators and teachers are waiting for the other shoe to fall. We’re waiting to see if the numbers [of coronavirus cases] go up in Marion County. But we also can’t control that, so we’re focusing on what we can control.”

Part of that control included all the efforts that were made during the summer to create as safe and as joyful a learning atmosphere as possible for the students.

That effort involved removing all the long tables that had been work stations for the students and replacing them with individual desks that could be spaced 6 feet apart—a process that involved renting two large storage units and making 15 trips to store the tables there.

“We also did e-learning over the summer so the teachers could get to know their kids,” the principal says. “We called it ‘Virtual Jump Start Camp.’”

The first few weeks of the school year have been focused on assessing the educational levels of the students, including how much their learning may have suffered from the sudden change to e-learning in the spring. Teachers have also been preparing for e-learning if that situation arises again.

“The thing that has impressed me so much about my teachers is their resiliency,” Albertson says.

While the school year started with a definite nervousness among students and parents because of the pandemic, Albertson says everyone has “bought into” the school’s approach to prevent positive cases of the coronavirus: everyone wearing masks and keeping 6 feet of distance while the students stay in the same classroom, sit in the same seat and eat lunch at their desk.

It’s all added up to no positive cases so far, plus one other welcomed reality that Albertson shares with a laugh.

“There’s not been one discipline problem. How can you have a discipline problem when you’re wearing a mask, you’re 6 feet apart, and you’re in the same seat?”

A feeling of being ‘back home’

Mindy Ernstberger knew she could count on one person in the midst of her

CONTINUED ON NEXT PAGE



The masks of Brianna Okeke, left, Chidera Okeke and Lotanna Okeke can’t hide their joy as they join principal Rusty Albertson for a photo at St. Mark the Evangelist School in Indianapolis. (Submitted photo)



Benjamin Barnhart, left, and Grady Powell wear masks as they share a fun moment on the playground at St. Bartholomew School in Columbus. (Submitted photo)

BAPTISM

continued from page 1

pastor of St. Lawrence Parish in Utica, contacted the Archdiocese of Detroit after discovering that his own baptism, captured on video in 1990, used improper wording.

Because the sacraments of confirmation and holy orders can only be conferred upon validly baptized Catholics, Father Hood was “devastated” to learn that not only was he not baptized or confirmed, but he also was not a validly ordained priest.

“There was definitely shock and sadness at finding out 30 years later that I was never baptized. It was an alienating sense that even though I was following the Lord, I wasn’t a Christian, and I wasn’t a priest and I wasn’t a deacon,” he told the *Detroit Catholic*, the online news outlet of the Archdiocese of Detroit.

As a consequence of the invalid baptism, Father Hood lacked the ability to confer most sacraments since he thought he was ordained in 1917, Archbishop Allen H. Vigneron said in an Aug. 22 letter to Catholics in the archdiocese.

“The parishes where Father Hood has

been assigned—Divine Child in Dearborn and St. Lawrence in Utica—will be working with the archdiocese to contact those who sought out the sacraments with Father Hood, so that each individual’s circumstance may be examined and rectified,” the archbishop said.

According to a news release from the archdiocese, Father Hood’s family presented him for baptism at St. Anastasia Parish in Troy in 1990, where Deacon Mark Springer was presiding. Deacon Springer attempted to baptize him using the words, “We baptize you ...” instead of the Church’s prescribed formula.

Although there had been questions about the altered formula, the Vatican’s doctrinal note put all confusion to rest.

A graduate of Sacred Heart Major Seminary in Detroit, Father Hood said he was shocked when he learned the consequences, and immediately reached out to the archdiocese, which worked quickly to remedy the situation. On Aug. 9, he was validly baptized, confirmed and received the Eucharist, and after a week on retreat, he was ordained a transitional deacon and a priest two days later on Aug. 17.

“The archbishop called me, and I could tell he was even more concerned

about it than I was, and I was very concerned about it,” Father Hood said. “To know of his pastoral care for me, for my vocation, was a huge grace from the very beginning.”

Now, the archdiocese is attempting to contact anyone else who might have been invalidly baptized by Deacon Springer, who served at St. Anastasia from 1986 to 1999, or who received invalid sacraments from Father Hood, who served at Divine Child Parish in Dearborn from July 1, 2017, to July 1, 2020, and since then at St. Lawrence. Deacon Springer is retired and is not currently in active ministry.

Although Father Hood was not able to validly witness the exchange of vows in some weddings, celebrate Mass, grant absolution, administer confirmation or anoint the sick, any baptisms he performed are presumed valid, since a cleric is not required to baptize so long as the correct formula, matter and intention are present, said Father Stephen Pullis, director of evangelization and missionary discipleship for the archdiocese.

“Some of the things Father Matthew did were invalid, but his baptisms were valid because you don’t need to be a priest to perform baptism,” Father Pullis said, although the Church strongly prefers a cleric except in cases of emergency. “If someone was baptized by Father Matthew, they should have no doubt their baptism was valid.”

For other sacraments, people can use an online form to contact the archdiocese and find out if any action is needed. “People can submit questions, and myself or another priest will be able to accompany the individual in walking through how to understand whether this was a valid sacrament or not,” Father Pullis said.

Though some might be tempted to view the matter as a technicality, the language used in conferring a sacrament is deeply important, he added.

“When someone is baptized, it’s not just a symbol or recognition of something that’s already happened. It’s actually making a change in the person,” Father Pullis said. “Because the sacraments actually bring about an effect, we have to be very precise in both

the words, the form, and the matter, the objects, that we use.

“That means we have to do it in the way the Church tells us to do it,” he continued. “We can’t use Mountain Dew or milk instead of water, and we can’t use other words, like ‘I baptize in the name of the Creator ...’ or ‘We baptize ...’ instead of the words the Church gives us.”

The Church uses the phrase “I baptize” to signify that the person baptizing is standing in the place of Christ, Father Pullis said, not the community.

“It is always a personal act of the Church when a sacrament is conferred,” the priest said. “God uses individuals to communicate the grace that the sacraments offer—in this instance, the sanctifying grace that baptism offers.”

“We can be assured that all those who approached Father Hood, in good faith, to receive the sacraments did not walk away empty-handed,” Archbishop Vigneron wrote. “We know that Our Lord, in his unending love for us, supplied some measure of grace. God is drawn to hearts that are open to him in love.”

The archbishop apologized for the “human error” that led to the disruption of the sacramental life of some of the faithful and pledged to rectify the situation.

While Father Hood is still bewildered, he said his heart “aches” for those whose sacraments were invalid because of his situation, but said he wants to help in any way he can—especially now that he is a validly ordained priest.

“As a priest, I want to be able to reach out to them and tell them this is something that’s very strange and probably painful, but I’ve gone through this as well, and I want to help you to remediate this problem so we can be certain you’ve received the grace of the sacraments,” he said.

While he might not have been a priest for the past three years—or even a Catholic, for that matter—that doesn’t mean God was silent or absent, he added.

“It’s a grace to realize that God is not a liar. Any experience of the sacraments, even if they were celebrated invalidly, God was still active in some mysterious way and God still honors the dispositions of those who were there in some way,” Father Hood said. †



Father Matthew Hood, center, is vested after being ordained on Aug. 17 at the Cathedral of the Most Blessed Sacrament in Detroit. (CNS photo/Valaurian Waller, *Detroit Catholic*)

concerns and worries about the start of this new school year on Aug. 5 at Our Lady of Providence High School in Clarksville.

"I always pray to our Lady that she will intercede for us and provide what we need," says the principal of the school. "We have had a really good opening. I give her all the credit."

Similar to high schools across the archdiocese, Providence has used a hybrid schedule to open the school year, with its 345 students getting in-class instruction on some days and doing e-learning at home on other days.

"It has worked extremely well so far," she says. "While we have not yet been together 100 % with the student body, I do believe our students still feel they are back home and living in a community of people who care deeply for them. We always say we are one big family."

Ernstberger says she has seen that bond on display when "a few" people tested positive for COVID-19 during the summer and when others have had symptoms during the first weeks of school.

"Most of what we have are people quarantining themselves because they have had some contact with others who are being tested or have tested positive," she says. "Parents and students as well as faculty and staff are really working on behalf of others' health and safety. I am sure we will get our share of cases, but for now I just continue to feel blessed that we are here and looking out for one another."

Providence has started the school year with its usual fall sports schedule, including football, volleyball and soccer—the three sports that have raised the most concern by medical experts in terms of the coronavirus.

"Coaches wanted their teams back, to give everyone a feeling of hope and a return to a team spirit," Ernstberger says. "Our kids love competing, challenging themselves and working in collaboration. There have been a few hiccups, but we



Two volleyball players at Our Lady of Providence High School in Clarksville follow the safety protocol of bumping elbows instead of exchanging high-fives during a practice. (Submitted photo)

opened our competitions [on the weekend of Aug. 14-15], and so far, all is good. I am sure COVID may influence beyond our control sometime this year, but we are happy to be here and participating."

She sees that desire to play as reflecting the hope of the entire student body to have their lives "be normal."

"They recognize that they have a responsibility in our community. They are doing their part."

She also praises the teachers and staff for their attitude in this challenging time.

