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Criterion

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'Meeting people where they are'

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Pope-less economy: Castel Gandolfo forced to change course

CASTEL GANDOLFO, Italy (CNS)—Milvia Monachesi, who was elected mayor of Castel Gandolfo in 2012, said “for a moment” in 2013, “I thought I was the luckiest mayor in the world: I would have two popes.”



Milvia Monachesi

“But now there isn’t even one,” she said on Aug. 14.

The town of close to 9,000 people is up in the hills about 15 miles southeast of Rome.

It was the summer residence of popes from 1626 until the election of Pope Francis.

“When we understood that Pope Francis would not be coming, we felt orphaned and worried, because the entire life of the village revolved around the presence of the popes” in the summertime, the mayor told Catholic News Service (CNS).

The highlight was always the feast of the Assumption of Mary on Aug. 15 when the pope would celebrate Mass for the whole town and thousands of visitors.

“We all have photos with the popes,” said the mayor, who was born in Castel Gandolfo during the pontificate of St. John XXIII and has lived there all her life.

“So, we felt orphaned in that way,” she said.

That first, mostly pope-less summer, residents—and the media—said the town overlooking Lake Albano would die economically without their special seasonal guest and the pilgrims he attracted.

“Not only did that not happen,” Monachesi said, “but perhaps it gave us the incentive to get back into the game,” expanding outreach and diversifying the economy to attract visitors and tourists for sports, the environment and the local food and wine scene.

“Then, the pope gave us this enormous gift—for which we must be very, very grateful—of opening” to tourists the gardens of the papal villas and the apostolic palace. Not only did tourists start coming back, but they came year-round rather than just from July through September.

See GANDOLFO, page 10



Seminarian Jack Wright, a member of St. Elizabeth Ann Seton Parish in Richmond, kneels in prayer during an Aug. 3 Mass in the chapel of Our Lady of Fatima Retreat House in Indianapolis. The liturgy was part of the archdiocesan seminarians’ annual convocation. (Photo by Sean Gallagher)

After months apart, seminarians gather for prayer, discussion of social issues at annual convocation

By Sean Gallagher

For years, archdiocesan seminarians have gathered annually in early August in a convocation to pray and share fellowship together before a new year of priestly formation begins in their respective seminaries.

But the future priests of the Church in central and southern Indiana said this year’s convocation felt different.

They had been largely separated and on their own since mid-March when the coronavirus pandemic brought supervised ministry and in-person

instruction in their seminaries to a halt.

Some seminarians stayed at their seminary in a closed-off, cloister-like setting to slow the spread of the virus. Others lived in parish rectories or returned to their family homes. During the summer, many ministered in parishes. But that ministry was limited—again because of the pandemic.

So, when the archdiocese’s 23 seminarians gathered at Our Lady of Fatima Retreat House in Indianapolis on Aug. 2-5, just spending time together was a tangible blessing, said seminarian

James “JJ” Huber, even if they wore masks and were social distancing.

“With as crazy as everything was and how we left, coming back together now has really been an awesome thing,” said the member of St. Gabriel Parish in Connersville. “You look forward to the convocation more than normal.”

Huber has been a seminarian for a few years now, and will begin later this month the first of the final four years of priestly formation at Saint Meinrad Seminary and School of Theology in St. Meinrad.

See SEMINARIANS, page 12

Participants learn ‘to listen, learn, ask questions’ in anti-racism workshop

(Editor’s note: The following article is the second in a series called “Racism and Religion” that will run periodically in The Criterion regarding methods to address and eradicate all forms of racism in light of Catholic teaching, and efforts underway in parishes, through archdiocesan offices and by the United States Conference of Catholic Bishops to move toward a society without the sin of racism.)

By Natalie Hoefler

Theresa Chamblee always felt her “conscience was clean” when it came to racism.

But as the sin of racism in the world continued, she began to realize that she, too, was guilty—not of racist acts, but of the sin of omission.

“I failed to educate myself on the systemic impacts racism

and prejudice continue to have on our society,” she said. “Through my sin of omission, I realized that I was not fully loving God because I was not fully loving my neighbor.”

