



The

Criterion

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It's All Good

Challenges remind us 'time' is a gift from God, writes columnist Patti Lamb, page 8.

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Dispensation for Sunday Mass extended until Nov. 1

The five Catholic bishops of Indiana have extended the dispensation for the obligation to participate in Mass on Sundays to all the faithful until Nov. 1, 2020.

"While commending our pastors and pastoral life coordinators who have gone to great lengths to assure safe worship spaces in our churches, due to the increase in the COVID-19 cases in our state, the Indiana bishops have decided to extend the dispensation from the obligation of Sunday Mass attendance beyond Aug. 15 until Nov. 1, 2020, unless further developments determine otherwise," said an Aug. 3 statement of the bishops from the Province of Indianapolis, which is comprised of the Archdiocese of Indianapolis and the Dioceses of Gary, Evansville, Fort Wayne-South Bend and Lafayette.

All people 65 or older and those who are sick or have medical conditions that make them especially vulnerable to the coronavirus are encouraged to remain at home.

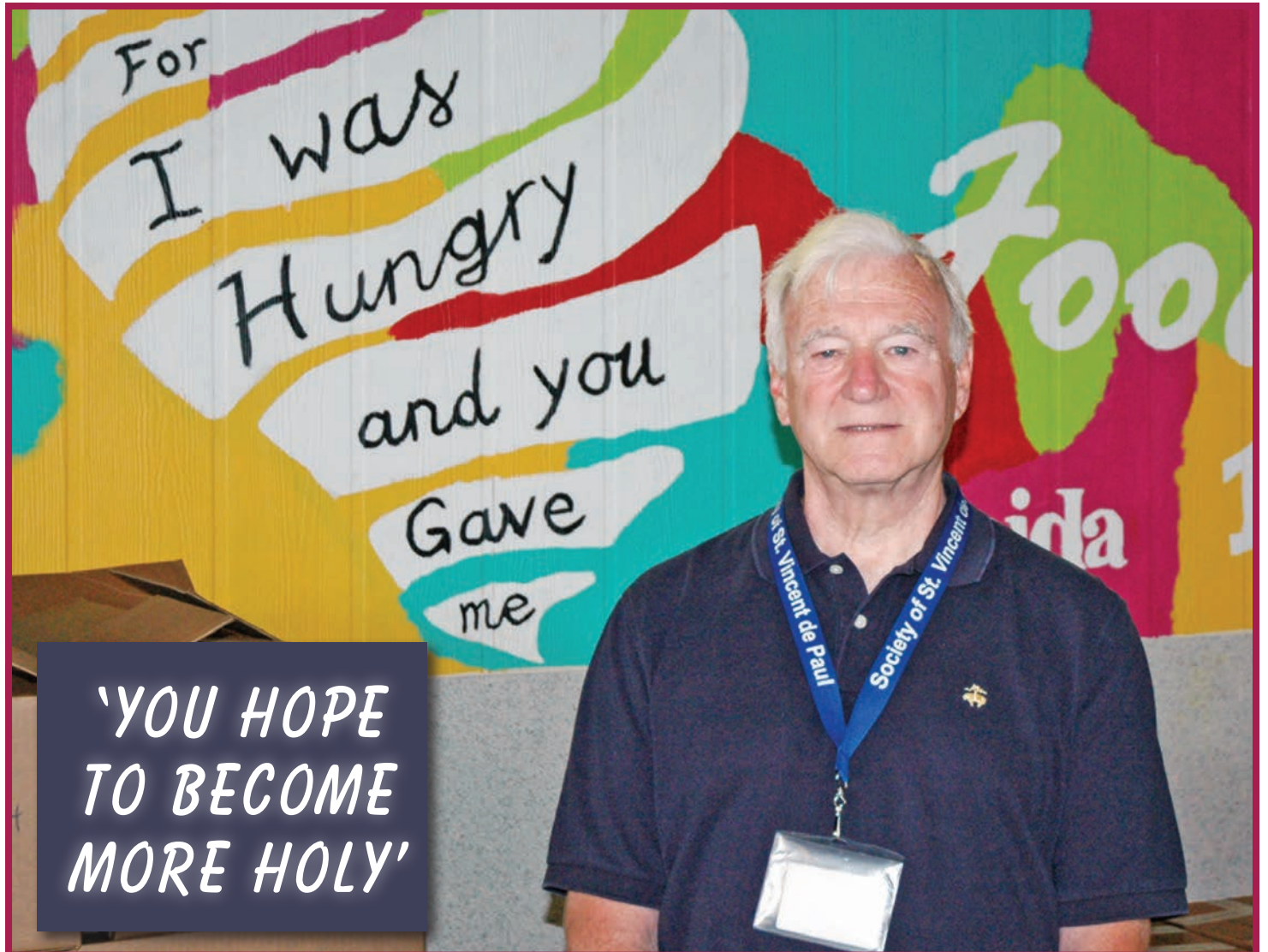
This extension is motivated in part by the continued need of social distancing because of the coronavirus, which will limit the seating capacity of churches and affect the distribution of Communion.

After closing churches on March 18 and suspending public worship across Indiana in an effort to slow the spread of the coronavirus, a phased resumption of the public celebration of the Mass and other sacraments began in archdiocesan parishes in late May and early June.

SS. Peter and Paul Cathedral in Indianapolis and other parishes across central and southern Indiana will continue livestreaming Masses.

Weekday Masses at the Cathedral are celebrated Monday through Friday at 5:15 p.m. Weekend Masses include the Saturday Vigil Mass at 5 p.m. and the Sunday liturgy at 10:30 a.m. Links to these Masses are available at www.archindy.org/streaming.

Daily Mass is also offered on EWTN (Eternal Word Television Network), and Catholic Radio Indy 89.1FM and 90.9 FM broadcasts a daily Mass at 8 a.m. each day from the EWTN chapel in Irondale, Ala. †



'YOU HOPE TO BECOME MORE HOLY'

John Ryan takes a break from helping people in need at the client-choice food pantry of the Indianapolis council of the Society of St. Vincent de Paul, a food pantry that serves about 3,000 people a week, making it one of the largest in the country. (Photo by John Shaughnessy)

A desire to change the lives of people in poverty helps leader transform his own life

By John Shaughnessy

The moment brought John Ryan to tears.

As the president of the Indianapolis council of the Society of St. Vincent de Paul, Ryan tries to attend every graduation ceremony for people in the organization's Changing Lives Forever program—an 18-week program that gives people the tools to help them leave a life of poverty.

"At the graduation, the people

get up and talk about how their lives have changed," Ryan notes. "It's so humbling to listen to what they have encountered, where they've been and where they are today.

"One guy stood up. He was probably in his 50s or 60s. He said, 'I have never graduated from anything. I haven't graduated from grade school. I haven't graduated from high school. This is the first time I've ever graduated from something.'

"I thought, 'Oh, my God!'"

Ryan paused as he became emotionally overwhelmed again in recalling that moment. Then he added, "You should have seen the face of this gentleman. He was just beaming. You could just tell his life has just completely changed.

"That's one of many examples where people have been homeless or in utter poverty. They're still in poverty, but now they see a way to get out. They've learned about finance and

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Challenges and hopes await for students, teachers as another school year begins

By John Shaughnessy

Mary McCoy knows that the approaching academic year for Catholic schools in the archdiocese is already being marked by a combination of uncertainty and anxiety—just as fears concerning the coronavirus have had an impact on every school system in the United States.

At the same time, the assistant superintendent for the Office of Catholic Schools in the archdiocese knows how hard administrators, principals and teachers have worked and prepared this summer to make the 68 Catholic schools across central and southern Indiana as safe as possible.

"Our principals and our teachers want nothing more than for our students to be safe," McCoy said. "Our Catholic schools have been known to be safe environments, and they will continue to be safe environments. They're just going to look a little different.

"Our teachers and principals have worked all summer to

ensure there's a safe environment for our kids to come back to because they do miss them. They miss them so much. They know their kids so well, and they know their families so well. That's the beauty of our Catholic schools."

McCoy shared one more key element that has guided administrators, principals and teachers as Catholic schools in the archdiocese prepare to open throughout August for in-school instruction.

"A big concern we've heard from principals and teachers is that in Catholic schools we focus so much on relationships," she said. "So the prayers have been to get the kids in the building and really focus on those relationships at the beginning of the year so if they do have to go virtual, they've at least got those relationships built with their students."

Those insights about the hopes and challenges of this school year were part of an Aug. 3 conversation that *The Criterion* had with McCoy and her two fellow

See SCHOOLS, page 2



Mary McCoy

SCHOOLS

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assistant superintendents, Rob Rash and Michelle Radomsky. The three assistant superintendents are sharing responsibilities in leading the Office of Catholic Schools following the recent resignation of Gina Fleming as superintendent.

Here are some other key insights they shared regarding the start of the school year.

RELYING UPON MEDICAL EXPERTS TO PREPARE FOR THE START OF THE SCHOOL YEAR

McCoy: “One of the main ‘best practices’ we’ve stressed over and over all summer is for administrators to work with your local health department. Because they are the medical experts. Focusing on everything from ensuring the safety of the students to ensuring that proper protocols are being followed if there is a positive case or if a student is showing symptoms.

They’ve all done re-entry plans. They have the blessings or approval from their local health departments as well.”

MAKING PARENTS PART OF THE PROCESS OF KEEPING THEIR CHILDREN AND SCHOOLS AS SAFE AS POSSIBLE

McCoy: “We’re asking all parents to do the monitoring of their own kids—to do temperature checks, to monitor whether their own kids are showing any sort of symptoms. And if they do, to keep them home. There’s a monitoring sheet they’re supposed to complete each morning.”



Rob Rash

Rash: “My advice to parents is to trust the administration. Trust that they’re working diligently on making your school safe. Trust the advice from administrators and teachers to wear masks and do social distancing. I know from talking to them, they make good faith attempts.”

ESTABLISHING A SYSTEM FOR ADMINISTRATORS TO FOLLOW IF

A STUDENT OR TEACHER TESTS POSITIVE FOR COVID-19

Radomsky: “They’re to contact their local health department, and also they’re to contact our office.



Michelle Radomsky

We have a form online that they’re to fill out, so we’re kept aware of the cases in our schools. The local health department will give them the information they need—who needs to be notified, contact tracing. They’re recommending dedicated seating charts for each class, for all lunch periods, to help if tracing is needed.”

McCoy: “That’s why they’re encouraging us to keep our students in cohorts. Pretty much that second-grade class is with that second-grade class all day long—for lunch, for recess. So if there is a kid who gets it in second grade, the contact tracing will be a lot easier.”

TRYING TO BALANCE THE SAFETY OF HIGH SCHOOL STUDENTS WITH THEIR NEED TO INTERACT WITH FELLOW STUDENTS

Radomsky: “Many of our Indianapolis high schools are doing some sort of hybrid model, only having half the kids in the building at a time, at least at the start, to cut down some of those social possibilities of huge masses of people congregating in the hallways. A lot of them have looked at different options for lockers so students don’t have to go to their lockers between classes so there isn’t the sort of congregating there.”

McCoy: “To add to that, we’ve asked all schools to put into their plans an education piece with their students and their staff—to make them aware of why we are doing this and knowing the facts behind the virus so students do understand why it is important to have a mask on and why social distancing is important. We’ve encouraged all our schools to have that training with our students, our teachers, our staffs in the first couple of days.”

REASSESSING A STUDENT’S EDUCATION LEVEL AFTER ENDING THE PAST SCHOOL YEAR WITH VIRTUAL LEARNING

McCoy: “There are obviously going to be gaps there, some bigger than others. As

German author says retired Pope Benedict is ‘extremely frail’

VATICAN CITY (CNS)—An author with a long and close relationship to retired Pope Benedict XVI told a German newspaper that the 93-year-old retired pope is “extremely frail.”


Peter Seewald, the author who has published four wide-ranging book-length interviews with the retired pope, was quoted in the Aug. 3 edition of the Bavarian newspaper *Passauer Neue Presse*.