"There is definitely a feeling that we are in this together, and that our students are too important not to do this right. I know they are exhausted when they leave for the day, but the next morning they are here and figuring it all out again."

Challenges and opportunities

Helen Heckman looks for opportunities in the midst of challenges. She has already found some in a new school year taking place in the shadow of a pandemic.

"I think students and staff will learn a lot during these difficult times," says Heckman, the principal of St. Bartholomew School in Columbus. "We are learning to be resilient, patient, great problem-solvers and thankful for even the little things. How can we possibly complain about that?"

If there are no complaints—and no positive tests so far—she acknowledges there have been challenges since school began on Aug. 6.

"The biggest challenge has been time. It seems that everything takes more time under these new circumstances. Restroom breaks take more time because several classes have to travel further to use assigned restrooms. Even entering and leaving the building takes more time because we are all coming in through one main door and exiting through another.

"Our teachers are also spending more time planning for both in-person and online learning."

And while the required wearing of masks adds a layer of protection, Heckman says it is "more difficult to hear students and understand them when they are talking through a mask."

Yet even with all the challenges, Heckman says the school year has led to a resounding realization.

"We love being part of a Catholic school community once again," she says. "Even with all of these safety measures, the students are happy, and the day seems very 'normal.' Our students and staff have accepted all of these protocols and



Masks are part of the safety protocols as fourth-grade teacher Kathleen Proffitt leads her students in a lesson at St. Bartholomew School in Columbus. (Submitted photo)

have been trying to follow them carefully because they want to continue to stay in school for as long as possible."

The "new normal" has also led to opportunities for new relationships. With concerns about keeping a safe distance between people, the school has had to split its usual all-school Mass for its 357 students into two sessions. One has the sixth-, seventh- and eighth-grade students attending noon Mass on Fridays with parishioners.

"This has been a nice experience for our parishioners to see how reverent our middle school students are and how well they participate and plan Masses," Heckman says. "I think some new relationships will be formed through this experience."

She has also noticed "that students really value spending time with their classmates and socializing with them."

"Students have been told that even while outside, if they cannot socially distance, then they need to keep their masks on. If they want to take their masks off, then they need to move apart.

"Students are choosing to keep their masks on because they prefer to play with their friends. That speaks volumes about how much they have missed social interactions and playing with friends."

The perspective of a parent-principal

As a principal, Ed Seib strives to do what's best for the 318 students at Christ the King School. As the father of two children who attend the north side Indianapolis school, Seib also has a special appreciation for parents who are



Principal Ed Seib of Christ the King School in Indianapolis administers a temperature check of the school's mascot on the school's first day of classes on Aug. 20. (Photo by John Shaughnessy)

trying to do what's best for their children amid the coronavirus crisis.

"My assistant principal, business manager, secretary, IT manager, grounds supervisor and several teachers are also school parents," Seib says. "So we all have extra motivation to make school as safe as we can. I want my kids to be able to safely see their friends and teachers."

Even as much as the staff prepared this summer, the school's planned start for Aug. 13 had to be moved back a week when the Marion County Health Department issued new guidelines late in the summer that affected Christ the King's middle school students.

Because of those guidelines, the school—for now—has switched to a hybrid system that involves the middle school students being in class some days and doing e-learning at home on other days.

Through all the changes, Seib has tried to follow the school's theme for the year, "Holy, Healthy and Happy."

"I prayed for guidance in realizing what I can and can't control," he says. "We can't control everything, but we can make the best of each day. My hope is to use our theme to guide my daily decision-making."

Some of his decisions have included adding partitions to each desk "so that the students can take off their masks when seated." The school has also added "a new staff member who is responsible for taking care of students with COVID symptoms."

The staff has also prepared a plan for e-learning if schools were to close again.

After a summer of endless planning, Seib was thrilled for the first day of school, a start that came with a higher level of anxiety than any other year, a start buoyed up by the prayers of the parish and its pastor Father Todd Riebe.

"I think more than anything, everyone is ready to be back in school," Seib says. "There is a fear of the unknown, and some of our parents have opted to start the year virtually. As we got closer to our start date, there was some understandable anxiety, especially with our middle school having to switch to a hybrid model.

"Overall, our parents have been patient and supportive. The prayers and support of the community and Father Todd have been invaluable." †



The pre-kindergarten students of St. Mark the Evangelist School in Indianapolis show their joy as they head to their classroom. (Submitted photo)

Wedding ANNIVERSARIES

70 Years



DON AND MARY ELLEN (GRAU) WITT, members of Most Sorrowful Mother of God Parish in Vevay, will celebrate their 70th wedding anniversary on Sept. 2.

The couple was married at Corpus Christi Church in Newport, Ky., on Sept. 2, 1950.

They have six children:

Donna, Maribeth, Carl, Eric, Kurt and a pre-born baby girl.

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



ALVIN AND ELLEN (HUYSENTRUYT) WAGNER, members of St. Bartholomew Parish in Columbus, celebrated their 60th wedding anniversary on Aug. 20.

The couple was married in St. Bartholomew Church in Columbus on Aug. 20, 1960.

They have two

children: Tracy Hunter and Bridget Rigney.

The couple also has four grandchildren. †



THOMAS AND CHERYL (KETTLER) KITCHIN, members of St. Elizabeth Ann Seton Parish in Richmond, will celebrate their 50th wedding anniversary on Aug. 29.

The couple was married in St. Mary Church (now a campus of St. Elizabeth Ann Seton) in Richmond on Aug. 29, 1970.

They have four children: Annie Bartl, Laura, Greg and Mike Kitchin.

The couple also has seven grandchildren. †



MELVIN AND DONNA (SANDERS) LATHROP, members of Our Lady of Lourdes Parish in Indianapolis, celebrated their 50th wedding anniversary on Aug. 22.

The couple was married in St. Michael the Archangel Church in Indianapolis on Aug. 22, 1970.

They have three children: Michelle Franklin, Molly Tomlinson and Jeff Lathrop.

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

60 Years



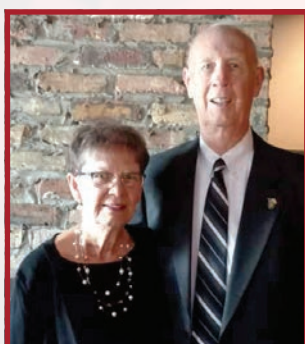
BOB AND PAT (FRENCH) EDDLEMAN, members of St. Christopher Parish in Indianapolis, celebrated their 60th wedding anniversary on Aug. 6.

The couple was married in St. Bernadette Church in Westlake, Ohio, on Aug. 6, 1960.

They have four

children: Mary Beth Brown, Julie Eddleman, Susan Gregory and Donna Sweeney.

The couple also has eight grandchildren. †



TIMOTHY AND LINDA (WOOD) STAPLETON, members of St. Matthew the Apostle Parish in Indianapolis, celebrated their 55th wedding anniversary on May 22.

The couple was married at St. Boniface Church in Lafayette, Ind. (Lafayette Diocese), on May 22, 1965.

They have two

children: LuAnn and Timothy Stapleton

The couple also has two grandchildren. †



STEVE AND CINDY (ALEXANDER) McDONALD, members of Our Lady of Lourdes Parish in Indianapolis, celebrated their 50th wedding anniversary on Aug. 22.

The couple was married in Irvington Presbyterian Church in Indianapolis on Aug. 22, 1970.

They have four children: Lisa Chapman, Brad, Brent and Matt McDonald.

The couple also has 12 grandchildren. †



LOU AND SUE (CLARK) HURRLE, members of St. Thomas the Apostle Parish in Fortville, celebrated their 60th wedding anniversary on Aug. 21.

The couple was married in Our Lady of the Lakes Church in Monticello, Ind. (Diocese of Lafayette), on Aug. 21, 1960.

They have two children: Lou, Jr., and Mike Hurrle.

The couple also has four grandchildren. †



BYRON AND CAROL (PROBST) BRUNS, members of St. Nicholas Parish in Ripley County, celebrated their 50th wedding anniversary on Aug. 22.

The couple was married in St. Nicholas Church in Ripley County on Aug. 22, 1970.

They have two children:

Craig and Scott Bruns.

The couple also has seven grandchildren. †



STEVE AND JACKIE (HUFFMAN) MORRIS, members of St. Charles Borromeo Parish in Bloomington, celebrated their 50th wedding anniversary on Aug. 22.

The couple was married in St. Charles Borromeo Church in Bloomington on Aug. 22, 1970.

They have one child: Kristina Morris.

The couple also has one grandchild. †



JAMES AND THERESA (WERNER) NOBBE, members of St. Catherine of Siena Parish in Decatur County, celebrated their 60th wedding anniversary on Aug. 27.

The couple was married in Holy Family Church in Oldenburg on Aug. 27, 1960.

They have 11 children: Mindy Grunkemeyer, Becky Kinker, Patty Mauer, Joyce Moeller, Janet Porter, Debbie Schneider, Kay Schwering, Bill, Fred, Sam and the late Neal Nobbe.

The couple also has 28 grandchildren and 24 great-grandchildren. †



DAVID AND CARMEN (RAMOS) CODARMAZ, members of St. Ann Parish in Indianapolis, celebrated their 50th wedding anniversary on Aug. 22.