So she decided to learn. Chamblee, director of the archdiocesan Catholic Charities’ Social Concerns ministries, was one of 40 people who registered for “Abolishing Racism,” an online workshop sponsored by the Race and Culture Committee of St. Thomas Aquinas Parish in Indianapolis.

She learned that “systemic racism ... continues to take place in how we zone neighborhoods, what schools get funding, how accessible transportation is, what opportunities are accessible to people.”

But most impactful for Chamblee was realizing “how important it is to listen—really listen—to another person and their story.”

See RACISM, page 7



Catholic Answers' Tim Staples is keynote speaker for virtual Gathering of Disciples event on Sept. 12

By Natalie Hoefler

This year's Gathering of Disciples, sponsored annually by the archdiocesan Secretariat for Worship and Evangelization, will be held virtually from 9 a.m.-noon on Sept. 12. It will be offered in English and Spanish.

While the event provides formation and training for those in parish and school ministry—for example, catechists, teachers, liturgical ministers and parish evangelization teams—the event is open to all who are interested in evangelization.

"We're using the word 'ministry' in the broad sense because we're all called to share the faith as parents and friends," says Ken Ogorek, archdiocesan director of the Office of Catechesis. "So, this [event] is for anyone with a passion for sharing the faith."

The theme this year is, "Christ is Alive!" and Tim Staples will serve as the keynote speaker. Staples is an author and the director



Tim Staples

of apologetics and evangelization for Catholic Answers, a media ministry that answers questions about Church teaching. He will address "The Role of Apologetics in Parish Evangelization Outreach."

"Even though apologetics isn't the same as catechesis or evangelization, it does have a role to play," says Ogorek. "Oftentimes, we do have to explain or defend our faith."

One example when apologetics is necessary for evangelization is in dispelling the myth that the resurrection was not real.

Ogorek says the theme "Christ is Alive!" was chosen because the resurrection "is one of those things that isn't always explained well, in that sometimes the historic reality of the resurrection isn't made clear enough. ... [Staples] will lay out a strong case for the historical reality of the resurrection and why that's so important to us as disciples."

Three additional speakers will take part in the online event.

Bill Keimig, assistant director of the Catechetical Institute at Franciscan University of Steubenville, Ohio, will address "RCIA: Back to Basics—Building on Experience, Rediscovering the Rite."

Danny Klee is a middle school religion teacher at Christ the King School in Indianapolis who has participated in several archdiocesan initiatives,

the latest of which is the revision of the archdiocese's religion curriculum standards. He will offer "Teaching Tips for Catechists of sixth- through 12th Grades."

The third speaker is Robert Alderman, a member from the Garden Grove, Calif.-based Magis Center. He will speak on the topic of "Connecting Religion and Science—Faith and Reason—for Learners of All Ages."

Music and a witness talk will also be provided by the Hussey Brothers.

When it comes to his hopes for the event, Ogorek says the goal is always



Ken Ogorek

to accomplish "a combination of things."

"We look for good knowledge and content. We want to make sure especially in the breakout sessions that people get some skills in how to share the faith."

"And in the midst of it all, we

want to provide people with a profound experience. This annual event is about spiritual development as well as ministerial development."

Ogorek is especially pleased with how "we're upping our game in audio and visual quality" by offering the event online rather than canceling it due to the pandemic.

"There's such a great need for good formation among those who minister in parishes and schools that we didn't want to go too long without offering some quality educational opportunity. And we know that technology allows us to do that in some innovative and amazing ways."

"So even though, like many people, we would prefer to be together in a real-time gathering, we're happy we can provide a really high-quality, virtual experience for folks."

While attendees will not be able to participate as a large, in-person group, Ogorek does encourage people to gather in local small groups—with appropriate social distancing—"especially because we have an opportunity for an unlimited number of people to participate from each parish."

"If folks could gather in small groups at the parish or cluster or deanery level, that might enhance the experience," he said.

"Even though we're leaving the large, in-person dimension out of the experience this year, this is still a really good opportunity, and we hope people register and participate."