Seewald said he visited with Pope Benedict on Aug. 1 to present him with a copy of the authorized biography, *Benedict XVI: A Life*.

The retired pope lives in the Mater Ecclesia monastery in the Vatican Gardens. Seewald said he visited with him there in the company of Archbishop Georg Ganswein, Pope Benedict’s personal secretary.

Passauer Neue Presse reported Seewald describing Pope Benedict as “extremely frail,” and as saying that while he is mentally sharp, his voice is barely audible.

The Vatican press office said late on Aug. 3 that Archbishop Ganswein insisted there was no reason “for particular concern” over the retired pope’s health other than overcoming a case of shingles. †



Public Schedule of Archbishop Charles C. Thompson

August 8–15, 2020

<p>August 8 – 11 a.m. Confirmation for the youths of St. Mary Parish in Greensburg, Immaculate Conception Parish in Millhousen and St. Catherine of Siena Parish in Decatur County at St. Mary Church</p> <p>August 8 – 3 p.m. Confirmation Mass for the youths of Holy Family Parish in Oldenburg at Holy Family Church</p> <p>August 10 – 7 p.m. Confirmation Mass for the youths of St. Mark the Evangelist Parish in Indianapolis and Sacred Heart of Jesus Parish in Indianapolis at St. Mark the Evangelist Church</p>	<p>August 11 – 7 p.m. Confirmation Mass for youths of St. Jude Parish in Indianapolis at St. Jude Church</p> <p>August 13 – 8:15 a.m. Judicatories Virtual Meeting, Indianapolis</p> <p>August 13 – 10 a.m. Leadership Team Meeting, Archbishop Edward T. O’Meara Catholic Center, Indianapolis</p> <p>August 15 – 10 a.m. CST Diaconate Ordination, Archabbey Church, St. Meinrad</p>
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we know, some students had better access than others and better resources at home, and more help from parents.”

Radomsky: “Teachers want their students in the building. More than anything else, they want to meet them, assess them and give them that kind of instruction they were taught to give those kids.”

LOOKING OUT FOR THE WELFARE AND HEALTH OF TEACHERS

McCoy: “One of the big concerns principals have is the safety of our teachers and our staffs. They worry about them even more than the students because they’re more vulnerable. We’re encouraging them to have individual conversations with their teachers, and make sure the teachers are feeling comfortable to approach their administrators when they do have concerns or challenges with coming back into the building and instructing their students.”

SETTING DIFFERENT EXPECTATIONS IF A SWITCH TO VIRTUAL LEARNING HAS TO BE MADE

McCoy: “I think it will be much more structured this year. I was just

looking at someone’s plan. They need to be online at a certain time. They need to be in uniform. They need to have no food, no drinks, no restroom breaks without the teacher’s permission. They need to make sure their assignments are turned in at a certain time. I think we’ve learned to set high expectations for those who are learning at home.”

KEEPING THE FOCUS ON CATHOLIC EDUCATION

McCoy: “We’re here to form and educate our students in our Catholic faith. Yes, we can still do it virtually. However, there’s nothing like doing it in person and being able to attend Mass and being able to participate in prayer together as a community.”

Radomsky: “Even at the end of last year, our principals and teachers were still praying with their students online. We saw all sorts of things in May with May crownings, and other ways that our schools were able to do things virtually. And certainly the way that religion can permeate into all the other subjects—that still happened in our schools.

“It’s a challenge for our teachers, but they’re up to the challenge.” †

Official Appointments


Effective August 3, 2020

Deacon Patrick Bower, currently serving in ministry at St. Barnabas Parish in Indianapolis and coordinator of extraordinary ministers of the Eucharist for Indiana University Hospital’s Methodist, IU Medical Center and Riley campuses, assigned to ministry at St. Rose of Lima Parish in Franklin while continuing as coordinator of extraordinary ministers of the Eucharist at the Indiana University Hospital campuses.

Deacon Marc Kellams, currently serving in ministry at St. Charles Borromeo Parish in Bloomington and Corrections Ministry Coordinator for the Archdiocese of Indianapolis, assigned to ministry at SS. Francis and Clare of Assisi Parish in Greenwood while continuing as Corrections Ministry Coordinator.

Deacon Steve Tsuleff, currently serving in ministry at St. Teresa Benedicta of the Cross Parish in Lawrenceburg, assigned to ministry at St. Michael Parish in Brookville and St. Peter Parish in Franklin County.

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




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

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RYAN

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support groups and all the things in the community that are out there that they can rely on. It's truly pretty neat."

While the archdiocese's council of the St. Vincent de Paul Society strives to transform the lives of people in poverty, Ryan's past six years as president of the organization have also transformed his life.

"When I first came here, I was retired," says Ryan, who's now 73. "You can only read so many books. You can only go on so many tours and cruises. I came here because I wanted to give myself to helping people in poverty, to do charity work."

"But what I've learned is that the main purpose in being a Vincentian is that, through charity, you hope to become more holy, and you hope to lead others to holiness. And that has been monumental. So today when I pray, I pray to become more holy and I pray to lead others to holiness. Six years ago, I never would have dreamed of that."

Ryan's six years as president of the society's Indianapolis council will end on Oct. 25. As the end of his tenure draws near, *The Criterion* met with him to hear his story of how the organization has changed dramatically in the past six years.

It's the story of evolving from being an all-volunteer effort to now also having 34 paid employees, from providing more nutritional food to the 3,000 people a week it serves at one of the largest food pantries in the country to opening two thrift shops that help pay for a professional staff and programs to help people get out of poverty.

It's also the story of how life has changed dramatically for Ryan, a retired attorney who has been a deputy mayor for Indianapolis, a partner in a large law firm, a vice president of an insurance company and director of Indiana's Department of Child Services.

Here is an edited version of the conversation with Ryan.

Q. How would you describe your six years as the president of the St. Vincent de Paul Society?

A. "Extremely fulfilling. I've always been the type of person who has always enjoyed every job I've had in my career. At times, I've thought all of those other positions were preparing me for this. This is the pinnacle of my career. I love coming to the office every day."

Q. Have these six years given you a different perspective on the world?

A. "You would think with all of my experiences that I would understand poverty. And that couldn't be farther from the truth. I'm ashamed that I didn't understand it. I did not comprehend the magnitude of poverty in the archdiocese. Whether you're in rural Indiana or in a city, one in seven people in Indiana is in poverty. In Marion County, 35,000 of those folks are children. When I see folks going through the line, the one group that breaks my heart is the elderly. I think, 'My goodness, this is the United States, how can we allow the elderly to show up at a food pantry line?'"

"I wish people could come here and see the large crowds, the long lines at this food pantry. It takes two hours to shop for food here. I'm asked frequently, 'Do people really need this food?' Would you spend two hours in line if you didn't? Some people come on a bus. And some people take two buses to get here."

Q. Talk about the dignity that the Society of St. Vincent de Paul tries to give people who often aren't treated with dignity.

A. "Maybe you could put me in that category before I came here. I had all these biases and prejudices that sadly were with me, 'Why can't people get a job?' But I've learned through here that frequently people don't have control of their lives. I don't think anybody wants to stay in poverty. It's hell. What we try to do is be welcoming here, to show them the respect that they absolutely deserve. We see the face of Jesus Christ

in every one of them. They haven't asked to be where they are. But because of generational poverty or situational poverty, they are.

"Before I became president, I used to have this job where I would let 10 people into the pantry at a time, so I'd have an opportunity to talk to them. I can't tell you the number of people who have said, 'I can't believe I'm here. I never thought in a million years I'd be at a food pantry.' Situational poverty—they lost their job, some medical issue arose, and they find themselves at the food pantry. Those people deserve as much respect and dignity as you and I."

Q. Has your experience here given you a different perspective on your faith?

A. "Oh my goodness, yes. It's the direction of trying to be holy and lead others to holiness. Hopefully, it's also led to a better appreciation, understanding. I would confess that I used to think, 'Well anybody can get a job. All you have to do is go out there and work. Why in the world are people in poverty? This is America.'"

"I didn't understand generational poverty. If three generations of a family are in poverty, they're in generational poverty. And you can guess the likelihood of where that fourth generation is going to be. More than likely, they're going to be in poverty, too. And why is that? Because back at the first generation, they didn't have the skill set to get out of poverty. You and I were taught the basics of being in the middle class through our family, our friends, our support groups. These individuals weren't taught that. That's one of the reasons for Changing Lives Forever."

Q. You've made some significant changes in the Changing Lives Forever program. Talk about that.

A. "When I came on board, we were doing one class a year in this conference room at the council level and that was it. It's wonderful instruction. It's a defined program on how to give folks the ability to get out of poverty. It doesn't get them out of poverty, but it begins that progression."

"So we suggested let's push that down to the parishes. So in each parish, there's a St. Vincent de Paul conference. So let's support the 57 conferences that we have, let's teach them how to do the program, let's pay for the program, and let's do it where the people live. Transportation is such a major issue for people in poverty."

"Six years ago, they had one class of 12 people a year. We're now up to about 12 classes a year in our various conferences, and our goal is to get to 20. We have over 300 graduates now. And what the graduates have told us is that not only have their lives been changed, but their family lives have been changed. The people in their families see how they have been changed and the families want some of that. It has rippled out into the community."

Q. During your leadership, one of the success stories is the addition of two thrift shops called Mission 27. Talk about Mission 27 and how the proceeds from the shops have helped the organization expand its help to people.

A. "We have two stores now. One's downtown [in Indianapolis] and the other one is about four blocks south of Fountain Square proper."

"When I looked at the organization—we didn't have a professional development person then—I thought, 'How can we raise funds to pay for all these Changing Lives Forever programs and increase our food budget so we can buy more nutritional food?'"

"We did a strategic plan and we fell upon opening a thrift store. We put 23 collection bins in parish parking lots. The clothing just started to come in. So we knew we had the product. We have another 20 bins we've ordered, and we're going to put them in about 12 more parishes that don't have them and the six Catholic high schools in Indianapolis. We're going to have about 45 bins out there."

"The stores have nice clothing, furniture, glasses, pots and pans, linens, blankets, just all household furnishings.



During John Ryan's tenure as president, the Indianapolis council of the Society of St. Vincent de Paul has opened two thrift shops named Mission 27 that help pay for programs to help people get out of poverty. (Photo by John Shaughnessy)

The clothing comes from the clothing bins, and our trucks go out and pick up all the household furnishings and appliances. We have a group of men who fix appliances down at the distribution center. That all goes into the stores."

Q. The Mission 27 stores are open to the public to shop. They're also a place where people in need receive vouchers to choose what they need. Talk about that concept.

A. "An incredible amount of merchandise still goes out to people in need. Now, Tuesday through Saturday, people come with their vouchers. They come to the intake desk, and it is much more respectful to that family. They go into the store just like the shoppers out there. And you can't tell the difference between the two. They're picking out their clothing, their couch, etcetera. It's just completely different. That's just one of the examples of the respect we're now giving to those individuals. How did that happen? I'm convinced it's the Holy Spirit saying, 'You folks can come up with a better way to serve these people in poverty with respect.'"

Q. You have paid employees now, right?

A. "The vast majority of this organization is still volunteers, and always will be. But in certain key functions and responsibilities, we were having difficulty. Four years ago, we didn't have any paid employees. Today, we have 34. A lot of those are part time. We have made a concerted effort at Mission 27 to hire Changing Lives Forever graduates. We give them some retail skills that they can hopefully use out in the workplace."

"We now have a full-time executive director that is incredible. We likewise now have a professional chief financial

officer. We have a full-time development director, who has raised us more money that I could have imagined and has brought us a consistency and professionalism to our fundraising that we never had before. To stabilize those major functions has brought stability to the organization."

Q. Talk about your fellow volunteers.

A. "The organization could not exist without volunteers. They're the ones who keep everything moving. I have never met a group of more talented individuals as relates to volunteers. We have folks out there who had important positions in other institutions, and they're out there volunteering and bringing that talent to the organization. Most importantly, these are the kindest, most thoughtful individuals that I have ever met."