The couple was married in Christ the King Church in Corpus Christi, Texas, on Aug. 22, 1970.

They have four children:

Aimee Oyhamburu,

Jennifer Warner, Jason and the late David Codarmaz.

The couple also has seven grandchildren.

They celebrated with a blessing at Mass followed by a dinner with family. †



FRED AND MARTI (O'TAIN) MOSEMILLER, members of Our Lady of the Greenwood Parish in Greenwood, will celebrate their 50th wedding anniversary on Sept. 5.

The couple was married at St. Paul Catholic Center in Bloomington on September 5, 1970.

They have two

children: Anne Mosemiller-Hagen and Sara Swan.

The couple also has four grandchildren. †



JOHN AND DOLORES (MEISBERGER) OTTO, members of St. Gabriel the Archangel Parish in Indianapolis, celebrated their 60th wedding anniversary on Aug. 20.

The couple was married in the former St. Catherine of Siena Church in Indianapolis on Aug. 20, 1960.

They have three children: Christopher, Joseph and Steven Otto.

The couple also has 11 grandchildren and two great-grandchildren. †



RON AND SANDRA (BRADEN) HARTLIEB, members of St. Lawrence Parish in Indianapolis, celebrated their 50th wedding anniversary on Feb. 14.

The couple was married at St. Lawrence Church in Louisville, Ky., on Feb. 14, 1970.

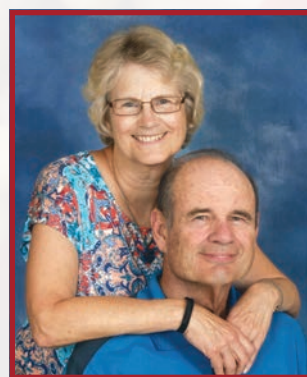
They have two

children: Christina and

Ronald Hartlieb.

The couple also has four grandchildren.

They celebrated with a Mass and luncheon with family and friends. †



STEPHEN AND MARTHA (PRESTON) MOSER, members of Our Lady of the Greenwood Parish in Greenwood, celebrated their 50th wedding anniversary on Aug. 22.

The couple was married in Holy Angels Cathedral in Gary, Ind. (Diocese of Gary), on Aug. 22, 1970.

They have four

children: Christine Kenny, Katie, Ben and Scott Moser.

The couple also has 11 grandchildren. †

Graduados del Instituto de Pastoral Intercultural animados a aprovechar la ‘hermosa oportunidad de ser profetas de la esperanza’

Por Mike Krokos

Oscar Castellanos felicitó a los nuevos graduados del Instituto Pastoral Intercultural de la Arquidiócesis (IPI), pero también les dijo que se esperaba mucho de ellos.

“El liderazgo exige precaución. A medida que avancemos, les impondrán el título de ‘líder’ solo por el hecho de haber recibido la certificación,” dijo el director arquidiocesano de la Oficina de Ministerio Intercultural a los 22 graduados del programa de liderazgo pastoral del Instituto. “La gente tendrá expectativas: su familia, su comunidad e incluso su pastor. Una vez más, el liderazgo por definición implica salir de su comodidad, dispuestos a desafiar a la gente con los valores del Evangelio. Este es el momento ideal, una hermosa oportunidad para ser profetas de esperanza.”

Castellanos pronunció este discurso el 3 de julio durante las vísperas solemnes celebradas por los graduados del Instituto en la Iglesia de San Andrés Apóstol en Indianápolis. El objetivo del Instituto es formar líderes pastorales y catequistas dentro de las diversas comunidades étnicas de la Arquidiócesis.



Oscar Castellanos, director arquidiocesano de la Oficina de Ministerio Intercultural, a la izquierda, y Saúl Llasca, coordinador de la Oficina arquidiocesana de Ministerio Hispano, a la derecha, están en la foto con la Dra. Carmen Hernández, profesora que calificó el trabajo final de los estudiantes. (Foto enviada)

“Ahora más que nunca, se invita a la Iglesia en los Estados Unidos y a la comunidad hispana a redefinir nuestra comprensión del liderazgo,” señaló Castellanos. “Los desafíos y las oportunidades actuales requieren una adaptación de las formas tradicionales de servir, liderar y transmitir nuestra fe a las nuevas generaciones.”

Asimismo, señaló que los dos años de formación en los que participaron los graduados les ofrecieron “una oportunidad para aprender a amar, educando la mente y el corazón de los participantes a través de una formación integral.”

“Hemos hecho más que adquirir nueva información. El Instituto Pastoral es solamente un instrumento que nos permite facilitar una experiencia educativa. La autorreflexión ha sido la forma característica de operar.”

En el discurso para sus compañeros graduados, Isabel Franco dijo que graduarse del programa de liderazgo pastoral del Instituto fue una experiencia que le cambió la vida.

“Hoy séntanse orgullosos de estar presentes, vistiendo esta toga de color azul,” dijo Franco, miembro de la Parroquia del Espíritu Santo en Indianápolis. “Esta toga que no solo representa el final de esta etapa sino, que representa los obstáculos y pruebas que tuvimos que pasar para poder estar aquí hoy.”

Esos obstáculos, dijo Franco a sus compañeros, incluyeron lidiar con el coronavirus esta primavera, lo cual los llevó a estar en cuarentena y a tomar clases en línea. Pero la pandemia no impidió que los graduados cumplieran con su objetivo de completar su trabajo del curso.

“Cada uno sabe lo que lo motivo para entrar a este camino de formación, el apoyo que recibí, o si entré solo como un



Los graduados del Instituto de Liderazgo Pastoral Hispano de la Arquidiócesis retratados con varios sacerdotes después de una ceremonia de graduación en la Iglesia de San Andrés Apóstol en Indianápolis el 3 de julio. En total, 22 personas recibieron diplomas como parte de la octava clase de graduados en liderazgo pastoral de la Arquidiócesis. (Foto enviada)

requisito que le pusieron en su ministerio para seguir creciendo en formación” expresó. “Sea cual sea el motivo que nos trajo, quien nos mantuvo y tiene hoy aquí no es más que nuestro Señor.”

Si bien algunos alumnos abandonaron el programa después del primer año, otros llegaron poco después e invirtieron tiempo y energía, y compartieron sus dones para ayudar a otros a crecer en sus vidas de fe, señaló Franco.

“En este último año también fuimos descubriendo y reflejando los dones que caracterizan a nuestros compañeros e hicimos reconocimiento en clase a algunos de ellos; festejamos y convivimos con comida, bebidas y dinámicas,” recordó. “Y aun a pesar de que algunos eran puntuales, mientras que otros llegábamos después de que sonara la campana, siempre estuvimos en el mismo tiempo, el tiempo de Dios. Y aquí incluyo a aquellos que después de un año, o un poquito más, están hoy aquí. No importa lo que lleve el alcanzar una meta, lo que cuenta es que la alcancemos, y hoy celebramos juntos nuestros esfuerzos y perseverancia.”

Franco también agradeció a los instructores del Instituto por la ayuda dispensada a los alumnos en su camino durante el programa.

“Nuestros maestros ... que nos dieron momentos de pensar lo que no entendíamos, que nos enseñaron a desmenuzar lo que aprendíamos, que nos movieron a ver por el bien común y a ser servidores, que nos ayudaron a aprender nuevas cosas, aclararon nuestras dudas y al mismo tiempo nos ayudaron a descubrir nuestros dones y estilos de liderazgo,” afirmó. “Pero, sobre todo, gracias a Dios por permitirnos estar aquí.”

Franco también citó un versículo del Evangelio según san Lucas para animar a sus compañeros a dejar que su luz brille mientras sirven como ministros de la Iglesia: “Nadie enciende una lámpara y la cubre con una vasija, o la pone debajo de una cama, sino que la pone sobre un candelero, para que los que entran vean la luz” (Lc 8:16).

“Así nosotros compañeros, no es casualidad que hoy estemos aquí, siendo lámparas que ni una pandemia puede apagar, así que sigamos adelante a donde nos lleva el Señor para seguirle sirviendo y para que los que entren a donde estemos, puedan ver y conocer la luz de nuestro Señor.”

(Para conocer más sobre el Instituto para Ministerios Interculturales y su programa, visite www.archindy.org/multicultural.) †

Intercultural Pastoral Institute graduates encouraged to take advantage of ‘beautiful opportunity to be prophets of hope’

By Mike Krokos

Oscar Castellanos congratulated the newest graduates of the archdiocesan Intercultural Pastoral Institute (IPI), but he also told them much will be expected of them.

“Leadership is dangerous. As we move forward, the label of ‘leader’ will be imposed on you, just for the fact that you received your certification,” the archdiocesan director of the Office of Intercultural Ministry told the 22 graduates of IPI’s pastoral leadership program. “There will be expectations from people—your family, your community and even your pastor. Once again, leadership by definition implies to step outside of your comfort zone, willing to challenge people with Gospel values. This is the time, a beautiful opportunity to be prophets of hope.”

Castellanos’ comments were made on July 3 during solemn vespers celebrated for the IPI graduates at St. Andrew the Apostle Church in Indianapolis. The goal of the institute is to form pastoral and catechetical leaders within the various ethnic communities in the archdiocese.