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. †



Gathering of Disciples Encuentro de discípulos



Public Schedule of Archbishop Charles C. Thompson

August 22–27, 2020

August 22 – 2:30 p.m.
Confirmation Mass for the youths of St. Luke the Evangelist Parish in Indianapolis at St. Luke the Evangelist Church

August 23 – 2:10 p.m.
Invocation for the 104th Indianapolis 500

August 23 – 5 p.m.
Confirmation Mass for the youths of St. Mary-of-the-Woods Parish in St. Mary-of-the-Woods, and Sacred Heart of Jesus, St. Benedict and St. Joseph University parishes in Terre Haute, at St. Patrick Church, Terre Haute

August 24 – 7 p.m.
Confirmation Mass for the youths of St. Jude Parish in Indianapolis, at St. Jude Church

August 25 – 11 a.m.
College of Deans meeting at Archbishop Edward T. O'Meara Catholic Center, Indianapolis

August 25 – 1 p.m.
Council of Priests meeting at Archbishop Edward T. O'Meara Catholic Center

August 25 – 7 p.m.
Confirmation Mass for the youths of St. Jude Parish in Indianapolis, at St. Jude Church

August 26 – 7 p.m.
Confirmation Mass for youths of Holy Name of Jesus Parish in Beech Grove and Our Lady of the Lourdes Parish in Indianapolis, at Holy Name of Jesus Church

August 27 – 3:30 p.m.
Catholic Community Foundation Advisory Board Meeting at Archbishop Edward T. O'Meara Catholic Center

August 27 – 7 p.m.
Confirmation Mass for youths of St. Barnabas Parish in Indianapolis, at SS. Peter and Paul Cathedral, Indianapolis

Thanking God for his gifts brings joy, Pope Francis says on Marian feast day

VATICAN CITY (CNS)—Taking time out each day to be thankful for God and his gifts will lead to greater joy and mark a great step forward for humanity, Pope Francis said.

Mary, the mother of Jesus, "acknowledges that she is small and exalts the 'great things' the Lord has done for her," the pope said before praying the *Angelus* on Aug. 15, the feast of the Assumption of Mary.

With her assumption—body and soul—into heaven, she "gives us hope," he said.

"We understand that we are precious, destined to rise again. God does not allow our bodies to vanish into nothing. With God, nothing is lost!" he said to those gathered in St. Peter's Square.

"In Mary, the goal has been reached and we have before our eyes the reason why we journey: not to gain the things here below, which vanish, but to achieve the homeland above, which is forever. And Our Lady is the star that guides us," he said.

In fact, Mary's assumption into heaven represents "an infinitely greater conquest" than putting a man on the moon, he said.

With that event, the pope said, "humanity had reached a historical goal. But today, in Mary's assumption into heaven, we celebrate an infinitely greater conquest" in which Our Lady has "set foot in paradise."

"She went there not only in spirit, but with her body

as well, with all of herself. This step of the lowly Virgin of Nazareth was the huge leap forward for humanity. Going to the moon serves us little if we do not live as brothers and sisters on Earth," the pope said.

Mary wants people to "magnify" God by putting him first, and not focusing first on one's problems or difficulties, he said.

This approach leads to great joy, he said, not because problems have vanished—they don't—but because one knows that God is present, close and can help.

"The Lord works wonders with those who are lowly, with those who do not believe that they are great but who give ample space to God in their life. He extends his mercy to those who trust in him, and raises up the humble," the pope said.

Just as Mary praises God for this, people should remember to praise and thank God for the great things he does and for each day he gives. †

Television Masses

The following channels and times show when Sunday Masses may be viewed over-the-air in different areas of the archdiocese:

- Indianapolis: WHMB, 40.1, 9:30 a.m.
- Indianapolis: WNDY, 23, 6:30 a.m.
- Terre Haute: WTHI, 10.3, 10 a.m.
- Cincinnati: EKRC, 12.2, 8:30 a.m.
- Evansville: WEVV, 44.2, 6 a.m.
- Louisville: WBNA, 21, 7 a.m.

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'Beautiful' moment drives new director to build up faith, community

By John Shaughnessy

Matt Faley calls the moment "beautiful"—a moment when the married father of three small children formed an unexpected bond with a widower in the midst of the coronavirus pandemic.