"I heard a story early on that some people will take two buses to come here and they'll pass other food pantries along the way. And why is that? It's because they feel so welcome here. And why is that? It's because of our volunteers. They're a welcoming group of individuals. It's really neat to be around them, and it's really humbling to be around them."

Q. Are you going to miss this?

A. "Oh, my goodness, yes! I will miss the people, both the volunteers and the clients. I'm thinking of taking a break, to give the next president a little room. Then I may come back. I volunteered here about a year before I became president. Some of the clients became friends, the regulars. Hopefully, I can get reconnected with the clients again."

(If anyone needs help from the Society of St. Vincent de Paul—or wants to make a donation or become a volunteer—check the website, www.svdppindy.org, or call 317-924-5769.) †

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Editorial



Pope Francis waves to the crowd in St. Peter's Square from a window of the Apostolic Palace at the Vatican during the Angelus on Aug. 2. (CNS photo/PA/Sipa via Reuters)

Now is a time Christians must courageously share with others

It has been said countless times during the last several months, but it bears worth repeating: We are in uncharted territory.

No one could have imagined the 2020 calendar year would present so much uncertainty across the globe.

From America to Asia, from Australia to Africa—and pick nearly any other spot throughout the world—we have all been impacted by the coronavirus.

We knew in the United States that 2020 would bring a presidential election, which at the moment, seems like it may face challenges of its own if it is to go off without a hitch on Nov. 3.

Our children's graduations from high school and college would be highlights of the spring, setting in motion in-person celebrations with hundreds or even thousands of other families enjoying that special time. That, of course, didn't happen for many.

And we figured we'd be enjoying our annual summer rituals of long-planned vacations and taking part in annual parish festivals, among other regular seasonal plans. Wrong again, for many of us.

We have heard the famous phrase “nothing in this world is certain, except death and taxes,” but as people of faith, we know there is so much more to our lives—including being our brothers and sisters' keepers when unforeseen challenges shake the world we live in.

Pope Francis reminded us once again before praying the *Angelus* on Aug. 2 how our vocations as disciples of Christ must include true compassion and “courageous sharing” when we see others in need.

Our faith teaches us that God operates according to “the logic of taking responsibility for others ... the logic of not looking the other way,” the Holy Father said.

According to a Catholic News Service story, the pope said telling others “to fend for themselves” should not be a part of a Christian's vocabulary.

We knew of the poverty, war, human trafficking and other societal challenges that so many faced before COVID-19 became an international illness that has affected millions and has killed nearly 700,000 thus far.

But what we didn't foresee was

how all this would be exacerbated by a global pandemic.

During his catechesis before the *Angelus*, Pope Francis reflected on Jesus' miracle of the multiplication of the loaves (Mt 14:13-21). In that Gospel encounter, Jesus multiplies five loaves and two fish to feed about 5,000 men. We read: “They all ate and were satisfied, and they picked up the fragments left over—twelve wicker baskets full” (Mt 14:20).

“With this gesture, Jesus demonstrates 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,” the pope said.

We see Jesus fully “immersed in the life of his people. He understands their fatigue and their limitations, but he does not allow anyone to be lost, or to lose out. He nourishes them with his word and provides food in plenty for sustenance,” the Holy Father said.

Like the crowd of thousands in the Gospel, as Catholics, we are nurtured and draw strength each time we listen to God's word and receive the Eucharist.

And now more than ever, our brethren must see a compassion that is not “sentimentality, but rather the concrete manifestation of the love that cares for the people's needs,” the pope said. We must have the ability to suffer with others, and “to take others' sorrows on ourselves.”

“Perhaps it would do us good today to ask ourselves: Do I feel compassion when I read news about war, about hunger, about the pandemic?” he asked. “Do I feel compassion toward the people who are close to me? Am I capable of suffering with them, or do I look the other way, or [say] ‘they can fend for themselves?’”

Times like these offer a reminder that our faith must be at the heart of all we do.

And like Jesus, we must show the same compassion and tenderness to our brothers and sisters in need—now, more than ever.

May we always remember the weary and needy in our prayers and our acts of charity.

—Mike Krokos

Be Our Guest/Richard Doerflinger

Catholics in America and bigotry

“A state need not subsidize private education. But once a state decides to do so, it cannot disqualify some private schools solely because they are religious.” So said the Supreme Court's majority opinion in *Espinoza v. Montana Department of Revenue* on June 30. Montana had disqualified Catholic schools from a state-subsidized scholarship program under its constitution's “Blaine Amendment,” named for Congressman James G. Blaine, who sponsored a similar amendment to the U.S. Constitution in 1875.



That amendment narrowly failed to pass Congress, but inspired amendments against funding “sectarian” schools in over three dozen states. Public schools promoted reading of the King James Bible and a generic Protestantism—“sectarian” was largely a code word for “Catholic.”

Such policies reflected prejudice against Catholic immigrants. Anti-Catholic riots in some cities included the burning of Catholic churches and other institutions. Anti-Catholicism was a tenet of the Know-Nothing Party, in some ways a forerunner of the Ku Klux Klan.

Such prejudice has waxed and waned but never entirely disappeared. The chief “impurities” that brought Puritans to our shores in 1630 were residual Catholic beliefs and practices in the Anglican Church. Among the original colonies, only Maryland initially welcomed Catholics; Catholicism was banned even there for a time when Protestants gained power.

When the U.S. Constitution was sent to the states for ratification, some objected to its ban on religious tests for public office—claiming that without such a test “popery” may dominate the country or a pope become president. If that seems bizarre, we should recall that senators recently expressed grave concern over judicial nominees' belief in Catholic “dogma”—and over a nominee's membership in a Catholic fraternal society, the Knights of Columbus.

The Knights were actually founded at a time of severe anti-Catholic prejudice.

They chose Columbus as patron not because of his treatment of indigenous people—a checkered history beyond the scope of this column—but to remind elites claiming descent from the Mayflower, “We [Catholics] got here before you did.”

The Ku Klux Klan was both racist and anti-Catholic. It supported the Blaine amendments, and in Oregon succeeded in banning Catholic schools—a law overturned by the Supreme Court in 1925. An article in the July/August issue of the Knights' magazine *Columbia* recalls that a Klan publication described the Knights as “the organization most interested in the destruction of the Ku Klux Klan.”

But the Knights' anti-Klan efforts were not motivated solely by Catholic self-interest. During World War I,

their hospitality centers for U.S. soldiers were unique in *equally welcoming soldiers of all races*. *The Gift of Black Folk*, a book by NAACP co-founder W.E.B. Dubois documenting Black Americans' contributions to the nation, was commissioned and published by the Knights. The *Columbia* article recounts how the Knights have advanced racial equality throughout their history.

This does not mean anti-Catholicism in the U.S. is comparable to our society's shameful history of racism. Catholics were not dragged here in chains and enslaved. As the U.S. bishops' 2018 pastoral letter “Open Wide Our Hearts” observes, racism has been called the “original sin” of our nation.

Nor are American Catholics without sin, as even some religious orders and dioceses once owned slaves and resisted racial justice.

My point is this: Catholics should be in the forefront of the fight against racism in our society for two reasons. First, Catholic teaching declares our equal dignity before a loving God. Second, historically we can appreciate what it feels like to be looked down upon, to be seen as inferior by other Americans. The struggle against bigotry is one struggle, and it is ours.

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

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Letters Policy

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

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

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

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

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

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



Christ the Cornerstone

No matter how fierce the storm, stay close to Jesus

“At the mountain of God, Horeb ... Elijah came to a cave where he took shelter. Then the Lord said to him, ‘Go outside and stand on the mountain before the Lord; the Lord will be passing by.’ A strong and heavy wind was rending the mountains and crushing rocks before the Lord—but the Lord was not in the wind. After the wind there was an earthquake—but the Lord was not in the earthquake. After the earthquake there was fire—but the Lord was not in the fire. After the fire there was a tiny whispering sound. When he heard this, Elijah hid his face in his cloak and went and stood at the entrance of the cave” (1 Kgs 19:9a, 11-13a).

The Gospel reading for this weekend, the Nineteenth Sunday in Ordinary Time (cf. Mt 14: 22-33), tells the story of Jesus walking on water and Peter’s bold, but ultimately unsuccessful, attempt to imitate him. This Gospel story is very familiar, but rather than take its meaning for granted, we should spend some time reflecting on what this particular miracle signifies for us today.

Three important things happen in this story: First, Jesus demonstrates that he is close to his disciples in their time of distress. Nothing can harm them as long as Jesus is present to them either in his prayer alone on the mountain, or in his outreach to them on the stormy sea.

Secondly, Peter reveals, once again, that his faith is genuine but immature. He boldly asks Jesus to allow him to walk on water, to come to him without being harmed, only to lose his nerve and, beginning to sink, to cry out, “Lord, save me!” (Mt 14:30) And finally, the Lord encourages Peter to take a bold risk and, in the end, puts up with his weak faith saying, “O you of little faith, why did you doubt?” (Mt 14:31)

Today, as every day, it’s important for us to experience the closeness of Jesus and his power to save us from the storms we encounter in our personal lives and in society. Expressed in the words of a popular hymn, “No storm can shake my inmost calm while to that rock I’m clinging, since Love is Lord of heaven and earth, how can I keep from

singing?” Peter (which means “rock”) is each of us. His faith is solid, but not perfect. He makes rash decisions and lets his fear overwhelm him, but he always returns to Jesus because he knows, in his heart of hearts, that Jesus is Lord of heaven and Earth. If we cling to him, no physical or spiritual power can destroy us.

The first reading for next Sunday (1 Kgs 19:9a, 11–13a) reminds us that God is close to us in ways that we don’t expect. Like Elijah, we expect God’s presence to be revealed in dramatic ways: a strong and heavy wind, earthquakes and fires, or lightning bolts cast down from the heavens. But most of the time, God is present to us in much simpler ways. For Elijah, it was “a tiny whispering sound” (1 Kgs 19:12) that revealed the divine presence. For us, it might be a friendly smile or a kind word spoken in the midst of a devastating pandemic.

Jesus, who Pope Francis reminds us is “the face of God,” is close to us in ways we don’t expect. He invites us to “Come,” to take risks, and to step outside the comfort and security of our

daily lives to join him in the midst of the chaotic seas of this world. Are we ready to take this risk and, unlike Peter, to sustain our decision—with the help of God’s grace—to walk with Jesus no matter how strong or heavy the prevailing winds may be?

Too often, we find ourselves like Peter and the disciples, huddled together in fear and uncertainty. We ask ourselves: “Where is God? How could Jesus abandon us during these troubled times?” Can we really afford to abandon our comfort zones and risk going out to meet the Lord? And if we take this risk, will we really be able to “walk on water” as Peter did until he lost confidence in Jesus’ ability to uphold him?

Once again, Jesus is the still, small voice that says to each of us, “Come.” If we trust in him, he will sustain us no matter how difficult things are. No storm can shake our inmost calm—if we cling to the Lord of Love.

Let’s cling to Jesus. Let’s abandon our fears, and our need for security, and take the risks our faith demands. The Lord is close to us always. †



Cristo, la piedra angular

No importa cuán fuerte sea la tormenta, mantente cerca de Jesús

“[Elías] llegó a Horeb, el monte de Dios. Allí pasó la noche en una cueva. El Señor le ordenó: Sal y preséntate ante mí en la montaña, porque estoy a punto de pasar por allí. Como heraldo del Señor vino un viento recio, tan violento que partió las montañas e hizo añicos las rocas; pero el Señor no estaba en el viento. Después del viento hubo un terremoto, pero el Señor tampoco estaba en el terremoto. Tras el terremoto vino un fuego, pero el Señor tampoco estaba en el fuego. Y después del fuego vino un suave murmullo. Cuando Elías lo oyó, se cubrió el rostro con el manto y, saliendo, se puso a la entrada de la cueva” (1 Ry 19: 8-9; 11-12).