“More than ever, the Church in the U.S. and the Hispanic community are invited to redefine our understanding of leadership,” noted Castellanos. “The current challenges and opportunities call for an adaptation of the traditional ways of serving, leading and transmitting our faith to newer generations.”

The two years of formation that graduates participated in, he continued, offered “an opportunity to learn how to love, educating the mind and heart of the participants through an integral formation.

“We have done more than acquiring new information. The pastoral institute is just an instrument that allows us to facilitate [an] educational experience. Self-reflection has been the distinctive way of operating.”

In her talk to fellow graduates, Isabel Franco said graduating IPI’s pastoral leadership program was a life-changing experience.

“Today, feel proud to be here, wearing your blue robe,” said Franco, a member of Holy Spirit Parish in Indianapolis. “This robe not only represents the end of a stage in our lives, but also the obstacles and trials that we had to go through in order to be here today.”

Those trials, Franco told her classmates, included dealing with the coronavirus this spring, which led to being quarantined and learning online. But the pandemic did not deter the graduates from fulfilling their goal of completing their coursework.

“Each one knows what motivated him or her to enter this path of study, the support they received, or whether they walked on this path alone as a requirement from their ministry to continue growing,” she said. “Whatever the reason that brought us here, the one who kept us and has made it possible for us to be here today is none other than our Lord.”

While some students left the program after the first year, others soon arrived and invested time and energy and shared their gifts in helping others grow in their lives of faith, Franco noted.

“During this last year, we also discovered and reflected on the gifts of our classmates and we recognized some of them in class; we celebrated and spent some time sharing

food, drinks and dynamics,” she said. “And even though some were on time, while others arrived after the bell rang, we were always in the same time zone—God’s time. And here I include those who after a year, or a little more, are here today. No matter what it takes to reach a goal, what counts is that we reach it, and today we celebrate together our efforts and perseverance.”

Franco also thanked IPI’s instructors for assisting the students as they journeyed through the program.

“These teachers ... gave us the space to think about what we didn’t understand, who taught us to break down what we were learning, who moved us to see after the common good and to be servants, who helped us learn new things, who dispelled our doubts, while helping us discover our gifts and leadership styles,” she said. “But above all, thank God for allowing us to be here.”

Franco also cited a verse from the Gospel of Luke to encourage her classmates to let their light shine as they serve as ministers of the Church: “No one lights a lamp and covers it with a bowl or puts it under a bed. Instead, it is put on the lampstand, so that people will see the light as they come in” (Lk 8:16).

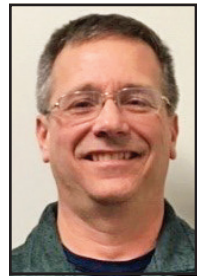
“Therefore, my friends, it is not by chance that we are here today, being lamps that not even a pandemic can put out,” she said, “so let us go forward where the Lord is taking us to continue to serve him, so those who enter where we are can see and recognize the light of our Lord.”

(To learn more about the Intercultural Ministry Institute and its program, visit www.archindy.org/multicultural.) †

Corrections Corner/Ed Witulski

Trusted Mentors aims to help offenders re-enter society

Re-entering society from prison often presents a series of obstacles that are difficult to overcome, so people give up.



Since its founding 16 years ago, Trusted Mentors has responded to a vital need in Indianapolis to help people in poverty and at high risk of homelessness achieve stable housing and progress to self-sufficiency.

We provide trained, volunteer mentors to adults at risk of homelessness, ex-offenders re-entering society, and young adults aging out of foster care.

We train, assign and support volunteer mentors to enable at-risk adults to stabilize their lives and succeed in reaching new goals. We partner with multiple agencies in Indianapolis that serve those at risk of homelessness and provide mentoring for the adults they refer to us.

Trusted Mentors is the only agency in Indiana to offer mentoring to at-risk adults. On average, over the past five years, when the relationship lasted

90 days, 95% of our mentees achieved stable housing, and 90% of ex-offenders did not re-offend.

Trusted Mentors has continued to work during the COVID-19 pandemic. Mentors have helped their mentees file taxes, learn how to receive and spend their stimulus checks, plus provide important human relationships.

One mentor, Charles, says he has had more contact with his mentee than ever before. "Arlonzo is opening up more. He's a cool dude in search of putting his life back together and is doing great at Ivy Tech." Arlonzo is a young adult involved in the criminal justice system and is working to move forward with his life.

Brent and his mentor Bob were matched in mid-2018 as Brent re-entered society after decades in prison. He wanted a mentor because he had been out of society for a long time, and knew it would be hard going back. Bob shares that Brent has, "never missed a day's work while having to get up at 4:30 a.m. to catch the bus and walk several blocks from the bus line to be on time at 8 a.m."

Brent set a budget, including saving 10% from every paycheck for unexpected needs such as helping

his mother pay for an emergency medical service. Brent has improved employment with the goal of moving into better housing and establishing stronger family ties.

Bob says, "This kind of 'goal setting' strategy is why I am proud of Brent. He is a humble man willing to do what it takes to establish the life he wants for himself and his family. He is succeeding because he isn't letting his history define his future."

Bob adds, "Whenever I ask him what during his time in prison gave him the positive attitude he has toward the future, his response is always, 'during my first 10 years I spent 24/7 trying to figure out how I could do what I did without getting caught. Then one day I thought, what a waste of time! What I should be doing is something that would keep me from coming back once I get out.'"

(Ed Witulski of Trusted Mentors is a member of the archdiocese's Corrections Ministry Advisory Committee. A member of St. Monica Parish in Indianapolis, he invites you to meet with him to discuss mentoring by calling 317-590-6970, or e-mailing ewitulski@trustedmentors.org.) †

Faith and Family/Sean Gallagher

God is a loving Father for both parents and their children

It's interesting how parents are sometimes compared to birds and the family home to a nest.



The image is commonly used when children are old enough to move out on their own. Parents are seen as helping their children learn how to fly on their own. And then when the last child moves away, the parents

become "empty nesters."

But comparing the lives of parents and families to those of birds is relevant in other ways. Much of the hard work that parents do to bring their children to a safe birth and then to care for them when they're helpless babies can be seen in the dedication of mother and father birds in caring for their eggs and nestlings.

It's also a very old comparison. Our heavenly Father is compared in various places in the Old Testament to a bird caring for its young.

Near the end of the Book of Deuteronomy, as the Israelites were on the verge of entering the long-awaited promised land following generations of hardship in the wilderness and slavery in Egypt, we see this description of the relationship of God to his chosen people:

"As an eagle incites its nestlings, hovering over its young, so he spread his wings, took them [and] bore them upon his pinions" (Dt 32:11).

This same loving care that the Lord gave to the Israelites and the desire he had for them to spread their own wings, he has for us, too.

All of this was on my heart and mind recently as my family and I helped my oldest son Michael move out of our home across Indianapolis to a house where he'll live with his housemates during his freshman year at Indiana University-Purdue University Indianapolis.

Reflecting on how the Scriptures show God's fatherly care for us is humbling for me. After 18 years of life as a father, I still have quite a learning curve ahead of me.

And maybe Michael, as the oldest of our five boys, has experienced that the most. Each new stage of life for him has been a new stage for me as a father.

So, as I helped him move into his new home, I guess I was especially aware of my shortcomings in my life as a father. This just shows the wisdom of God's design for raising children.

Thankfully, I'm not the only person responsible for guiding Michael to this turning point in his life. My wife Cindy has been a wonderfully dedicated mother. And, overarching it all, is our heavenly Father's care. Michael has surely gotten to where he's at today through the indispensable help of God's grace.

As parents are cognizant of their own missteps in caring for their children, it's important for them to remember that they're as much children of our heavenly Father as their children are.

In God's eyes, it doesn't matter how many years of parenting we have under our belts. We're all still nestlings that he's seeking to raise up on his wings so that we can fly on our own. For even if we've had past successes in parenting (all of them ultimately due to God's grace in any case), we're all still fallible humans easily prone to making mistakes.

So, maybe knowing that God continues to care for us and believes in us, despite our many failures, can encourage us to try to spread our wings and help our children—our nestlings—do the same. †

For the Journey/Effie Calderola

Challenging times can offer us life lessons on hospitality

When my husband and I married, we had just completed a volunteer commitment with the Jesuit Volunteer Corps, teaching school in the Alaskan Bush at a Jesuit boarding school in a remote village.



Then, we chose to live in the big city of Anchorage, and our first home was a tiny cabin we rented in a friend's backyard. One person could fit into the kitchen nook, the bathroom was attached to our bedroom, and the square footage of the whole place was minuscule. It was a tight fit, but for newlyweds with few possessions, it was cozy.

The problem came with the steady flow of visitors. Anchorage is the air hub for a largely roadless state. If you were traveling from rural areas to the Outside, as Alaskans call the rest of the world, you passed through Anchorage. If you were heading from almost anywhere up to Fairbanks, you passed through Anchorage. And sometimes, you just wanted to come to Anchorage.

Scores of friends, relatives and former volunteers came to our little home (and later, other homes we had) to crash, often arriving with a backpack and a six-pack. It was part of being young in Alaska, and we made countless trips to the airport.

The busiest and most challenging times for me were those very early days of marriage. No matter how dear the friends and how much fun they were, I hadn't planned on operating a bed and breakfast. But as a vagabond volunteer, I'd spent my share of time in others' homes, imposing on and enjoying their welcoming.