At the time, Faley and his wife Kara and their children were in the front yard of their Indianapolis home when the man drove by in his restored, vintage car, which led Faley to call out, "Love the car!"

"Two minutes later, he comes back around the block, and he pulls up to the front yard where we're sitting with the kids," says Faley, who became director of the Secretariat of Pastoral Ministries for the archdiocese earlier this year. "We go to talk with him. He's this neighbor I had never met before."

As they talked, Faley asked the neighbor if he rebuilt the car, and the neighbor shared the story of how his wife bought it, how they fixed it up and how she died four years ago. As the neighbor told the story, he choked up.

"He's got this picture of his wife and him, and he's got it buckled up in his car," Faley says. "He's driving with a picture of his wife in the front seat. It just moved me so much."

By the time the neighbor drove away, he and the Faleys were connected.

Faley notes, "There are people all around us, in our circle of influence, that God is asking us to be a part of their lives, to be in communion with them and love them like they need to be loved."

'Meeting people where they are'

In his interactions with his neighbors, Faley isn't trying to minister to them. He's just trying to be a good neighbor. At the same time, he sees that effort to be a good neighbor as the heart of what the archdiocese is trying to do through its pastoral ministries.

He continually shares that message and mission with the people who serve the archdiocese in pastoral ministries. It's an umbrella group that includes Youth Ministry, Intercultural Ministry, Young Adult and College Campus Ministry, the Office of Human Life and Dignity, and the Office of Marriage and Family Life.

"We talk with our directors that if we're not living that sense of mission and love and discipleship outside this building, then we don't have a reference point for being an active follower of Jesus in the world," Faley says. "So that's the connection point."

"It's a continuous, lived thing that we have to come back to, that pushes us out in our ministries. That's where we need to be as a Church. The Church started

as neighborly, as communal. That's the foundation of our Church."

Faley's foundation for becoming director of pastoral ministries are his 10 years of leading the Young Adult and College Campus Ministry in the archdiocese.

"It just felt pretty clear that the Lord was saying it's time to move on and take the experiences I've been able to get in the past 10 years and use them more in an expanded role," says Faley, who is 37.

Faley is a natural choice to lead pastoral ministries, says Annette "Mickey" Lentz, chancellor of the archdiocese.

"Matt is a young man filled with wisdom and grace," says Lentz, who was also involved in hiring Faley as the director of young adult ministry. "It has been my pleasure to watch him learn, grow and form himself into the exemplary leader he is today."

"I had no doubt about Matt's ability to lead the Secretariat of Pastoral Ministries. His faith and spirituality permeate every action he takes as a leader, and he leads many diverse groups. He is approachable, thought-provoking and prayerful. He thinks and analyzes every situation to make the best decision he can—not only for his team members, but for the people served in those ministries."

Faley is drawn to the broader scope of pastoral ministries because he sees the ways it touches so many areas of need in the archdiocese.

"That's what makes it so powerful. We're here to serve in so many areas," he says. "I thought it was very forward-thinking to put them under one umbrella because so much of it is outreach base and meeting people where they are. It's also helping people who are serving other people in the Church to do the same thing. I think that's so necessary at this time."

'We have to be people of prayer'

Leading an outreach that has many different ministries comes with its challenges, so Faley tries to keep the focus on a few key points of unity.

"With this many ministries, you can only go so far in collaboration, so what's going to be the thing that unifies us the most is the mission that Jesus gave all of us, which is to go serve, to love one another and to make disciples," he says. "That's where we're uniting."

Two other points of unity come from his experience in leading the ministry for young adults and college students. For Faley, it always starts with prayer.

"We have to be people of prayer," he says. "We pray and propose and ask the Lord if this is what he wants us to do. If



Matt Faley, then-director of Young Adult and College Campus Ministry for the archdiocese, leads those attending the archdiocesan Gathering of Disciples in song on Sept. 8, 2018. (File photo by Mike Krokos)

it's confirmed in our prayer, then go do it. If we function from that reality, people are always going to bring other people to a closer relationship with the Lord because we're bringing him into that space."

Faley also sets his focus on ways to build a sense of community beyond the staffs of the various pastoral ministries.