La lectura del Evangelio de este fin de semana, el 19.º domingo del Tiempo Ordinario (Mt 14:22-33), cuenta la historia de Jesús caminando sobre el agua y el audaz, pero finalmente infructuoso, intento de Pedro de imitarlo. Esta historia del Evangelio es muy conocida, pero en lugar de dar por sentado su significado, deberíamos pasar algún tiempo reflexionando sobre el significado específico de este milagro para nosotros hoy en día.

En esta historia ocurren tres cosas

importantes: Primero, Jesús demuestra que está cerca de sus discípulos en un momento de angustia. Nada puede perjudicarlos mientras Jesús esté presente entre ellos, ya sea en su oración a solas en la montaña, o en su acercamiento a ellos en el mar tempestuoso.

En segundo lugar, Pedro revela una vez más que su fe es genuina pero inmadura. Le pide con audacia a Jesús que le permita caminar sobre el agua, llegar hasta donde está él sin sufrir daños, pero al final pierde el valor y comienza a hundirse, y a gritar: “¡Señor, sálvame!” (Mt 14:30) Y, por último, el Señor anima a Pedro a tomar un riesgo audaz y, al final, soporta su fe débil diciendo: “¡Hombre de poca fe! ¿Por qué dudaste?” (Mt 14:31).

Hoy, como todos los días, es importante que experimentemos la cercanía de Jesús y su poder para salvarnos de las tormentas que encontramos en nuestra vida personal y en la sociedad. Expresado en las palabras de un himno popular, “Ninguna tormenta puede sacudir mi calma interior mientras a esa roca me aferro, ¿cómo no iba a cantar si el amor es dueño del cielo y de la tierra?” Pedro (que significa “roca”) es cada uno de nosotros. Su fe es sólida,

pero no perfecta. Toma decisiones precipitadas y deja que su miedo lo abrume, pero siempre vuelve a Jesús porque sabe, en el fondo de su corazón, que Jesús es el Señor del cielo y de la tierra. Si nos aferramos a él, ningún poder físico o espiritual puede destruirnos.

La primera lectura del próximo domingo (1 Ry 19:8-9; 11-12) nos recuerda que Dios está cerca de nosotros en formas que no esperamos. Como Elías, esperamos que la presencia de Dios se revele de manera dramática: un viento fuerte y pesado, terremotos e incendios, o relámpagos arrojados desde los cielos. Pero la mayoría de las veces, Dios se nos presenta de maneras mucho más simples. Para Elías “un suave murmullo” (1 Ry 19:12) le reveló la presencia divina. Para nosotros, puede ser una sonrisa amigable o una palabra amable pronunciada en medio de una devastadora pandemia.

Jesús, a quien el papa Francisco nos recuerda que es “el rostro de Dios,” está cerca de nosotros de maneras que no esperamos. Nos invita a “ir,” a arriesgarnos y a salir de la comodidad y seguridad de nuestra vida diaria para unirnos a Él en medio de los caóticos mares de este mundo. ¿Estamos listos

para tomar este riesgo y, a diferencia de Pedro, para sostener nuestra decisión—con la ayuda de la gracia de Dios—de caminar con Jesús sin importar cuán fuertes o pesados sean los vientos corren?

Muy a menudo nos encontramos, al igual que Pedro y los discípulos, acurrucados juntos con miedo e incertidumbre. Nos preguntamos: “¿Dónde está Dios? ¿Cómo pudo Jesús abandonarnos en estos tiempos difíciles?” ¿En verdad podemos permitirnos abandonar nuestras zonas de comodidad y arriesgarnos a salir al encuentro del Señor? Y, si asumimos este riesgo, ¿seremos realmente capaces de “caminar sobre el agua” como Pedro lo hizo hasta que perdió la confianza en la capacidad de Jesús para sostenerlo?

Una vez más, Jesús es el susurro calmado que nos dice a cada uno de nosotros “ven.” Si confiamos en él, nos sostendrá sin importar cuán difícil sean las cosas. Ninguna tormenta puede sacudir nuestra calma interior si nos aferramos al Señor del Amor.

Aferrémonos a Jesús. Abandonemos nuestros miedos, y nuestra necesidad de seguridad, y tomemos los riesgos que exige nuestra fe. El Señor está siempre cerca de nosotros. †

Events Calendar

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

August 11

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.

August 15

Into the Heart virtual formation opportunity for catechists of teens, sponsored by archdiocesan Office of Youth Ministry, 9 a.m.-noon, \$20 per person for groups of 1-4, \$15 per person for groups of five or more. Information: 317-592-4006 or emastronicola@archindy.org.

August 16

St. Nicholas Parish, 6461 E. St. Nicholas Dr., Sunman, **Drive-thru Chicken Dinner**, 11:30 a.m.-3:30 p.m.,

outdoor dining area available, \$10 dinner, \$12 whole chicken, \$6 half-chicken. Information: 812-623-2964 or parishoffice@stnicholas-sunman.org.

August 19

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

August 20

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 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

Mount Saint Francis Center for Spirituality, 101 St. Anthony Dr., Mt. St. Francis. **First Friday Devotion to the Sacred Heart**, following 11:45 a.m. Mass, prayer, reflection and lunch, registration not required, freewill offering. Information: www.mountsaintfrancis.org, 812-923-8817.

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

St. Michael Church, 145 St. Michael Blvd., Brookville. **First Saturday Marian Devotional Prayer Group**, Mass, devotional prayers, Rosary, 8 a.m. Information: 765-647-5462.

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 8

Sisters of Providence online. “**Act justly, Love tenderly, Walk humbly**” **Monthly Taizé Prayer Service**, 7-8

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Retreats and Programs

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

August 13

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **Peace & Nature Garden Walk**, 7-8:30 p.m., presented by Benedictine Sister Angela Jarboe, free, donations accepted. (Please register in

advance). Registration: www.benedictinn.org/retreats-programs. Information: benedictinn@benedictinn.org, 317-788-7581.

August 19

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

Indianapolis. “**What I Learned from the Saints,**” **An Evening of Reflection with Father Jim Farrell**, 5:30-9:30 p.m. Information and registration: Jennifer Burger, 317-545-7681, jburger@archindy.org, www.archindy.org/fatima. †

VIPs

Announcements for couples celebrating 50, 55, 60, 65, 70 or more years of marriage are accepted. Go to bit.ly/2M4MQms or call 317-236-1585.



David and Mary Jo (Vogelsang) Rinck, members of St. Teresa Benedicta of the Cross Parish in Bright, celebrated their 65th wedding anniversary on July 9. The couple was married in St. William Church in Cincinnati, Ohio, on July 9, 1955. They have seven children: Kate Vanden Eynden, Michelle Herling, Mary Kammer, Janet Schienders, Andrew, Daniel and Mike Rinck. The couple also has 22 grandchildren and 17 great-grandchildren. †



Wayne and Martha (Koch) Render, members of Our Lady of the Greenwood Parish in Greenwood, will celebrate their 60th wedding anniversary on Aug. 15. The couple was married in Sacred Heart Church in Evansville, Ind. (Diocese of Evansville) on Aug. 15, 1970. They have three children: Kathy Seybert, Chris and Matt Render. The couple also has 11 grandchildren. †



Gerald and Paulette (Schroeder) Duerstock, members of St. Mary Parish in Greensburg, celebrated their 50th wedding anniversary on July 25. The couple was married in St. Mary Church in Greensburg on July 25, 1970. They have four children: Jennifer Hersley, Julie Nobbe, Cindy Slaven and Tim Duerstock. The couple also has 11 grandchildren. †



Dennis and Donna (Gornik) Love, members of St. Thomas More Parish in Mooresville, will celebrate their 50th wedding anniversary on Aug. 8. The couple was married in St. Margaret Mary Church in Euclid, Ohio, on Aug. 8, 1970. They have three children: Delia Floyd, Daniel and Devin Love. The couple also has four grandchildren. †

Office of Catechesis to host fifth annual Gathering of Disciples online on Sept. 12

The archdiocesan Office of Catechesis will host its fifth annual “Gathering of Disciples” formation event from 9 a.m. to noon on Sept. 12.

The event—offered in English and Spanish—is designed for catechists, evangelizers, Rite of Christian Initiation for Adults (RCIA) team members and all who are passionate about worship, evangelization and worship.

The keynote speaker is Tim Staples, author and director of apologetics and evangelization for Catholic Answers. Other speakers include Danny Klee, Bill Keimig and a member from The Magis Center. The Hussey Brothers will

provide music and a witness.

Topics during the event include connecting religion and science, teaching tips for catechists of middle school and high school youths, building on the RCIA experience, and the role of apologetics in parish evangelization outreach.

Parish groups and individuals are both welcome. The cost is \$10 per person, with a \$50 maximum per parish. When registering, the ticket price will be listed as “free” because parishes will be assessed for the cost of registration.

For more information or to register, go to cutt.ly/gathering or call 317-236-1550. †

The Villages to offer free, online foster parent information sessions

The Villages of Indiana will host two virtual foster parent information sessions via Zoom from 6-8 p.m. on Aug. 31 and Sept. 28.

Sessions are for anyone who is interested in becoming a foster parent to help 17,000 Hoosier children currently in need of safe, loving homes.

The Villages of Indiana is the state’s

largest private therapeutic foster care provider. The agency provides training and 24-hour professional support for families who are willing to provide loving foster homes for children, especially sibling groups and teens.

For more information or to register, call The Villages at 800-874-6880 or visit www.villageskids.org. †

Archdiocesan Anti-trafficking Ministry to kick off online on Aug. 18

The archdiocesan Anti-trafficking Ministry will hold a virtual Zoom Kick-Off from 6:30-8 p.m. on Aug. 18. The online event features a Human Trafficking 101 presentation that focuses on education, prevention and support of victims and survivors.

There is no cost to attend; however, registration is required. For more information or to register, go to www.archindy.org/trafficking or contact Theresa Chamblee at 317-236-1404 or tchamblee@archindy.org. †

Criterion staff honored for excellence in journalism

Criterion staff report

Staff members of *The Criterion* were recently honored for excellence in journalism by four organizations.

The recognition included awards from the Catholic Press Association of the United States and Canada (CPA), the Woman's Press Club of Indiana (WPCI), National Federation of Press Women (NFPW) and the Knights of Columbus.

WPCI and NFPW awards

The recognition for work completed during the 2019 calendar year started in April when staff writer Natalie Hoefler was honored by WPCI. She garnered five first-place awards:

- Specialty articles, History: "Henryville parish marks 150 years of passing faith 'one generation to another'";
- Specialty articles, Religion: "Catholic HEART work camps leave youths 'fired up'";
- Photography, Single photograph, News or feature photo: "'SEEK'-ing God in Indianapolis" (adoration photo);
- Creative verse, Single poem: "Vertigo";
- Photographer-writer: Contributions to National Catholic Youth Conference special edition.

All of her WPCI first-place entries advanced to the national NFPW competition, where her NCYC coverage won first-place in the Photography-Writer category, and her Henryville parish anniversary story (Specialty Articles, History), Catholic HEART work camp story (Specialty Articles, Religion) and her SEEK conference photo (Photography, Single News or Feature Photo) all captured third-place awards.

CPA awards

The staff received more recognition on July 2 during the Catholic Press Association's annual awards program, which was held virtually this year.

The team of Mike Krokos, John Shaughnessy, Natalie Hoefler, Sean Gallagher and Brandon A. Evans won first place in the "Best Reporting on a Special Age-Group—Children and Teens Younger than 18" category for the staff's coverage of the 2019 National Catholic Youth Conference in Indianapolis.

"Really nice, comprehensive coverage of the national event. Great photography to accompany the narrative," the judges wrote. "The testimonies from the participants are inspirational. The entry really is a complete package and demonstrates a well-organized effort to cover this mega event. Nice work!"