When I look back now, I know that my stress was probably sometimes transparent. Occasionally, my hospitality was poor, and I regret that.

I think of that phrase from the Letter to the Hebrews: "Do not neglect hospitality, for through it some have unknowingly

entertained angels" (Heb 13:2).

In the Judeo-Christian tradition, as in all major faiths, hospitality is an obligation. That applies to individuals, but also to any country that maintains a standard of morality. Most countries accept a generous quota of well-vetted refugees, but even before the pandemic changed everything, the U.S. was cutting our refugee admissions drastically, a tragic turn of events.

Recently, I found out that a relative of mine had invited into her home four young refugees from Somalia. Since their acceptance into the U.S. with their mother a couple of years ago, my cousin has been assisting them, getting them into good schools and offering sustaining friendship. Then, when a crisis produced a need for temporary foster care, she volunteered, despite a pandemic and having three young children of her own.

From my cousin, and from my own memories, I've learned some lessons.

One, life is very short. Do what you can for people when you can and do it as well as you can. Then, don't spend time with regrets.

Secondly, when going through something challenging, whether illness, COVID-19 isolation or a stressful situation, my tendency can be to obsess, thinking of it as the central reality. Will this ever end? Yes, it will end, and I'll move on to the next challenge. This is life. Cherish it every day and find the good in it.

Thirdly, in every aspect of life, God exists. God has a lesson for me in every circumstance, something to teach me. Be still and listen.

Lastly, we all need to know our limits. Every life has boundaries and every country has borders. But God is continually inviting us to stretch ourselves, to do more than we ever thought we could.

(Effie Calderola writes for Catholic News Service.) †

Amid the Fray/Greg Erlandson

Post-graduation lessons from the year of the coronavirus

It seems as if there are two kinds of graduation narratives for what happens after young collegians toast each other with one last Natty Light or hard seltzer, flip their tassels and head out to take on the world.



The first narrative is that the world is their oyster. The economy is booming, entry-level jobs are plentiful, and projections show that their lifetime earnings

will be the envy of their non-college-educated peers. Such was the welcome for the class of 2019.

The second narrative is that they are unlucky enough to have been stepping out into a stagnant economy, with job prospects scarce and the likelihood of living at home with mom and dad dismally inevitable. I'm looking at you, 2020.

I know how you feel. I graduated in one

of those dismal times. Inflation. Political turmoil. High unemployment. Like many of my peers, I fled first to the safe haven of grad school. Then, hungry to experience a bit of what we called TRW (the real world), I crossed the country and became a fish cutter. I learned a great deal at both places.

Fast forward a number of decades, and now it is my youngest daughter, a proud 2020 grad, who is sharing that second narrative of dismal prospects awaiting her class. Yet her challenges, while superficially similar to mine in the bleak postgrad prospects, are far more striking than anything I endured.

For starters, last May came and went without a graduation ceremony. The class of 2020 will be the one with the giant asterisk explaining why no graduation videos, no graduation speakers, no closure, as we say these days.

And that robust economy that greeted the grads of 2019 has almost instantaneously vanished. The graduates

gave up cap and gown for masks and social distancing. Job interviews are by video, internships are remote and everything comes freighted with risks.

Yet I don't pity my daughter and her generation. Living through a historic pandemic, economic collapse and racial upheaval isn't pretty, but it is instructive.

It is so darn easy to take things for granted: That success is guaranteed. That earnings always go up. That we're No. 1 by virtue of just being us. The graduating class of 2020 is learning some more important lessons.

There are no guarantees, for starters. Life is for real. There are 170,000 Americans who were alive last February and are not now because of COVID-19. My daughter has taken to saying with a touch of mock drama, "We are all going to die." Besides being a statement of fact, I think it is her way of dealing with the immensity of the moment.

See ERLANDSON, page 14

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

The Sunday Readings

Sunday, August 30, 2020

- Jeremiah 20:7-9
- Romans 12:1-2
- Matthew 16:21-27

The Book of Jeremiah provides the first reading for Mass this weekend. Jeremiah was the son of a priest, Hilkiah, and therefore of the priestly caste.



He was active as a prophet for two generations. Critics denounced Jeremiah as disloyal to his people and race because he was so blunt and direct. Angry listeners at

times went so far as to threaten his life. Once he was thrown into a cistern and left to die, but he survived.

He withstood these criticisms, but he did not relent in protesting the people's disloyalty to God. Jeremiah was eloquent. He describes his vocation as a "fire burning" in his heart (Jer 20:9).

While he never questioned his role as a prophet as resulting from his acceptance of God's call, he also vigorously complained to God that this call had led him into the abuse and rejection that he experienced. He was frank even with the Almighty!

Always in all his prophecy, Jeremiah believed that the people's sinfulness would send the entire society to doom. Sinful people brought disaster upon themselves.

So, speaking as a prophet whom God had called, Jeremiah could not be quiet as he observed the people's sinfulness.

St. Paul's Epistle to the Romans offers the second reading. In it, Paul pleaded with his readers, the Christians of Rome, "to offer" their bodies "as a living sacrifice holy and acceptable to God" (Rom 12:1). All around these Christians in the great imperial capital was a culture, let alone code of law, utterly at odds with the Gospel. Embedded in this culture were hedonism, gross materialism and idolatry.

St. Paul was no hysteric. Ominous for all believers was the political and legal antagonism against Christianity. People knew what he was predicting for those who kept the faith. Christians were hunted, abused, tormented and executed under terrifying circumstances. (Paul himself would be executed.)

Paul urged the Christian Romans to resist the culture at all costs. Eternal life

with God would be the reward.

For its last reading, the Church this weekend presents a passage from St. Matthew's Gospel.

In the story, the Apostles were with the Lord, learning, listening and in dialogue. Jesus foretold the crucifixion and resurrection. Peter exclaimed that nothing like Calvary should ever occur! The Lord reminded Peter that such were human thoughts.

Jesus then told the Apostles that obstacles lay ahead as they pursued their vocations to live out and proclaim the Gospel.

He said that they would be required to take up their own crosses. It was no figure of speech. They got the message. Crucifixion was a common means of execution under Roman law. Being true to Christ meant the risk, if not the likelihood, of being executed, possibly by crucifixion.

The Lord's kingdom is not of this world. Christian reward will not be of this world, but it will be glorious and brilliant in the world to come.

Reflection

Many centuries have passed since Jeremiah. Indeed, almost 20 centuries have elapsed since the preaching of Jesus and of Paul.

Regardless of the day or time, however, these readings present realities that human beings everlastingly ignore or defy.

Humans create the circumstances around them, the presumptions, attitudes, responses, and the laws. Jeremiah was right.

Strong obstacles press against people when they wish to follow their better judgments by following the Lord and obeying the commandments of God. Humans so easily, and inevitably, either shrink before hardship or fall for the logic of other humans.

Many early Christians found these hardships in their own crucifixions. They resisted mere human logic.

For good cause, Paul continually reminded his audiences to face facts and to resist these impulses.

Jesus vividly taught in this weekend's Gospel that while challenges come, a great reward also comes to the devout, but it will be a reward not of this world. †

Daily Readings

Monday, August 31

1 Corinthians 2:1-5
Psalm 119:97-102
Luke 4:16-30

Tuesday, September 1

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

Wednesday, September 2

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

Thursday, September 3

St. Gregory the Great, pope and doctor of the Church
1 Corinthians 3:18-23
Psalm 24:1bc-2, 3-4ab, 5-6
Luke 5:1-11

Friday, September 4

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

Saturday, September 5

1 Corinthians 4:6b-15
Psalm 145:17-21
Luke 6:1-5

Sunday, September 6

Twenty-third Sunday in Ordinary Time
Ezekiel 33:7-9
Psalm 95:1-2, 6-9
Romans 13:8-10
Matthew 18:15-20

Question Corner/Fr. Kenneth Doyle

Pope has created commissions to study if the Church may ordain women deacons

QA few years back, Pope Francis set up a commission to study whether or not the Church could ordain women as permanent deacons. Has that commission made a recommendation to the pope, and where does the matter lie now? (New York)



AYou are correct that in 2016, Pope Francis, with the encouragement of the International Union of Superiors General of religious orders of women, created a commission to study the historical facts about women referred to as deaconesses in the New Testament, and the role of women deacons in the early Church. That group reached varying points of view and came to no definitive conclusion as to whether women had ever been ordained sacramentally.

Speaking with journalists on the papal plane returning to Rome from Bulgaria in May 2019, Pope Francis indicated the issue would need further study. In April 2020, Pope Francis established a new "Study Commission on the Female Diaconate," prompted in part by the 2019 Synod of Bishops for the Amazon, which had suggested that the question of women deacons be revisited, given the shortage

of priests in the region.

Deacons perform many of the functions of priests—including presiding at weddings, baptisms and funerals—though they are not permitted to celebrate Mass. This new commission does not appear to be limited to an examination of the early Church, as was the 2016 study group.