"Some of our experience in young adult ministry was how we created successful outreach programs—that we were out there in the world and serving people directly, but also how we raised up young adult leaders in our communities to go be the people that met their peers where they were."

"That same sense of creative evangelization is needed in all our ministries, because we are so much about meeting people where they are."

It all leads back to a conversation that Faley and his wife had following their encounter with the neighbor who shared the story of his restored car and the love of his life.

"In the midst of all this craziness, people just want to talk. They want to have communion," Faley says. "It's challenging, but it's also an opportunity. You just have to be present to those conversations and be open to people."

"That informs our ministries here." †



"For even the son of man did not come to be served, but to serve, and to give his life as a ransom for many."

Mark 10:45

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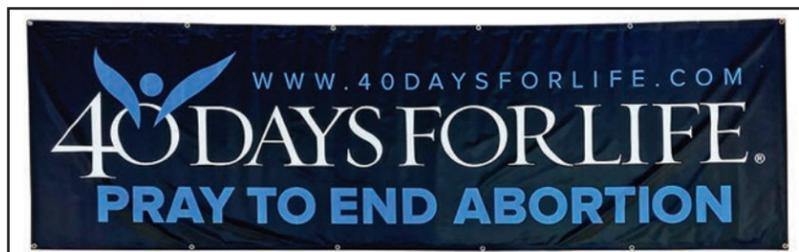


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Editorial



The fall 40 Days for Life campaign will run from Sept. 23-Nov. 1. This fall, 588 cities worldwide will take part—including in Indianapolis and Bloomington—shattering the previous record. (Submitted photo)

Nebraska's stance on life a reminder about upcoming 40 Days for Life campaign

While the headlines in the United States in recent weeks have centered on the coronavirus, civil unrest in cities and the upcoming November elections on the local, state and national level, Catholics and people of other faith traditions heard some affirming news on the pro-life front last week.

Stating that Nebraska is “a pro-life state,” Gov. Pete Ricketts on Aug. 15 signed into law a ban on dismemberment abortions, which he said stops a “horrific procedure,” and is “an important step to strengthen our culture of life.”

The new law, passed by the Nebraska state legislature on Aug. 13, bans a second-trimester abortion procedure—usually done from week 13 through week 24 of an unborn baby's gestation—that removes the fetus in pieces. With the ban in place, if this type of abortion is preformed, it will be a felony that comes with a punishment for the physician of up to two years in prison and/or a fine of \$10,000.

The legislation was a top legislative priority for Nebraska Right to Life, a state affiliate of National Right to Life.

Nebraska joins 12 other states with the same ban on the procedure: Kansas, Oklahoma, West Virginia, Mississippi, Alabama, Louisiana, Arkansas, Texas, Kentucky, Ohio, North Dakota and Indiana.

“This brutal procedure has no place in a humane, civilized society,” Ricketts said during the signing ceremony on the steps of the Nebraska Capitol. Several pro-life leaders joined him for the signing, including the main sponsor of the measure, state Sen. Suzanne Geist. The governor thanked her and state lawmakers for “outlawing this barbaric practice in Nebraska.”

When she first introduced the bill, Geist called it “a brutal and unthinkable abortion” method “that has no place in modern medicine and is a horrible practice in our society.” Co-sponsors of the measure and Nebraska pro-life leaders called it “gruesome,” “barbaric,” “inhumane” and “immoral.”

As people of faith who respect all human life from conception to natural death, we are beyond saddened when we hear the description of this horrific procedure, which some still label as necessary.

We also agree with Carol Tobias, president of National Right to Life, who said, “This legislation protects unborn children from the brutality of being torn apart limb by limb.”

We believe the actions by Nebraska's legislators and Governor Ricketts is providential because we are a month

away from the annual fall 40 Days for Life campaign.

The campaign, which runs from Sept. 23-Nov. 1, is an international effort that seeks to end abortion through peaceful prayer vigils at abortion centers, and to raise community awareness of the consequences of abortion. An annual 40 Days for Life campaign also occurs each spring. This fall, 588 cities worldwide will take part, shattering the previous record.

During the 40-day campaigns, individuals silently pray during one-hour time slots in front of abortion centers around the world.