Hoefler was awarded first place for the "Best Reporting on a Special-Age Group—Young adults ages 18-40" category for her story "Women of formation house live 'radical love' and 'vocation of women,'" an article on the Fiat House in Indianapolis, where young women live in community.

"This is an excellent, well-rounded article on this small community of women. Nice combination of background information and incorporation of quotations," judges wrote. "The faith central to the community's structure and the deeper relationships developed is abundantly evident."

Shaughnessy received a first-place award in the Best Personality Profile category for his story, "After losing his sight in a devastating crash, Greg Mark found light amid the darkness."

Judges wrote, "This article is incredibly well-written. The details, stories and quotations are well-chosen to bring the subject to life on the page. Excellent!"

Shaughnessy also won first place in the Self-Published Books awards category for *Then Something Wondrous Happened: Unlikely encounters and unexpected graces in search of a friendship with God*.

"A wonderful little book offering stories of friendship, followed by invitations and challenges. It is an encouraging book to help one look at their own friendships and re-create them into the sharing of divinity," judges wrote.

Evans and now-retired graphic designer Jane Lee received a first-place award in the "Best Photograph—Photo Illustration" category for "Get on the Bus," the cover introducing *The Criterion's* annual Vocations Supplement.

"Awesome! Makes me smile, then tells a great story," the judge wrote. "Bright and humorous. Excellent subject. Vivid color. Subtly, the lines are a very exact grid. Perfect framing. Makes a great cover and the quote in the caption just makes it that much better."

Gallagher captured second place in the Best Reporting on Vocations to the Priesthood, Religious Life or Diaconate category for his story, "Father Michael Keucher gets behind the wheel on his parishioners' journey of faith."

Judges wrote, "The author was able to transfer the enthusiasm of the priest in profile with a creative approach in telling his story that reflected the uniqueness of the actual story, using the imagery of the bus driver to drive home the message."

Krokos won a second-place award in the Best Editorial on a National or International Issue—Weekly Diocesan Newspaper, for "Mercy, compassion, and understanding must be central to our faith journey."

"The tragedy of gun violence has been done before. But the writer does an excellent job of making it fresh—of reminding us of simple Gospel truth, tying it into the [Lenten] season, too," judges wrote. "The writing is very strong and forward; no words are wasted. It comes from the heart. The citations and Scripture are excellent. It is persuasive in a quiet, strong and bold way. Defending Muslims is a noble thing to do."

Gallagher captured a third-place honor in the Best Coverage of Ecumenical and Interfaith Issues—Diocesan Newspaper, for his stories, "Weekly lunch at Shapiro's bonds Christians and Muslims"; "Faith traditions come together for 'solidarity vigil and interfaith prayer' in response to Sri Lanka bombings"; and "Ecumenical gardening initiative will help brothers, sisters in need."

"A light approach makes this tale of 22 years of interfaith meetings [at Shapiro's] succeed," judges wrote. "A great lede gets us into the story and keeps us reading."

Freelancer Katie Rutter, who is a member of St. Charles Borromeo Parish in Bloomington and does work for *The Criterion* and other Catholic organizations, received two honorable mention awards: Personality Profiles—Religious Leader for her article for *St. Anthony Messenger Magazine*, "Brother Marinus: War Hero and Selfless Monk"; and Best Freestanding Presentation of Online Video—Depiction of Religious Life for her video for Grotto Network, "Inside the Life of a Monk."

Hoefler received two honorable mentions—one in the Best News

Writing on a Local or Regional Event for her story, "At prayer vigil, Archbishop Thompson recognizes dignity of those on death row to be executed," and another in the Best Coverage of Pro-Life Issues for her package of stories: "'Loving sources of hope' help women entering abortion centers choose life"; "Based on book, *Unplanned* film on abortion shares a faith-filled story of 'hope, forgiveness and love'"; "Co-writers, co-producers and co-directors say God planned pro-life film."

Krokos was awarded an honorable mention in the Best Editorial on a National or International Issue for "Teenager's actions offer 'an incredible example of Christian love.'"

Knights of Columbus

Shaughnessy was awarded third place in the Knights of Columbus' annual Father Michael J. McGivney Award for Distinguished Journalism.

Named after the soon-to-be-beatified founder of the Knights, the award recognizes writers from CPA member publications who have, during the previous calendar year, published an outstanding story on the contributions that volunteers have made to Catholic parish life or the community.

His article, "Homeless advocate lives up to God's counteroffer," was a story featuring Liz Stanton, who had spent nearly 13 years of her retirement collecting and providing items to the homeless.

In recognizing *The Criterion* staff for its dedication to serving the people of the archdiocese, associate publisher Greg Otolowski noted that in a message last month to members of



The *Criterion* staff received a first-place award from the Catholic Press Association of the United States and Canada for its coverage of the National Catholic Youth Conference during the 2019 calendar year. The award was in the Best Reporting on a Special Age-Group—Children and Teens Younger than 18.

the Catholic Press Association, Pope Francis said: "We need media capable of building bridges, defending life and breaking down the walls, visible and invisible, that prevent sincere dialogue and truthful communication between individuals and communities. We need media that can help people, especially the young, to distinguish good from evil, to develop sound judgments based on a clear and unbiased presentation of the facts, and to understand the importance of working for justice, social concord and respect for our common home. We need men and women of conviction who protect communication from all that would distort it or bend it to other purposes."

"Every day our staff aims to live up to the high standards for the media put forth by Pope Francis," Otolowski said. "The awards received by the staff of *The Criterion* this past year are a testament to our efforts to bring the good news of the risen Christ to the people of central and southern Indiana." †



Natalie Hoefler



John Shaughnessy



Mike Krokos



Sean Gallagher



Brandon A. Evans



Jane Lee



Katie Rutter

Journeying Together/Hosffman Ospino

Catholic education for life in a time of pandemic

It is not enough for Catholics to say human life is sacred. We must put our money where our mouths are. Education is one historically effective way of doing so. However, we may need to shift some gears during this time of pandemic.



More than Catholic education that teaches about life, we need Catholic education that proactively teaches

practical ways to protect life. By practical here, I mean precise, simple, speedy and widespread.

This is not a time to rest solely on abstract theologizing and philosophizing, or to imagine possible worlds while escaping the one in which we live, or to dig our heels into political ideology. People are dying. Those who contract the virus have no guarantee that their lives will be the same.

I see with dismay the exponential rise in the number of COVID-19 infections and continuing deaths associated with the virus. If there are any educational campaigns to prevent widespread contagion, they seem to be failing. Perhaps people are not listening. Perhaps they are confused. People need to hear the message more often.

Churches are uniquely positioned to bring messages of preventive health

care to people and families where they are. Churches have a de facto receptive audience. In principle, the Catholic Church in the U.S. could drive the message to its nearly 70 million members. Even if only half of them listened, we would be influencing almost 10 percent of the entire U.S. population with lifesaving messages during this pandemic.

Everything that Catholics do to share a message inspired by the Gospel is Catholic education. It happens everywhere and at all times. Catholics should take the lead at this historical moment and launch a major educational campaign to protect life. Involve everyone.

An educational campaign needs talking points that can be repeated regularly. A Catholic campaign to protect and save lives could start with a fourfold appeal. One, appeal to commonsense. Share basic messages about hygiene and physical distancing.

Two, appeal to values. Offer a renewed catechesis on the virtues of prudence, justice, temperance and courage.

Three, appeal to a sense of integrity that transcends individual whims and interests. Our Catholic ethical commitments challenge us to do what is right because it is true, to understand freedom as a way to achieve our human perfection, and to act always with the common good in mind.

Fourth, appeal to a Gospel-informed conscience. We care about others' lives

in the here and now of history, regardless of their skin color or culture or social location, simply because they are the face of Christ. No exception.

Such a Catholic campaign requires every possible tool available. To be effective, the campaign needs to be consistent and repetitive until the pandemic is over. Can the bishops write a pastoral letter now on this topic? Why not? Say something in every homily. Make it a regular page in every parish bulletin. Integrate this message of care and prevention in every faith formation effort. Yes, develop a fresh curriculum.

All Catholic newspapers and magazines should dedicate a noticeable section to the campaign. Initiate regular cycles of conversation through social media, ignite the Catholic blogosphere about it. Catholic schools and colleges can integrate these points in their teaching, research projects and other educational practices.

Mine the potential of Catholic television. Mindful of its size and outreach, I would love to see EWTN taking the lead. Speak about it daily. Every ad cycle should have a commercial with this educational message. Do likewise through Catholic radio.

This is the perfect time to save lives. Let us make history in the way we address this pandemic as a Catholic community.

(Hosffman Ospino is professor of theology and religious education at Boston College.) †

The Theology of Technology/

Brett Robinson

Masks as technology

There has been a lot of hype about wearable technology over the past few years. Fitbits, smart jewelry and AirPods have ushered in a new age of accessorizing with tech to enhance our bodies in some way. Many people have embraced this movement as a way to track their exercise routines or monitor their sleep habits.



But you don't need batteries or a Bluetooth connection to use the latest wearable technology to cause a cultural stir. A simple technology, the medical mask, has become a ubiquitous feature of life in the midst of the current pandemic. And yet we don't tend to think of masks as a technology per se. Instead, they are viewed as a symbol that is almost entirely political.

Unfortunately, the politicization of technology has come at the expense of understanding technology and its effect on our social, psychological and spiritual well-being. There is certainly a medical case to be made for wearing masks as it can be a deterrent to spreading a dangerous virus. But there are other ways to read technology if we are truly going to understand it.

What is the psychological effect of not seeing the faces of people around us? A mix of suspicion and fear. The etymology of the word mask is the Latin "masca," for "specter, nightmare."

What are the effects of living in a "faceless" community? A growing sense of isolation and loneliness. The fact is, masks are media technologies. The etymology of media comes from the Medieval Latin "medium," or middle. Masks come between human beings just like all forms of media.

To mediate our communication, whether print or electronic, is to construct an artificial layer between people. Despite its name, Facebook does not convey the actual faces of other people; rather, it inserts itself in between persons by creating a digital layer where faceless, digitized interaction takes place.

Technology comes between us and the other, and, as a result, the relationship between us and the other can be diminished.

Pope Francis spoke about this in his encyclical, "Laudato Si", on Care for Our Common Home." Our technological innovations have come between us and nature in ways that haven't always been mutually beneficial. This has happened on a global scale, and the results have been calamitous as climate change science has revealed. But it's also happening on an individual level.

Personal technology, whether mask or smartphone, intervenes in our relationships. It gets in the way of direct contact and adds a layer that diminishes our connection. At a time when we are starved for human contact and connection, both digital media and masks have precluded direct contact.

These new conditions lie at the root of the fear, suspicion and isolation that the masca and the medium have created. To overcome that fear and isolation, it is first necessary to understand it.

The same can be said of ourselves. The focus of this column on technology and theology has been the way in which technology can either deepen or diminish our understanding of ourselves and our relationships, with one another and with God.

To the extent that technology forces a recognition of ourselves, our motives and desires, our true face, it can be a good thing. As C.S. Lewis put it in his novel, *Till We Have Faces*, "How can [the gods] meet us face to face till we have faces?"

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

It's All Good/Patti Lamb

Life's challenges remind us 'time' is a gift from God

Recently, I was reminded of an important lesson about time. At this point in my life, I should understand that God's timing is always perfect. But the human side of me is impatient, desiring prayers answered on my timeline.

An early-morning walk with my friend, Jennifer, illustrated this in a way that made me reconsider how I was looking at time. When we met to walk the trails near her neighborhood, she asked for an update on our house.

We sold our home a few months ago and have been waiting to move into our new place. Unfortunately, we've met with repeated delays, disappointments and some seemingly deceptive "bait-and-switch" tactics from the builder. I vented to my friend about how the builder promised one thing, and then delivered something different.

I complained that our move-in date couldn't come soon enough, and harshly stated that each additional week they pushed the closing back felt like an eternity. I'd soon eat those words.

Jennifer kindly listened to my diatribe and empathized with my situation.