QA few months back, you answered a question about whether to stand or kneel when receiving Communion. You said the decision is left to national conferences of bishops and that in the United States, the suggested posture is standing, although those who prefer to kneel may do so. You added that your own pastoral inclination is to say, "Why should it matter?" To me and some other Catholics it matters a great deal. So, why do you have such an indifferent opinion on the matter? (City and state withheld)

AThe rule about standing to receive Holy Communion is a matter of Church law particular to the United States. Nonetheless, if someone, for whatever reasons chooses to ignore that law and kneel for the reception of holy Communion, priests should not refuse to give them holy Communion.

It may help to keep in mind what Pope Francis said at a weekly audience in March 2018. He said that Catholics receiving the Eucharist should do so with reverence, whether standing or kneeling. The pope explained that the preferred posture for reception is left to the bishops of a country, but noted that the essential thing is that one's mind and heart should be directed to the Lord.

"After Communion," Pope Francis suggested, "silence, silent prayer helps us treasure in our hearts the gift which we have received. To slightly extend that moment of silence, speaking to Jesus in our hearts, helps us a great deal, as does singing a psalm or hymn of praise.

"Each time we receive Communion," the pope continued, "we resemble Jesus more," stripping away our selfishness.

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

My Journey to God

The Eucharistic Feast

By Sandy Bierly

Go out into the whole world
Sharing God's peace and grace.
We've received His living presence
In the Eucharistic feast.

Be not afraid, have courage
To live the love we've received.
Let's make our home on Earth
A forerunner of heavenly peace.

Let's treat all men as brothers,
And see God's presence within.
Let's share the love we've received,
From this heavenly feast.

(Sandy Bierly is a member of Our Lady of Perpetual Help Parish in New Albany. Photo: Retired Auxiliary Bishop Guy Sansaricq of Brooklyn, N.Y., distributes Communion during an annual Mass celebrated for Black History Month on Feb. 3, 2019, at St. Patrick's Cathedral in New York City.) (CNS photo/Gregory A. Shemitz)



Rest in peace

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

BUCKLER, Richard, 82, St. Michael, Brookville, Aug. 15. Husband of Geraldine Buckler. Father of Debbie Banks, Sandy Baxter and Ron Buckler. Brother of Mary Schuck and August Buckler. Grandfather of five. Great-grandfather of one.

DANT, Thomas J., 63, St. Joseph, Shelbyville, March 29. Husband of Noreen Dant. Father of Alycia Iaria, Christine, Meagan, Mindy, Jeremiah and Tommy Dant. Brother of Beth Derwin, Kathy Henderson, Chris, Gary, George, Greg, Harold, Jerry, Tim and Father J. Nicholas Dant. Grandfather of nine. (correction)

ESCAMILLA VIUDA DE NAVARRO, Josefina, 76, St. Bartholomew, Columbus, Aug. 12. Mother of Anna, Liz, Maria, Reyna, James, Pedro, Rene and Roberto Navarro. Sister of Cecelia, Rosa and Juan Escamilla. Grandmother of 14. Great-grandmother of two.

FELLER, Harold, 92, St. Michael, Brookville, Aug. 8. Father of Don, Jim and Ron Feller. Brother of Arthur Feller. Grandfather of seven. Great-grandfather of 15.

FOHL, Marjorie, 90, Holy Guardian Angels, Cedar Grove, Aug. 5. Mother of Karen Bischoff, Dale, Daniel, Gary, Kyle, Robin and Terrance Fohl. Sister of John Haas. Grandmother of 15. Great-grandmother of 16.

GALLUZZI, Edward G., 68, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Aug. 7. Son of Roberta Galluzzi. Brother of Diane Pusnik and Richard Galluzzi. Uncle and great-uncle of several.

GERKIN, Raymond L., 73, St. Mary, North Vernon, Aug. 13. Husband of Janet Gerkin. Father of LeAnn Stidham, Rayann Scott and Raymond Gerkin. Brother of Donnie and Ronnie Gerkin. Grandfather of eight.

GILL, Sr., Dale T., 86, St. Lawrence, Indianapolis, July 19. Husband of Genevieve Douglas-Gill. Father of Margaret, Christopher, Dale, Jr., Isaac and Rodney Gill. Brother of Faye Yates, Norma and Jimmie Gill. Grandfather of several. Great-grandfather of several.

GREIN, Mary, 96, St. Ambrose, Seymour, July 30. Mother of James Duggins. Grandmother of nine. Great-grandmother of 16. Great-great-grandmother of seven.

GROSSMAN, Martin W., 80, St. Bartholomew, Columbus, Aug. 15. Husband of Mary Ellen Grossman. Father of Amy and Lucy Baker, Susan Grossman and Dr. Teresa Lovins. Brother of Alma Corson, Mary Ann Maple, Rita Mae Robbins, Ruth Wagers and Raphael Grossman. Grandfather of nine. Great-grandfather of two.

HUTCHINSON, Kenneth O., 92, Holy Spirit, Indianapolis, Aug. 6. Husband of Maureen Hutchinson. Father of Ellen Gwinn, Gail, Kevin, James and Robert Hutchinson. Brother of Alma Rhinerson. Grandfather of five. Great-grandfather of one.

JESSUP, Lucy, 94, Prince of Peace, Madison, Aug. 17. Mother of Sandra Barnes and Cynthia Griffin. Sister of Mary Boeglin, Agnes Svoboda, David and Joe Cain. Grandmother of two.

KEILLOR, James, 76, St. Mary, Greensburg, Aug. 16. Father of Kyle Keillor. Brother of Lynda Brown, Randy and Tom Keillor. Uncle of several.

LASZLO, Ernest J., 89, St. Charles Borromeo, Bloomington, July 2. Father of Alejandra, Cristina, Carl and Eric Laszlo. Grandfather of eight.

MCDOWELL, John, 99, Christ the King, Indianapolis, Aug. 6. Father of Mary Ann Hackman, Patricia Simmons, John and Mike McDowell. Grandfather of 10. Great-grandfather of seven.

MELTZER, Phillip, 94, St. Vincent De Paul, Shelby County, Aug. 8. Father of Karen and Kris Meltzer. Brother of Elizabeth Boilek. Grandfather of three. Great-grandfather of six.

MOORMAN, Eileen M., 93, St. Pius X, Indianapolis,



Summer Fun

A girl plays in a swimming pool at Camp Alvernia in Centerport, N.Y., on July 26. (CNS photo/Gregory A. Shemitz)

Aug. 5. Mother of Diane Evans, Teresa Kroh, Linda McAuliff, Karen Miller, Mary Weinrich, Joan Williamson, Bill and Ted Moorman. Grandmother of 22. Great-grandmother of 38.

MURPHY, Frank D., 96, St. Lawrence, Indianapolis, July 26. Father of Beth Freeman. Grandfather of one.

PABERZS, Sharon, 80, Christ the King, Indianapolis, Aug. 10. Mother of Chris and John Paul Paberzs. Sister of Judy Harris and Shirley Slinker. Grandmother of three.

PFENNIG, Joyce, 83, St. Michael the Archangel, Indianapolis, July 26. Mother of Jeff, Jim and Joe Pfennig. Grandmother of five. Great-grandmother of nine.

SCHEELE, George W., 83, St. Louis, Batesville, Aug. 19. Brother of Louella Voegele and Fred Scheele, Jr. Uncle of several.

SCHROEDER, John D., 53, St. Mary, North Vernon, Aug. 17. Brother of Jenny Broome, Brian, Doug, Greg and Jeff Schroeder. Uncle of several.

SHOCKLEY, John D., 24, Christ the King, Indianapolis, Aug. 12. Son of Steve and Cheryl Shockley. Brother of Grace Liegibel and Peter Shockley. Grandson of Evelyn Gray.

STIENER, Dolores A., 84, St. Barnabas, Indianapolis, Aug. 15. Mother of Amie Moss, Lisa Soeurt, Eric and Neil Stiener. Grandmother of five. Great-grandmother of seven.

TRETTNER, Janet (Warren), 77, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Aug. 5. Mother of Janeen Dodds and Liza Verkamp. Sister of Jane Ann Williams, Patricia and Edward Warren. Grandmother of two. Step-grandmother of two. †

Providence Sister Barbara Doherty served as president of Saint Mary-of-the-Woods College

Providence Sister Barbara Doherty, previously Sister Vincent Ferrer, died on Aug. 17 at Providence Hall at the motherhouse of the Sisters of Providence of Saint Mary-of-the-Woods in St. Mary-of-the-Woods. She was 88.

Because of the coronavirus pandemic, a virtual funeral service was held. Burial followed at the sisters' cemetery.

Barbara Ann Doherty was born on Dec. 2, 1931, in Chicago. She entered the Sisters of Providence of Saint Mary-of-the-Woods on Feb. 2, 1951, and professed final vows on Aug. 15, 1958. Sister Barbara earned a bachelor's degree in Latin at Saint Mary-of-the-Woods College, a master's degree in sacred doctrine at Saint Mary's College in northern Indiana, and a doctorate in theology at Fordham University in New York.

During her 69 years as a member of the Sisters of Providence, Sister Barbara served at various levels of education and in leadership in her religious community. She was also a sought-after speaker, retreat director and the

author of two books, *I Am What I Do* and *Make Yourself an Ark*.