For those who think the petitions don't make a difference, think again: According to 40 Days for Life officials, since 2007 when the campaign began, 17,226 lives have been saved, 206 abortion workers have quit, and 107 abortion centers have closed. Talk about the power of prayer!

As in years past, there are 40 Days for Life sites located in central and southern Indiana and around the surrounding region for those interested in prayerfully standing up for life. All campaigns are in need of volunteers to sign up to pray.

The Central Indiana 40 Days for Life campaign will take place on the public right-of-way outside of the Planned Parenthood abortion facility at 8590 Georgetown Road, in Indianapolis.

For more information or to sign up to pray, contact Tim O'Donnell at 317-372-0040 or tidsumsapere@att.net.

In Bloomington, the 40 Days for Life campaign will take place on the public right-of-way outside of the Planned Parenthood abortion facility at 421 S. College Ave. For more information or to sign up to pray, contact Deacon Russ Woodard at 812-526-9460 or deaconrussw@gmail.com.

For more information or to sign up at other sites, log onto www.40daysforlife.com and click on “Find a Campaign.”

Those who take part in 40 Days for Life campaigns are encouraged to follow the COVID-19 protocols in their local area. For most, that will mean wearing a mask and keeping 6 feet apart to adhere to social distancing guidelines.

We understand that our call to be missionary disciples presents many challenges in today's ever-increasing secularist society, including being voices for the voiceless in many communities.

And we pray, as in years past, despite those challenges, this fall's 40 Days for Life campaign bears much fruit.

—Mike Krokos

Sight Unseen/Brandon A. Evans

Why didn't Jesus smile?

One of the core Christian teachings about Jesus is that, being true God and true man, he is like us in all things but sin.



The Gospels certainly reflect this, putting on full display a range of emotions and behaviors from the Lord: warmth, gentleness, anger, wisdom, humility, indignation, confidence, prayerfulness, hunger, fatigue, pain, and even, shockingly, tears and mourning.

There is, though, something absent in that list.

G.K. Chesterton noticed it, and wrote about it briefly in his hallmark book, *Orthodoxy*, more than 100 years ago.

“He restrained something,” Chesterton wrote of Christ. “There was something that He hid from all men when He went up a mountain to pray. There was something that He covered constantly by abrupt silence or impetuous isolation. There was some one thing that was too great for God to show us when He walked upon our earth; and I have sometimes fancied that it was His mirth.”

Indeed, there is no recording from the eyewitnesses to the life of Jesus Christ that show him smiling, or laughing, or enjoying any of the good things that the world brings to us; likewise, there are almost no paintings of him smiling in the pre-modern Christian world.

It seems hard, *almost disjointed*, to picture Jesus laughing or grinning. We may even be tempted, blasphemously, to think that such things are beneath him; at a stretch, the best we can do is see beyond the stern and stoic figure of Christ the Judge to Christ the Merciful Savior.

But even then he is always *quite a serious* savior.

What Chesterton suggests is that Jesus himself threw a cloak over his own mirth to protect our mortal senses from being broken forever by the mighty weight of the unfiltered joy of the Messiah.

But, I think, Chesterton was quite wrong.

I don't believe Jesus hid his joy from those who met him. I think he hid it from *those who didn't*, that is, from all of us: from those who would come after and from all records of his life.

And with this, the mystery becomes not as deep as we may think, and the void not so wide as we may fear. The question that reveals the smile of Jesus becomes simple: What would he smile at?

The clues are hidden in plain sight, on the pages of the Gospels, though

maybe not where we expect.

After all, it certainly seems like the mirth of Jesus *isn't* in the times he instructed the Pharisees, nor in the healings he performed, or the sermons given, or the miracles, the multiplications, the mourning for his friends. Nor is it in his brutal Way of the Cross, or his death, or in the encounters after the Resurrection.

We fail to see it in any one of those things, and for a very good reason: it's in *all of them*. What senses fail to recognize in the parts becomes obvious in the whole.

The smile of Jesus is present in the *entire* story: when told together, and taken together, and held together, it becomes apparent that his mirth is derived from the love he bears to all of us.

Just as Jesus died at once for the whole world and at the same time for *each individual* personally, so his smile to all mankind is uniquely his smile to *each person*.