Next, I turned the conversation to her. I asked for updates on her family. Did her daughter pursue becoming a resident advisor on her college campus in the fall? What succulent dish did her husband make recently with his smoker? How is working remotely going with her new job?

"Well, my news isn't good," she said. She went on to share that her mother had been diagnosed with pancreatic cancer. Surgery didn't prove effective, and her mother—given her age—wished to be comfortable at home without further treatment. She rejoiced over the wonderful medical staff, and the exceptional care they are providing to her mother.



Jennifer explained to me that she plans to treasure each moment spent with her mom. She talked about some things that she and her siblings would do with her mom, when her mother was having days good enough to engage with family. "God's timeline," she added.

In that moment, my friend helped me to do something she has a knack for—deliberately viewing life through a lens of wisdom and faith.

A verse from Psalm 90 came to mind: "Teach us to count our days aright, that we may gain wisdom of heart" (Ps 90:12).

Here I was fussing over minor inconveniences and wishing time away so that we could move in already. Instead, I should be appreciating each season and each moment, present to God and to others. I was embarrassed that I had been viewing time in the opposite manner as my friend. I was wanting to hit "fast forward" and Jennifer was cherishing each day.

I fondly recall a story my friend Father Bob Gilday recounted from a homily by Cardinal John Wright in 1972. I'm paraphrasing, but the cardinal posed this question to a group of seminarians: "If the plane goes down on the way back to the U.S. from Rome after your ordination, would you feel that your life had been wasted since you prepared for years to be a priest and life would end before you could serve as one? If so, then you haven't understood or lived life well." He implied that their lives would have significance anyway, even if they never achieved their goal.

I need to stop with statements like, "I'll be happy when ...," and appreciate the present in whatever form it takes. I'll try to do better at seeing time as a gift from God, and an opportunity to love and serve those he's placed around me.

(Patti Lamb, a member of St. Susanna Parish in Plainfield, is a regular columnist for The Criterion.) †

Guest Column/Father Drew Christiansen, S.J.

Anniversaries mark a fresh start to abolish nuclear weapons

This summer marks the 75th anniversary of the end of the Second World War and of the atomic bombings of Hiroshima and Nagasaki. The anniversaries of the bombings should be especially significant for American Catholics because Nagasaki is the historic seat of Japanese Catholicism.

American Catholics should try to observe these days in solidarity with their Japanese co-religionists with a religious sense of the responsibility they bear for the abolition of nuclear weapons.

Wartime anniversaries are solemn

events. Nations mourn their dead. Leaders reaffirm alliances. Crowds watch in hushed silence. Only shouted commands, the crack of boots on the pavement, the shifting of arms and the staccato snap of rifle shots break the silence.

Major anniversaries may also evoke mixed emotions. The pain of loss mixes with the gladness of remembered victory. People who have suffered defeat or endured years of occupation experience renewed anxiety and pain. Self-aware veterans revisit the atrocities they witnessed and feel a hollowness within that ceremony cannot allay. A frisson of angst at the mutability of human event washes over allies who were once enemies.

Ritual and solemnity try to confirm

commitment to the cause that evoked such enormous sacrifice. They attempt to salve the wounds of war and provide a passing sense of honor regained. Public memorial services, martial ceremonies and the national myths they sustain are insufficient, however, to heal the wounds of war or nourish the spirit of peace.

For such profound healing, we need to turn to God, the source of all mercy, to loosen the hold of the past on both victor and vanquished. We must appeal, in all humility, to the God of peace to create in us the spirit of reconciliation that makes the bonds of friendship flourish between one-time enemies in a new and better future.

St. John Paul II urged during his 1981

See GUEST, page 11



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

The Sunday Readings

Sunday, August 9, 2020

- 1 Kings 19:9a, 11-13a
- Romans 9:1-5
- Matthew 14:22-33



The First Book of Kings is the source of the first reading for Mass this weekend. The two Books of Kings highlight the kings of the united kingdom of Israel, Saul, David and Solomon. But neither book ultimately is a political history. Both are religious works, written to call the people to be loyal to God.

Thus, along with the kings, and often more emphatically and extensively than the kings, these books mention prophets, who spoke for God.

For example, this weekend's reading centers on the prophet Elijah. He tries to hear God, believing that God will speak to him. But he fails to hear God in phenomena in which he expects him to speak: raging storms and violent upheavals.

It is only in a tiny whispering sound that Elijah hears the voice of God.

Several lessons are in this reading. First, God communicates with humanity in ways that they can perceive.

Second, in communicating with humans, God does not always meet their expectations. Often, it is the other way. Elijah looked for God in great outbursts of nature, in a storm or in an earthquake, believing that since God is supreme over nature, he would speak through nature's power.

As the New Testament eventually would specifically teach, God's ways are not human ways. Not acting in human ways, God appears in places and events and forms least expected, such as in tiny whispering sounds in the middle of storms and Earth tremors.

St. Paul's Epistle to the Romans again this weekend furnishes the second reading.

In this reading, Paul verifies his own status as an Apostle and his own truthfulness. He identifies himself, presenting his credentials, so to speak. He confronts imposters. This passage makes

clear the fact that some disputed Paul, questioning his claim to be as an Apostle.

He also mourns that many of his kin do not accept God or him. Despite the fact that some walked away from the Gospel, however, Paul insists that he will remain true to his calling as a Christian and as an Apostle. He urged the Romans also to be faithful.

For its last reading, the Church turns to St. Matthew's Gospel.

In this story, the Lord literally walks across water to reach the boat from which the Apostles were fishing. St. Peter, impulsive as was his personality, leaps from the boat, attempting to meet Jesus. Indeed, Jesus had invited Peter to come forward.

As often happened, Peter's initial exuberance gives way to uncertainty. When these feelings take hold, Peter loses his ability to walk on the water and starts to sink.

Jesus, not at all outdone by Peter's lack of faith, pulls Peter from the water, rescuing the Apostle from death.

Reflection

It is a truism to say that God's ways are not our ways. Of course, they are not. We are limited. Our perceptions are blurred. Selfishness and fear lead us astray.

Life cannot be measured just by earthly standards. It must be measured by its totality, in other words, with attention given the fact of eternity.

Jesus is the Son of God. He walked on water. He saved Peter from drowning. He is the source of life. He is the only security. He alone gives eternal life.

The greatest practical lesson to learn from these readings is that in fact we are only human. Our outlook is not necessarily precise. Our wishes are not always pure. We may love the Lord and we may attempt to follow the Lord, but at times we try to find happiness by relying upon ourselves. When we try to walk on water, without Jesus, we sink.

First of all, we must humbly realize who and what we are. †

Daily Readings

Monday, August 10

St. Lawrence, deacon and martyr
2 Corinthians 9:6-10
Psalm 112:1-2, 5-9
John 12:24-26

Tuesday, August 11

St. Clare, virgin
Ezekiel 2:8-3:4
Psalm 119:14, 24, 72, 103, 111, 131
Matthew 18:1-5, 10, 12-14

Wednesday, August 12

St. Jane Frances de Chantal, religious
Ezekiel 9:1-7; 10:18-22
Psalm 113:1-6
Matthew 18:15-20

Thursday, August 13

St. Pontian, pope and martyr
St. Hippolytus, priest and martyr
Ezekiel 12:1-12
Psalm 78:56-59, 61-62
Matthew 18:21-19:1

Friday, August 14

St. Maximilian Kolbe, priest and martyr
Ezekiel 16:1-15, 60, 63
or Ezekiel 16:59-63
(Response) Isaiah 12:2-3, 4bcd, 5-6
Matthew 19:3-12

Vigil Mass for the Assumption of the Blessed Virgin Mary

1 Chronicles 15:3-4, 15-16; 16:1-2
Psalm 132:6-7, 9-10, 13-14
1 Corinthians 15:54b-57
Luke 11:27-28

Saturday, August 15

The Assumption of the Blessed Virgin Mary
Revelation 11:19a; 12:1-6a, 10ab
Psalm 45:10-12, 16
1 Corinthians 15:20-27
Luke 1:39-56

Sunday, August 16

Twentieth Sunday in Ordinary Time
Isaiah 56:1, 6-7
Psalm 67:2-3, 5-6, 8
Romans 11:13-15, 29-32
Matthew 15:21-28

Question Corner/Fr. Kenneth Doyle

Church teaching on original sin related to 'an inherited inclination to evil'

When I was a Protestant, I never heard original sin mentioned.

We were told that each person is responsible for their own sins—and need not even worry about sin until we approached “the age of accountability” (usually said to be about the age of 10). Until then, we were told, people are in a “state of grace”—meaning that, if they died, we would go to heaven.

Now, as a Catholic, I hear original sin mentioned almost weekly and, it seems, we all (from birth on) are held responsible for Adam and Eve's initial sin in the Garden of Eden—and if we die (kids, too) prior to some kind of salvific experience to erase it, we will go to hell. Could you please help me by explaining original sin more thoroughly? (Indiana)

Actually, I am a bit surprised that you heard no mention of original sin during your years as a Protestant. The doctrine of original sin, first articulated precisely by St. Augustine in the fifth century, was popular with Protestant reformers, including Martin Luther and John Calvin.

The Catholic understanding is that original sin involves no personal guilt on our own part. It simply means that, as a consequence of the fall of our earliest parents, we have been weakened in our ability to resist temptation—we still possess free will, but we are born into the world with an inherited inclination to evil.

As the *Catechism of the Catholic Church* states, “Original sin is called ‘sin’ only in an analogical sense; it is a sin ‘contracted’ and not ‘committed’—a state and not an act” (#404). As to your concern about children who die without baptism going to hell, that is not the belief of the Church.

In fact, in 2007, the Church's International Theological Commission, with the authorization of Pope Benedict XVI, published a document that concluded explicitly that “there are theological and liturgical reasons to hope that infants who die without baptism may be saved.”

At the same time, the Church still encourages parents to give to their children the great gift of grace that God offers in baptism. This is especially the case for children who may be in danger of death. Regarding them, the catechism notes “all the more urgent is the Church's call not to prevent little children coming to Christ through the gift of holy baptism” (#1261).

During the current coronavirus pandemic, when we are not obligated to attend Mass, I believe that we should be required to watch the Mass on television when possible. Does this obligation vary from diocese to diocese?

Some people take this dispensation to mean that they don't have to bother about Mass at all, and I believe that this could lead to lower Mass attendance when the crisis is over. Another concern I have is the possibility of spreading the virus when Communion is given on the tongue. I would be more comfortable if everyone received in the hand. (Georgia)

There is no binding obligation, in any diocese I am aware of, to watch the Mass on television for those who are at home because of the pandemic. However, there is strong encouragement to do so, and I know of many instances where families are making this a part of their regular Sunday routine. I, too, share your concern that some may not come back to regular practice when the crisis is over—although my experience has been that people are eager to return.

As for your worry about those who receive Communion on the tongue, the U.S. Conference of Catholic Bishops (in an advisory sent in April) said that people should continue to have that option. In the two parishes where I serve, we ask those who prefer to receive on the tongue to wait until the others have received before approaching the altar. That way, the Communion ministers can sanitize their hands anew before and after someone chooses to receive the host on the tongue.

(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

Before All

By Ron Lewis

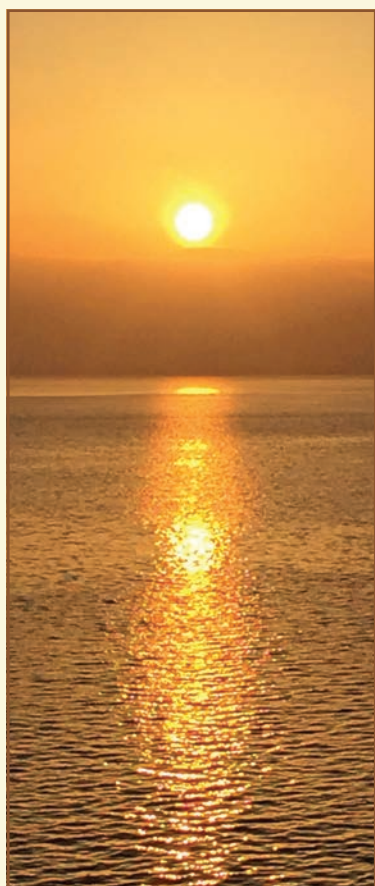
Where was my soul before the sun,
Before the waters were loosed to run,
Before the mountains and valleys were made,
Before the grass was even a blade?