In the archdiocese, Sister Barbara served in education at St. John Paul II School (then St. Paul School) in Sellersburg from 1953-56; the former St. Agnes Academy in Indianapolis from 1960-62; as a professor at Saint Mary-of-the-Woods College from 1965-67 and 1971-75 and as its president from 1984-99. She also led the Institute for Religious Formation at the Catholic Theological Union in Chicago from 1999-2007. In her religious community, she ministered as director of postulants from 1963-65 and as coordinator of the Shrine of St. Mother Theodore Guérin at the motherhouse from 2007-11.

Sister Barbara is survived by two sisters, Patricia Finnegan of Niles, Ill., and Mary Fiorito of Naperville, Ill.

Memorial gifts may be sent to the Sisters of Providence, 1 Sisters of Providence Road, Saint Mary-of-the-Woods, St. Mary-of-the-Woods, IN 47876. †

Providence Sister Joan Slobig led two parishes in the Terre Haute Deanery

Providence Sister Joan Slobig died on Aug. 16 at Mother Theodore Hall at the motherhouse of the Sisters of Providence of Saint Mary-of-the-Woods in St. Mary-of-the-Woods. She was 77.

Because of the coronavirus pandemic, a virtual funeral service was held. Burial followed at the sisters' cemetery.

Joan Ellin Slobig was born on Jan. 21, 1943, in Chicago Heights, Ill. She entered the Sisters of Providence of Saint Mary-of-the-Woods on Sept. 12, 1964, and professed final vows on May 3, 1975. Sister Joan earned a bachelor's degree in mathematics at Saint Mary-of-the-Woods College, master's degrees at Indiana State University in Terre Haute and Washington Theological Union in Washington, D.C., and a licentiate degree in clinical psychology from the Pontifical Gregorian University in Rome.

During her 56 years as a member of the Sisters of Providence, Sister Joan's varied ministries took her to service in elementary education, college administration, leadership in

her religious community, charitable outreach and parish ministry.

In the archdiocese, Sister Joan served in the admissions office of Saint Mary-of-the-Woods College from 1971-75; as the order's director of novices from 1980-86; as director of formation in Indianapolis from 1986-91; as a general counselor in the order at the motherhouse from 1996-2001; as director of the former St. Ann Clinic in Terre Haute from 2002-05; as parish life coordinator of the former St. Leonard of Port Maurice Parish in West Terre Haute from 2005-12 and St. Mary-of-the-Woods Parish in St. Mary-of-the-Woods from 2005-20, stepping down from ministry just months before her death.

Sister Joan is survived by a sister, Judy Reagan of Chicago, and her twin brother, Father John Slobig of Mesa, Ariz.

Memorial gifts may be sent to the Sisters of Providence, 1 Sisters of Providence Road, Saint Mary-of-the-Woods, St. Mary-of-the-Woods, IN 47876. †

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:

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

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- 2** Carla Hill, Archdiocese of Indianapolis, Victim Assistance Coordinator
P.O. Box 1410, Indianapolis, IN 46206-1410
317-236-1548 or 800-382-9836, ext. 1548
carlahill@archindy.org

ERLANDSON

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Another lesson is that sacrifice is part of life. We make sacrifices for others. My daughter, who is living with us for the moment, knows that our vulnerability to the coronavirus is greater than hers, and this impacts the jobs she considers, the outings she makes. It's not all about her. It's about us.

That's a lesson our whole nation is struggling to learn. Her generation may understand it more quickly than its predecessors.

Finally, there is the lesson of faith, hope and gratitude. God is still with us, and in our need, we turn to him a bit more. Hope keeps us going, preserving us from self-pity and despair. And gratitude. To see so many people in need right now puts our own frustrations in perspective.

This too shall pass. We'll get through this terrible time, but I hope the class of 2020 doesn't forget what it is learning after graduation: There are good lessons in bad times, if they pay attention.

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

Serra Club Vocations Essay

Student shares her 'immense love' for her faith through simple deeds

By Kamryn Swingendorf

Special to *The Criterion*

I'm not good at writing speeches or essays. I am good at talking about my faith, because it's the one thing I love most deeply in this world.

But this essay put me in writer's block. I often think not of the present, but of the future of my faith. I've thought a lot about how I'm going to live the call I feel God is calling me to in the future. I rarely think about how my present actions and paths are determining my future. So, why is it so hard for me to take the right steps and focus on the present?

What am I doing now to further God's kingdom? It's not transparently obvious

to me because my life is often just a routine. A routine of going to school, smiling in the hallways, going to class, talking to my friends, doing after school activities then going home to do my homework.



Kamryn Swingendorf

To me, it seems hard to believe that I am doing anything to further his kingdom now, but honestly that's what I strive to do. I strive to show my friends, family and acquaintances the immense love I have found in my faith and the strength it has given me.

One way I am furthering the kingdom is by doing service hours. Sure, it is required by my school. But something about doing service hours just makes me so happy. I love being able to help people who don't have as much as me or help make

someone's day just a little brighter.

Service hours are so important to both me and my faith. I love helping people whomever they might be. It's something our Savior has commanded that we do, and by helping people I hope that I am showing the love I feel whenever I feel God's presence.

Another way I am furthering the kingdom now is by saying yes to what I feel God is calling to me. Although my call is in the future, I believe that saying yes now is something I'm doing now. Every day, I am working toward what my call is.

People have tried to change what I have decided to be or what I want to study. They have told me things that I don't want to be. Through all of that, I have stayed faithful to my decision to study theology.

My faith is the one thing that I have full faith in. It's the one thing that I

know is true no matter what stands in my way. I try my best to show my faith every day. The simple actions I do every day, I feel, show God now.

If the whole world got along, if people just smiled at each other, and held the door for one another, maybe the world would be fixed. Maybe there would be no more wars and killings, no more judgement. If I can do anything little to help bridge the gap between the destruction of the world and God, I will try my best to achieve that.

(Kamryn and her parents, Matthew and Denise Swingendorf, are members of St. Barnabas Parish in Indianapolis. She completed the 11th grade at Roncalli High School this spring and is the 11th-grade division winner in the Indianapolis Serra Club's 2020 John D. Kelley Vocations Essay Contest.) †

Knights of Columbus remove trees, give out food after Iowa storm

NEW HAVEN, Conn. (CNS) -- Since the derecho storm devastated parts of Iowa on Aug. 10, local members of the Knights of Columbus have been helping out in any way possible, from moving trees to delivering food.

Paul Lee, the Knights' Iowa State Deputy, made a delivery of food and water with his family to St. Ludmila Parish when they noticed a family gathered before a fallen tree in their front

yard that had split the house's top floor in half. A bulldozer later came in to finish, as Lee described, "what Mother Nature already started."

The severe storm's winds topping 100 mph caused hundreds of millions of dollars' worth of damage and destroyed more than 10 million acres of corn. The storm created an urgent need for assistance, and parishes like St. Ludmila's have become distribution hubs for people in need. †

REFLECTION

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"In these last few months, we have experienced many disruptions, and we have a renewed vision of our brokenness. But we know, with you at our side, that's not the end of our story, not the finish of the race for us!"

Each of us privileged to have been baptized into Christ has a race to run that will not end until our dying breath. There will inevitably be moments in our race when difficult hardships will make our course to the finish line seem impossible to find or complete. We might even be

tempted by our daily crosses to quit the race altogether.

However, God's enduring faithfulness to his people shown time and again in sacred Scripture, throughout Church history, and in the history of our own lives calls us to trust him.

But no matter how objectively clear his faithfulness to us may be, it can still be hard in our broken world to say yes to him.

So, even when it's hard to trust God, take the chance in living by his promise that his grace is always present to help us to persevere in the race of our lives.

(Sean Gallagher is a reporter and columnist for The Criterion.) †

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Employment

Batesville Deanery Young Adult Ministry Coordinator

The Batesville Deanery Young Adult Ministry Coordinator is charged with coordinating ministry to young adults (ages 18-39) from parishes in the Batesville Deanery. This position will work collaboratively with priests, parish staff, and young adult leaders to implement a ministry model designed to engage the disengaged, form current leaders, and ultimately reinvigorate parish life through evangelization, discipleship, and small group ministry.

Candidates should be professed and practicing Catholics whose lives are rooted in prayer and who are able to communicate an effective vision of evangelization and discipleship for disengaged or under-formed young adults in the Church. Organizational skills and the ability to plan and coordinate multiple different types of events are essential. Previous pastoral ministry experience with young adults in a parish or campus setting is required. The ideal candidate would have completed training in pastoral ministry and/or received a bachelor's degree in related field. Usual work hours include evenings and weekends.

Please e-mail cover letter, resume, and list of references, in confidence, to:

Ed Isakson
Director, Human Resources
Archdiocese of Indianapolis
1400 N. Meridian St.
Indianapolis, IN 46202 E-mail: eisakson@archindy.org

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Employment

Parish Catechetical Leader

St. Mary's Catholic Church in New Albany, IN is seeking a full-time bilingual Parish Catechetical Leader to develop, implement and evaluate all formal Religious Education in the Parish K-12 through Adult. The Leader is responsible for recruiting, orienting and training Catechists and coordinating the parish sacramental programs for First Reconciliation, First Communion, and Confirmation.