His smile was not meant to be read about or depicted or hypothesized, it was meant to *be seen*—to be experienced.

That smile is meant for you, and you alone. It is Christ reveling in his creation, in the person he died to save; you are his delight, and perhaps he wished to have no record of him smiling at anything else.

And he smiles not because he is proud of you, or pleased; not because you've amused him somehow, or done the right things, or been a good person; his smile isn't even earned by your virtues or your acts of mercy or your repentance.

He smiles because you are you. Your very self, your very existence, causes the King of Kings to smile, and smile always; that gaze of love crashes through your bad decisions, and your sins, it burns through the barriers you put up and is not deterred by your blindness to see it.

In the mirth of Jesus is the compendium of his person: the beginning and end of all the stories and miracles and things he ever did, and it cannot be portrayed as well as any of his other emotions because it is *greater* than any of them, and driven by the Love which is the very definition of God.

The face of a smiling Christ was not meant for pen or brush or paint or paper, but for a heart filled with faith, a heart that seeks him out and smiles in return, so that when the final veil between time and eternity is torn asunder, we will recognize him without hesitation.

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



A penitential and somber Jesus is shown during his time of temptation in the desert. It is taken from Ivan Kramskoi's 1872 painting titled “Christ in the Wilderness.” (Public domain image)



Christ the Cornerstone

The defining question that Jesus asks us

“Oh, the depth of the riches and wisdom and knowledge of God! How inscrutable are his judgments and how unsearchable his ways! For who has known the mind of the Lord or who has been his counselor? Or who has given the Lord anything that he may be repaid? For from him and through him and for him are all things. To him be glory forever. Amen.” (Rom 11:33–36)

The Gospel reading (Mt 16:13–20) for this weekend, the Twenty-First Sunday in Ordinary Time, contains Peter’s bold confession in response to Jesus’ question, “Who do you say that I am?” St. Matthew tells us that Peter’s response was unequivocal:

“You are the Christ, the Son of the living God.” Jesus said to him in reply, “Blessed are you, Simon son of Jonah. For flesh and blood has not revealed this to you, but my heavenly Father. And so I say to you, you are Peter, and upon this rock I will build my Church, and the gates of the netherworld shall not prevail against it. I will give you the keys to the kingdom of heaven. Whatever you bind on Earth shall be bound in heaven; and whatever you loose on Earth shall be loosed in

heaven” (Mt 16:16–19).

There are several things in this Scripture passage that are worthy of prayerful reflection.

First, there is the question of Jesus’ identity. This was something of a mystery even during his lifetime. On the most obvious level, Jesus was a carpenter’s son from the small town of Nazareth. He was not rich or successful (in the eyes of the world). He was not a priest or a political figure. But he was highly intelligent, steeped in the Hebrew Scriptures, and was clearly a man of prayer, a charismatic teacher who possessed miraculous powers of healing.

The question Jesus posed to his disciples in the region of Caesarea Philippi was not, “Who do people say that I am?” It was more indirect: “Who do people say that the Son of Man is?” (Mt 16:13) As a result, the disciples’ response is understandably noncommittal: “Some say John the Baptist, others Elijah, still others Jeremiah or one of the prophets” (Mt 16:14). They were not about to declare themselves one way or another, so Jesus asks for a commitment: “But who do you say that I am?” (Mt 16:15)

How would we respond if Jesus looked us in the eye and posed this same question? Would we hesitate, would we be noncommittal—some say this or that, but we’re not sure—or would we say with absolute confidence, “You are the Christ, the Son of the living God?”

Peter’s unqualified affirmation prompts Jesus to declare him blessed, the rock on which he will found the Church so that “the gates of the netherworld shall not prevail against it” (Mt 16:18). This is not an honor that Peter earned by his own merits. As Jesus says, “For flesh and blood has not revealed this to you, but my heavenly Father” (Mt 16:17). In fact, we know that Peter will prove himself unworthy when out of fear he denies Jesus three times.

God’s grace alone reveals to us who Jesus really is. Only by the gift of the Holy Spirit do any of us have the confidence, and the courage, to proclaim Jesus as the Christ, the Son of the living God.