Where was the love that fills my heart,
Before the Earth and heavens did part,
Before the rains could cool the land,
Before the trees could take a stand?

Where was the passion that comes with grace,
Before there ever was this place,
Before the stars could kiss the night,
Before we knew of wrong or right?

Where was the hope that comes with faith,
Before there was a human race,
Before the birds were made to sing,
Before the winter or the spring?

Before the light could shine the way,
Before the dawn could bring a day,
Before there was a you or me,
Before all that was God, you see.



(Ron Lewis is a member of St. Anthony of Padua Parish in Clarksville and is an oblate of Saint Meinrad Archabbey in St. Meinrad. Photo: The sun rises over the Sea of Galilee in this photo from April 2019.) (File photo by Natalie Hoefler)

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.

ALESANDRO, Maude, 88, St. Bartholomew, Columbus, July 19. Mother of Deborah Brooks, Michael and Steven Alesandro. Grandmother of four. Great-grandmother of five.

ALLEN, Virginia J., 69, St. Therese of the Infant Jesus (Little Flower), Indianapolis, April 1. Wife of Louis Allen. Mother of Kathleen Rodriguez. Sister of Patricia Harris, Rita, Edward, Michael and Timothy Waters. Grandmother of one.

BADESCU, Adrian, 80, All Saints Parish, Dearborn County, July 16. Husband of Patricia Badescu. Father of Georgette Dyer and David Badescu. Grandfather of two.

BAIRD, Barbara Jean, 68, St. John Paul II, Sellersburg, July 22. Wife of William Lee Baird. Mother of Vangela Baird, Angela Higdon and William Baird, Jr. Sister of Karen Bridges, Penny Cleveland, Michelle North, Robert Leitner and Dwayne Miller. Grandmother of eight. Great-grandmother of one.

BARKER, Jared A., 23, St. Barnabas, Indianapolis, July 17. Son of Shannon and Chris Barker. Brother of Haylie, Aiden, Austin and Colton Barker. Grandson of Cindy Howard, Clyde Goolsby, Carol and James Elias.



Hungry hummingbird

A hummingbird approaches a feeder on July 24 in rural Decatur County. (Photo by Sean Gallagher)

BOATMAN, Wilma, 87, St. Malachy, Brownsburg, July 12. Mother of Kathryn Boatman Day and Ted Boatman. Grandmother of five. Great-grandmother of 14.

BROWNING, Betty H., 94, St. Bartholomew, Columbus, July 15. Mother of Linda Sullivan and Bob Browning, Jr. Sister of Frances Hammond, Francis, Jr., Robert and William Bilz. Grandmother of seven. Great-grandmother of 11. Great-great-grandmother of three.

CURTIS, Michael D., 72, St. Therese of the Infant Jesus (Little Flower), Indianapolis, June 19. Father of Amy Toms. Son of Verna Curtis. Brother of Cheryl Kinser, Lana McCormick, Angela and Kelly Tucher, Carla Turner, Karen, Mark Curtis.

DARGIE, Robert, 76, St. Elizabeth Ann Seton, Richmond, July 15. Father of Mary Beard, Rebecca

Schroeder, Bruce, Chris, Mark, Mike and Patrick Dargie. Brother of Lorraine Fitzgibbons. Grandfather of 29. Great-grandfather of 17.

DENNEMANN, Robert, 79, St. Therese of the Infant Jesus (Little Flower), Indianapolis, July 2. Husband of Linda Dennemann. Father of Leigh Smith and Michelle Willard. Grandfather of four.

DICKMAN, Ed, 77, St. Paul, Tell City, July 17. Husband of Phyllis Dickman. Father of Dusty Burchett, Andrew, Grant, Neal and Tyler Dickman. Brother of Darla Sallee. Grandfather of six. Great-grandfather of three.

FENTZ, Elizabeth J., 81, St. Simon the Apostle, Indianapolis, July 13. Mother of Elizabeth Ringen, Diana Whitsett, David and Robert Hughbanks. Sister of Kathleen Beckom, Carol Ann Kelly-Walls, Pauline Murphy, Providence Sister Ann Paula, Patricia, and Richard Pohlman, II. Grandmother of 14. Great-grandmother of four.

GETZ, Jr., Carl J., 99, Christ the King, Indianapolis,

July 11. Father of Kathryn Howard, Jeanne Loughery, Carl, III, Robert, Thomas, William Getz. Grandfather of 15. Great-grandfather of 10.

GILLIAM, Anna T., 88, St. Mary (Immaculate Conception), Rushville, July 10. Mother of Teresa Holmes and Toby Gilliam. Grandmother of seven. Great-grandmother of 13.

GOBLE, Gene, 79, St. Michael, Greenfield, July 17. Husband of Linda Goble. Father of Shelly Biffle, Micaela Corato and Shannon Goble. Brother of Mona Bernard, Vickie Burton, Carol Cooper, Connie Medaris, Marcina Stapleton, Mary Ann Toll and Mike Sandefur. Grandfather of six. Great-grandfather of three.

GRAFFITI, Dina, 80, Christ the King, Indianapolis, July 18. Mother of Arlene Graffiti-Glass, Diane Graffiti and Anita Tepool. Grandmother of five.

HANAGAN, John T., 82, St. Luke the Evangelist, Indianapolis, July 17. Husband of Alice Hanagan. Father of Sally Hamlin, Christina,

Thomas and Theodore Hanagan. Brother of Judy Belva, Ann Smith and Vincent Hanagan. Grandfather of 10.

HUNTER, Michael, 49, Our Lady of Perpetual Help, New Albany, July 19. Son of Mary Hunter. Brother of David and Eric Hunter. Uncle of several.

ICE, Minnie M., 100, St. John Paul II, Sellersburg, July 21. Mother of Sandra Dunn, Linda Hamilton, Elizabeth Jacobs and William Ice, III. Grandmother of five. Great-grandmother of eight. Great-great-grandmother of one.

KOOPMAN, Hazel M., 96, St. Mary-of-the-Knobs, Floyd County, July 18. Mother of Theresa Bault, Mary Hentz, Eva Perkins, Margaret Sobal and James Koopman. Grandmother of 15. Great-grandmother of 20.

LAMPING, Dale E., 54, St. Louis, Batesville, July 17. Husband of Alisha Lamping. Father of Heather Wilson and Brad Lamping. Stepfather of Nicole Chatar, Deborah Nies and Jerry Fryer. Brother of

Sharon Doll, Barb Flodder and Brian Lamping. Grandfather of two. Step-grandfather of three.

MAHLMAN, William, 65, St. Jude, Indianapolis, July 11. Husband Jeanie Mahlman. Father of Ruby Mahlman. Brother of Pamela Dela Cruz, Debra Miller and Allan Snook.

MARTIN, John T., 39, St. Jude, Indianapolis, July 15. Father of Alexa, Timothy and William Martin. Son of Laura and Tim Martin. Grandson of Alice Martin.

MOELLER, Suzanne M., 89, St. Mary, Greensburg, July 25. Mother of Carol Blasdel, Ann French, Barbara Jakad and Joseph Moeller. Sister of Sara J. Vanderbur. Grandmother of four. Great-grandmother of 10.

OLIVER, John T., 79, St. Michael the Archangel, Indianapolis, July 13. Brother of Patty Enders, Barbara Marquis, Susan Oslos, Joseph, Robert and Thomas Oliver. Uncle of several.

PONDER, Richard, 65, St. Therese of the Infant Jesus (Little Flower), Indianapolis, June 8.

QUINN, Jean, 84, St. Luke the Evangelist, Indianapolis, July 15. Mother of Heather, Michael and John Quinn. Sister of Mary Clare Broadbent and Steve Heidt. Grandmother of four.

SMITH, Bradley W., 66, St. Pius X, Indianapolis, July 17. Husband of Patricia Smith. Father of Meredith Fredrickson, Eleanor and Frances Smith. Son of Mabel Smith. Grandfather of three.

SWEET, Gena S., 63, St. Elizabeth of Hungary, Cambridge City, July 11. Wife of Daniel Sweet. Mother of Penny Anderson, Lynn Bond, Emily, Dillon Sweet. Grandmother of one.

VOWELS, Richard D., 72, Nativity of Our Lord Jesus Christ, Indianapolis, July 27. Father of Megan Smith, Nathan and Nolan Vowels. Brother of Gary Vowels. Grandfather of three. †

Franciscan Father Humbert Moster served in Batesville Deanery parishes

Franciscan Father Humbert Moster, a member of the Cincinnati-based Franciscan Province of St. John the Baptist, died on June 1 at University Hospital in Cincinnati following a fall he suffered at the friary at Holy Family Parish in Oldenburg. He was 90.

The Mass of Christian Burial was celebrated on June 5 at Holy Family Church in Oldenburg. Burial followed in the parish cemetery.

Father Humbert was born on Oct. 21, 1929, and grew up as a member of Holy Family Parish. After attending St. Francis High School in Cincinnati, the province's high school seminary, he was received as a novice in 1948. Father Humbert professed temporary vows on Aug. 16, 1949, and solemn vows on Aug. 16, 1952. He was ordained a priest on June 11, 1957.

Father Humbert earned a bachelor's degree in philosophy in 1953 at the former Duns Scotus College in Southfield, Mich. He completed his priestly formation at his province's former Holy Family Theologate in Oldenburg, earning a master of divinity degree in 1957.

In 72 years of life and ministry as a Franciscan, Father Humbert ministered in parishes and hospitals in Indiana, Kentucky and Louisiana. He also spent three years as a missionary in Jamaica.

In the archdiocese, his ministry was focused in and around Oldenburg where he had grown up. He served as associate pastor of St. Louis Parish in Batesville from 1992-93; associate pastor of Holy Family Parish in Oldenburg from 1993-95; administrator of SS. Philomena and Cecilia Parish and the former St. Mary-of-the-Rock Parish, both in Franklin County, in 1995; pastor of St. Mary-of-the-Rock and sacramental minister of St. Peter Parish in Franklin County from 1995-2000.

Father Humbert later served as sacramental minister at St. Mary-of-the-Rock until it was merged into Holy Family in December of 2013 and at St. Peter until he retired in 2015.

He is survived by his sister Beata Moloney of Edgewood, Ky., and brothers Anthony and Leo Moster, both of Sunman.

Memorial gifts may be sent to FriarWorks, 1615 Vine St., Cincinnati, OH 45202. †

Saint Raphael CATHOLIC MEDICAL GUILD of Indianapolis

All Catholic healthcare professionals and students are welcome!
www.IndyCathMed.org

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

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



REPORT SEXUAL MISCONDUCT NOW

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

- 1 Ethics Point Confidential, Online Reporting**
www.archdioceseofindianapolis.ethicspoint.com or 888-393-6810
- 2 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

Serra Club Vocations Essay

Youth works with friend to help others grow in holiness, discipleship

By Erik Eigenbrod

Special to *The Criterion*

"I have been all things unholy. If God can work through me, he can work through anyone," said St. Francis of Assisi.



Erik Eigenbrod

to become that "anyone" that St. Francis mentioned.

This quote revealed to me the calling to holiness and to be a true disciple of Jesus Christ. Recently, I have recognized this calling by studying and preaching the faith. Through my Internet apostolate, I have made a promise to my Lord to strive

I first recognized this call when I was very young. When my teachers talked about vocations, the priesthood always stood out to me. Thenceforth, I prayed earnestly to my Lord to show me his plans for my life, to show me how to become the saint he asks me to become.