Qualifications: Must be proficient in communicating in both English and Spanish and a practicing Catholic in good standing. Bachelor's degree in Religious Education, Theology or related field preferred. Knowledge, skills, and abilities obtained through parish work or equivalent combination of education and experience will be considered.

Send cover letter and resume to St. Mary's Church, 415 East 8th Street, New Albany, IN 47150 Attn: Deacon Jeff Powell. Or email to: deaconjeff@stmarysna.org

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Redemptive suffering is key theme in new *Fatima* film

By Ann Margaret Lewis

In 1917, the Blessed Mother appeared to three shepherd children over several months in Fatima, Portugal, culminating in a miracle of the sun witnessed by 70,000 people on Oct. 13, 1917. Twice before these events have been dramatized on film.

The 1952 production *The Miracle of Our Lady of Fatima* provides a classic Hollywood narrative with well-intentioned, but often hyperbolic, performances. *The 13th Day* (2009), by contrast, is an art film, presenting the story in a memory dreamscape of black and white with hints of color to indicate the presence of the supernatural.

Now, *Fatima* presents something different, relaying these remarkable events in a straight-forward manner while at the same time delving into their deeper theological meaning.

There are two primary storylines in *Fatima*. One occurs in 1989, in which a skeptical university professor played by Harvey Keitel (*Reservoir Dogs*) interviews Sister Lucia (Sônia Braga-Kiss of the *Spider Woman*) in her convent for a book he is writing on such events. These scenes provide a narrative framework interweaving with the story of the apparitions in 1917 as remembered by Sister Lucia.

As the film progresses, a respectful friendship builds between these two very different people, which is interesting in its nuance. At one point, Sister Lucia tells the doubting professor she and her cousins believed, even as children, that suffering was necessary, revealing one of the key themes of this film: the complex notion of redemptive suffering in which one can offer one's afflictions, as Christ did, for the salvation of souls.

Screenwriter Barbara Nicolosi says that redemptive suffering "was absolutely one of the themes" in her original script. She adds that, "the sacrifices of the children were actually as much a miracle and proof of the reality of Fatima as the Miracle of the Sun. After the July apparition [the seers] began to take on extraordinary penances and they would say, 'For sinners.'" It was for this reason Nicolosi first titled the original draft of her script "For Sinners."

Of course, when Lucia and her cousins initially agree to the Blessed Mother's request to suffer for the sake of sinners, they have no idea what it really means. But as the tale of their visions spread and Lucia sees her family lose their crops, livelihood, flocks, reputation, her mother's health and possibly her brother's life in war, she comes to understand that her suffering comes primarily in the form of seeing others suffer. This culminates in a rather moving scene in which Lucia's father witnesses her walking on her knees to the apparition site and around the shrine for several hours, praying for her mother to be cured of illness.

The acting performances in this film vary in strength, though there are some exceptional ones. Lucia, portrayed by Stephanie Gil (*Terminator: Dark Fate*) gives a rather mature, reflective performance for her age. I was impressed with how one could see her striving to understand what was happening around her and struggling internally on the question of whether to lie and spare her family more tribulation.

Keitel and Braga also do a fine job, though their scenes are brief. All three of these performances are subtle. I had hoped for the same depth from the mayor, Arturo Santos, played by Goran Visnjic ("ER," *The Girl with the Dragon Tattoo*) because I know the actor is capable of that. While he was well-cast for that part, he sadly comes off a little one-dimensional.

Meanwhile, I was intrigued by how the Blessed Mother (Joana Ribeiro) and the Angel of Peace (Ivone Fernandes-Jesus) performed their smaller roles with such serene simplicity. They were not showy or glowing with ethereal light, but even so, they managed to convey a sense of



Stephanie Gil stars in a scene from the movie *Fatima*. (CNS photo/Claudio Iannone, courtesy PICTUREHOUSE)

other-worldliness in their performances.

Mary is lovely and peaceful, and her sorrow is palpable when she reveals to the children how she is hurt by sinfulness. She is also firm in a motherly way, and clearly all of what she says comes from great love.

The angel, meanwhile, harkens to Mel Gibson's portrayal of the devil in *The Passion of the Christ*, in that the being is androgynous. But as opposed to Gibson's devil, Lucia sees the Angel of Peace walking among sorrowing families who hear of their sons' deaths in the war, offering prayerful empathy. The angel seems to belong in the scene, but also does not—which is rather how one might imagine it would be.

As a Hollywood film, *Fatima* does have good production value. The Miracle of the Sun is well-done and appears natural, or real, as opposed to some computer-generated imagery creations in other productions. The film was shot on location in Portugal, which certainly heightens its sense of setting. The musical

score is fitting, and Andrea Bocelli's songs for the end credits are especially nice and worth sticking around to hear.

I watched the film twice, and found it more interesting and moving the second time. The pacing of the film is slower and more thoughtful than standard Hollywood fare these days, but one might find that a good thing. (I do.) I recommend this film for all audiences, though small children might be frightened when the Blessed Mother shows the children a vision of hell.

Fatima will be released in theaters on Aug. 28 and will be available for streaming on Amazon Prime Video, AppleTV, GooglePlay, Xfinity and several other PVID services. For a complete listing of streaming services and for local show times, visit www.fatimathemovie.com.

(Ann Margaret Lewis is executive assistant in the archdiocesan Office of Communications and the author of several books. E-mail her at alewis@archindy.org.) †

Tobin: Being spiritually close while socially distant is today's challenge

NEWARK, N.J. (CNS)—Social distancing during this ongoing pandemic "is necessary for the common good," said Cardinal Joseph W. Tobin of Newark, "but we need to counter this with a dramatic increase in what Pope Francis calls 'spiritual closeness.'"

"How can we stay close to Jesus, and all our sisters and brothers, at a time when concern for them demands that we keep our distance?" he asked. "How can we remain spiritually close at the same time that we practice social distancing?"

Cardinal Tobin made the comments in a reflection on "Ministry in a Time of Social Distancing: Synodality and Closeness," in the Aug. 14 issue of his "Rejoice in the Lord" newsletter that goes out to the entire archdiocese.

Launched on Sept. 6, 2019, it includes pastoral messages and reflections from the cardinal and is available in English and Spanish

online, www.rcan.org/rejoiceinthelord.

"For nearly half a year now, it seems like we have all been living in the Twilight Zone. Things just don't appear to be the way they should be, and it's kind of eerie" because of the coronavirus, Cardinal Tobin noted.

"I certainly don't want to joke about this deadly serious pandemic. Too many people have lost family members, friends and close colleagues," he said. "Many others have lost their jobs or are experiencing severe economic hardships. And all of us have had our lives uprooted one way or another. COVID-19 is not a joke. It is a worldwide crisis that has hit all of us very close to home."

Ministry in a time of pandemic "is like walking a tightrope," he said.

"We must keep our distance—out of respect for the health and well-being of others, especially those who are most vulnerable," he wrote. "At

the same time, we must find ways of being close to our brothers and sisters, and we must search for opportunities to invite all members of the body of Christ to walk with us—synodality—and to become intimately involved in the Church's life and ministry."

Christians, he noted, "encounter Jesus in his people—our families and friends, our neighbors and fellow parishioners, our co-workers and school mates, even people we don't know personally—strangers—who we come in contact with as we go about our daily lives."

Cardinal Tobin added: "Jesus tells us that we find him in the 'least of these' brothers and sisters [Mt 25: 31-46], so being close to them means being close to him."

He urged Catholics in the archdiocese to be "especially concerned" about the many people during this time "who are experiencing intense anxiety, [who] feel lonely and abandoned, and who really count on public worship for their own support.

"We also should be concerned about how the spiritual lives of our people will be impacted by the drastic changes we are all experiencing for the first time in our lives," Cardinal Tobin said. "The Eucharist and the celebration of the Mass are so central to our Church that those who are unable to participate physically really suffer as a result."

Throughout the country the pandemic has essentially closed most houses of worship for the

public celebration of services, or certainly severely limited the size of congregations out of health and safety concerns, with state health officials requiring strict adherence to protocols such as mask-wearing, hand-sanitizing and social distancing for everyone.

Catholic churches have been livestreaming Masses since the spring, and some have had outdoor liturgies for small groups, while following health and safety protocols. In some parts of the country where confirmed coronavirus cases have diminished, local authorities have allowed churches to open with a small percentage of their usual capacity, again only if strict protocols are followed.

"No one ever said it would be easy," Cardinal Tobin said. "After all, as Pope Francis reminds us: 'Embracing your cross means finding the courage to embrace all the hardships of the present time,' and it means 'finding the courage to create spaces where everyone can recognize that they are called, and to allow new forms of hospitality, fraternity and solidarity.'"

Since the pandemic's threat to the well-being of millions of people around the globe became clear, he said he has been asking "Mary, Mother of the Church and our mother, to intercede on behalf of all who are suffering and all who are ministering to the needs of others," he said.

"May her example inspire us all to find ways to be close to one another even when we are keeping a safe distance," Cardinal Tobin added. †



'No one ever said it would be easy. After all, as Pope Francis reminds us: "Embracing your cross means finding the courage to embrace all the hardships of the present time," and it means "finding the courage to create spaces where everyone can recognize that they are called, and to allow new forms of hospitality, fraternity and solidarity."'

—Cardinal Joseph W. Tobin