However, as I grew up, this desire to become a priest slowly faded away until I almost forgot about it completely. My great friend, Joe, reminded me of God's plan for every one of us, but most importantly God's plan for me.

After that life-altering moment, I have immersed myself into the faith and re-found my calling from God. With daily theological research, I try to live out the Gospel to my fullest ability. I also put my effort in implementing humility and the Beatitudes in my life.

Additionally, I frequently try to mitigate the amount of technology I use, to keep my heart from becoming attached to earthly possessions. Also, I ask the Holy Spirit to bless me with words of true love and compassion, especially for the conversion of poor sinners.

During this pursuit of spreading the Gospel, Joe and I created a small apostolate called the, "Knights of the Immaculate Heart." In this group, Joe and I spread the idea for people struggling with sin to turn to Our Blessed Mother for refuge, chiefly through praying the rosary.

We also speak publicly about modern-day issues such as chastity, pornography and keeping reverence for the Holy Eucharist.

We post on technology, like Snapchat and Instagram, to spread Our Lord's message. Using these media, we hope to

reach as many young people as possible and help people on their road to sanctity.

After recognizing my calling from God, living out my calling and striving to become a true steward of the Lord, I have learned that I am the "now of God," and my purpose here on Earth is to become more like Christ and to help others understand his word and his love for everyone. "Your soul is called to raise itself to God by the elevator of love and not climb the rough stairway of fear,"—St. Thérèse of Lisieux.

(Erik and his parents, Kay and Craig Eigenbrod, are members of St. Malachy Parish in Brownsburg. He completed the eighth grade at Nativity School this spring and is the eighth-grade division winner in the Indianapolis Serra Club's 2020 John D. Kelley Vocations Essay Contest.) †

Beatification of Father McGivney to take place Oct. 31 in Connecticut

HARTFORD, Conn. (CNS)—Father Michael McGivney, the founder of the Knights of Columbus, will be beatified during a special Mass on Oct. 31 at the Cathedral of St. Joseph in Hartford.

On May 27, the Vatican announced that Pope Francis, who met with the board of directors of the Knights of Columbus in February, had signed the decree recognizing a miracle through the intercession of Father McGivney, clearing the way for his beatification. Once he is beatified, he will be given the title "Blessed."

Details of the beatification ceremony have not been released, including what COVID-19 restrictions might still be

in place in the fall, such as limiting congregation size, social distancing and the wearing of facial coverings.

The miracle recognized by the Vatican occurred in 2015 and involved an U.S. baby, still in utero, with a life-threatening condition that, under most circumstances, could have led to an abortion.

That baby, Mikey Schachle, is now 5. His parents, Dan and Michelle Schachle, of Dickson, Tenn., prayed to Father McGivney to intercede with God to save their son, still in his mother's womb, who was given no hope of surviving a life-threatening case of fetal hydrops.

Father McGivney (1852-1890), the

son of Irish immigrants, was born in Waterbury, Conn., and was ordained a priest in 1877 for what is now the Archdiocese of Hartford. He founded the Knights of Columbus at St. Mary's Parish in New Haven, Conn., in 1882.

He originally started the Knights as a service organization to help widows and orphans. At the time, Father McGivney was an assistant pastor at St. Mary's Parish. He is buried in New Haven.

The fraternal order for Catholic men has become the largest lay Catholic organization in the world with 2 million members and sponsors a wide range of educational, charitable and religious activities.

Father McGivney, who will be the first American parish priest to be beatified and has long been a hero of

working-class Catholics, can be viewed as a martyr of a pandemic. When he died of pneumonia complications at age 38 in 1890, it was during an outbreak of influenza known as the Russian flu in Thomaston, Conn. Some recent evidence, according to the Knights, indicates the outbreak may have been the result of a coronavirus.

After the announcement that the priest would be beatified, Supreme Knight Carl Anderson told Catholic News Service in an interview: "We've been praying for years for this to occur, and finally this day has arrived."

(The Knights have set up a new website for Father McGivney's sainthood cause: www.fathermcgivney.org.) †

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visit to Japan, "Let us promise with our counterparts that we will tirelessly strive for disarmament and the abolition of all nuclear arms." By virtue of sharing a painful past, we Americans and Japanese bear an historic responsibility to work together for a post-nuclear peace.

American Catholics would do well on Aug. 6 and 9, the days of the Hiroshima and Nagasaki bombings, to dedicate ourselves with our Japanese Catholics to the cause of peace.

For, as Pope Francis declared at the Hiroshima Peace Memorial last November, "The use of atomic energy for purposes of war is today more than ever a crime not only against the dignity of human beings but against any possible future for our common home. ... How can we speak of peace," the pope asked, "even as we build terrifying new weapons of war?"

Pax Christi International had planned to

mark the anniversary by holding its world gathering in Hiroshima with a prayer of remembrance, atonement, commitment and solidarity ending with a procession to the Atomic Bomb Dome in the Hiroshima Peace Park. Due to the pandemic, the gathering has been postponed until 2021.

The 75th anniversary of the atomic bombings should mark a fresh start for the movement to abolish nuclear weapons. Let it be the time when American and Japanese Catholics—with all people of goodwill—rip off the veneer of legitimacy from nuclear arms and speed the day when no nation can claim its people must rely on them for defense.

(*Jesuit Father Drew Christiansen is distinguished professor of ethics and human development at Georgetown University and a senior fellow at the Berkley Center for Religion, Peace and World Affairs. He is co-editor with Carole Sargent of A World Free from Nuclear Weapons: The Vatican Conference on Disarmament to be released in August.*) †

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Employment

President, Roncalli High School

Roncalli High School, an archdiocesan parochial Catholic high school serving grades 9-12, is currently accepting applications for the position of president to begin as soon as January 1, 2021 and as late as July 1, 2021. Located on the near southside of Indianapolis, the school serves a growing, diverse student population of 1,200 and is accredited by the State of Indiana. The institution is blessed with exceptional teaching and administrative staff and a dedicated group of parents, friends, and alumni.

The president is the chief executive of the operational vitality for the institution, including development/advancement, marketing/enrollment, finances, and capital projects. The president leads and articulates the school's mission and vision, creates and implements strategic plans, and builds and nurtures relationships. The president reports to and is evaluated by the Superintendent of Catholic Schools for the archdiocese with input from the board of directors.

Applicants must foster a strong Catholic identity, value diversity, and possess strong leadership and interpersonal skills. Applicants must be practicing Roman Catholics who have demonstrated their commitment to servant leadership. Preferred candidates will have a master's degree and/or equivalent work experience and a track record of building community and serving others.

Interested, qualified candidates are encouraged to apply by September 1, 2020; applications will be accepted until the position is filled.

To apply:

1. Please submit the following items electronically to Joni Ripa (jripa@archindy.org):
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 - How can you be a champion for the Catholic education and formation of young people in the role of president?
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2. Complete the online application using the following link: <https://www.applicantpro.com/openings/archindy/jobs/1415916-366235>

For questions about this Catholic leadership position, please email or call:

Rob Rash
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Bishops call Catholics to work for nuclear disarmament

CLEVELAND (CNS)—The path to true peace requires the world to abolish nuclear weapons, an American bishop and a Japanese archbishop said as the 75th anniversary of the atomic bombings at the end of World War II approached.

Speaking during a 30-minute webinar on Aug. 3, Bishop David J. Malloy of Rockford, Ill., and Archbishop Joseph Mitsuki Takami of Nagasaki, Japan, reiterated long-standing calls by the bishops' conferences of both countries that the world must reverse the path toward a renewed arms race because of the threat it poses to God's creation.

"As long as the idea that weapons are necessary for peacemaking persists, it will be difficult to even reduce the number of nuclear weapons, let alone to abolish nuclear weapons. It would be ideal if the U.S. and Japan could truly reconcile with each other and work together for the abolition of nuclear weapons," Archbishop Takami said.

Recalling the words of Pope Francis, who during his visit to Japan in November 2019 called the world to remember its moral obligation to rid the world of nuclear weapons, Bishop Malloy said that all nations must "find the means for complete and mutual disarmament based on a shared commitment and trust that needs to be fostered and deepened."

The bishops expressed concern that the world has overlooked the massive destructiveness of nuclear weapons as experienced in Japan in 1945 when U.S. atomic bombs detonated over Hiroshima on Aug. 6 and Nagasaki three days later.

Maryann Cusimano Love, associate professor of international politics at The Catholic University of America, hosted the prerecorded online event, introducing it with an overview of Catholic peacebuilding efforts in Japan and the United States.

She said Church-based efforts are rooted in Catholic theology, which holds that

just peace is possible through a sustained commitment to achieve nuclear abolition. She said the threat of nuclear war has grown in recent years as international arms control treaties have been abandoned and more nations seek to add such weapons of mass destruction to their arsenals.

Archbishop Takami, president of the Japanese bishops' conference, opened his remarks by explaining how he is a survivor of the bombing of Nagasaki, his hometown and the center of Japan's Catholic faith community. He was in his mother's womb at the time.

"I did not witness the horrific scenes that unfolded immediately following the bombing myself. But my maternal grandmother suffered burns all over her body and died a painful death after one week without receiving any medical attention," the archbishop said.

He recalled that two of his aunts died as a result of the bombing. "My married aunt's body was never found, and her husband also died," he said.

Another aunt, a nun, was working outdoors when the bomb detonated. "She was exposed to the hot blast and was in pain for 12 days before dying," he said.

At Nagasaki's Urakami Cathedral, where 24 parishioners were preparing to receive the sacrament of reconciliation when the bomb exploded, little remained standing, he said.

Of the 12,000 parishioners, about 8,500 died, the archbishop added. The bombing was "spiritually damaging" to many parishioners, who he said lost their faith and left the Church.

Archbishop Takami drew widely from the words of St. John Paul II, who visited the two cities in 1981, delivering an urgent appeal that all people commit to a future without nuclear weapons.

The speech prompted the Japanese bishops' conference to designate the

period from Aug. 6-15 each year as 10 Days of Prayer for Peace starting in 1982. During the time people are called to pray, reflect and act on behalf of peace, he said.

"Pope Francis went one step further and declared that the possession and use of nuclear weapons are immoral," the archbishop added, describing one of the pontiff's addresses during his visit. "The pope stressed the need for unity and working together toward a world free of nuclear weapons and committed the Church to the goal."

In response to Pope Francis' appeal, Bishop Alexis Mitsuru Shirahama of Hiroshima on July 7 launched the Nuclear-Free World Foundation in collaboration with three peace organizations to support people working toward the ratification of the Treaty on the Prohibition of Nuclear Weapons, which was approved in 2017 by a majority of United Nations member states. The Holy See became one of the first entities to ratify the agreement.

The fund will support peacemakers' work until 50 nations ratify the pact. Through July 7, 39 nations had ratified it, the United Nations Office for Disarmament Affairs reported.

Bishop Malloy said the U.S. bishops remain dedicated to the vision for disarmament expressed in their 1983



In this 2018 file photo, peace activists hold a Catholic prayer service of repentance near the White House for the use of nuclear weapons on Japan during World War II. Bishops from Japan and the U.S. explored Catholic efforts to end the danger of nuclear weapons during an Aug. 3 webinar commemorating the 75th anniversary of the nuclear bomb drop on Hiroshima and Nagasaki. (CNS photo/Tyler Orsburn)

pastoral letter "The Challenge of Peace: God's Promise and Our Response."

The document committed the bishops, he said "to shaping the climate of opinion which will make it possible for our country to express profound sorrow over the atomic bombing of 1945. Without that sorrow, there is no possibility of finding a way of repudiating future use of nuclear weapons."

The bombings of Hiroshima and Nagasaki can lead people to understand the "tremendous human suffering and human cost" that can occur when nuclear weapons are used in war, he said.

Bishop Malloy also cited the words of Pope Francis in his 2015 encyclical "Laudato Si", on Care for Our Common Home, in which the pontiff called all people "to see the world as a gift from the love of God." †

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