Our job is to listen attentively to God’s word, to be open to an encounter with the Son of the living God in the sacraments, and to discover who Jesus

is by loving our neighbor through corporal and spiritual works of mercy.

The Church, which was founded on rock, but which is led by sinful, imperfect people like us, can only proclaim Christ when it remains faithful to Peter who wept over his weaknesses and repented of his sins. Once we acknowledge our doubts and hesitation, and open our minds and hearts to the Father, then we can say with confidence that Jesus is the One we have all been waiting for. By entrusting ourselves to him alone, we can let go of all the false hopes and empty promises held out to us by the world, the flesh and the devil.

As St. Paul proclaims to the Romans and to us, the wisdom and knowledge of God far surpasses anything we can know. “How inscrutable are his judgments and how unsearchable his ways!” (Rom 11:33) How marvelous it is that the Father has revealed his Son Jesus to us by the power of the Holy Spirit!

Let’s be open to meeting Jesus in word, sacrament and service. Let’s be Spirit-filled evangelizers who cling to Peter, the rock, whenever we’re tested by our doubts, fears and sense of inadequacy. †



Cristo, la piedra angular

La pregunta definitiva que Jesús nos hace

“¿Qué profundas son las riquezas de la sabiduría y del conocimiento de Dios! ¿Qué indescifrables sus juicios e impenetrables sus caminos! ¿Quién ha conocido la mente del Señor, o quién ha sido su consejero? ¿Quién le ha dado primero a Dios, para que luego Dios le pague? Porque todas las cosas proceden de él, y existen por él y para él. ¡A él sea la gloria por siempre! Amén.” (Rom 11:33–36)

La lectura del Evangelio (Mt 16:13–20) de este fin de semana, el vigésimo primer domingo del Tiempo Ordinario, contiene la audaz confesión de Pedro en respuesta a la pregunta de Jesús: “¿Quién dices que soy yo?” San Mateo nos dice que la respuesta de Pedro fue indiscutible:

—Tú eres el Cristo, el Hijo del Dios viviente—afirmó Simón Pedro.—Dichoso tú, Simón, hijo de Jonás—le dijo Jesús—, porque eso no te lo reveló ningún mortal, sino mi Padre que está en el cielo. Yo te digo que tú eres Pedro, y sobre esta piedra edificaré mi iglesia, y las puertas del reino de la muerte no prevalecerán contra ella. Te daré las llaves del reino de los cielos; todo lo que ates en la tierra quedará atado en el cielo, y todo lo que desates en la tierra quedará desatado

en el cielo” (Mt 16:16–19).

Hay varias cosas en este pasaje de la Escritura que son dignas de reflexión en la oración.

Primero, está la cuestión de la identidad de Jesús. Esto fue algo misterioso incluso durante su vida. En el nivel más obvio, Jesús era el hijo de un carpintero del pequeño pueblo de Nazaret. No era rico ni exitoso (a los ojos del mundo); no era un sacerdote o una figura política. Pero era muy inteligente, conocedor de las Escrituras hebreas, y era claramente un hombre de oración, un maestro carismático que poseía poderes milagrosos de curación.

La pregunta que Jesús hizo a sus discípulos en la región de Cesarea de Filipo no fue: “¿Quién dice la gente que soy yo?” Fue más indirecta: “¿Quién dice la gente que es el Hijo del hombre?” (Mt 16:13) Como resultado, la respuesta de los discípulos es comprensiblemente vaga: “Unos dicen que es Juan el Bautista, otros que Elías, y otros que Jeremías o uno de los profetas” (Mt 16:14). No iban a declararse de una forma u otra, así que Jesús pide un compromiso: “Y ustedes, ¿quién dicen que soy yo?” (Mt 16:15).

¿Cómo responderíamos si Jesús nos mirara a los ojos y nos hiciera la

misma pregunta? ¿Acaso dudaríamos, no nos comprometeríamos—algunos dicen esto o aquello, pero no estamos seguros—o diríamos con absoluta confianza, «tú eres el Cristo, el Hijo del Dios viviente»?

La afirmación incondicional de Pedro impulsa a Jesús a declararlo bienaventurado, la roca que fundará la Iglesia para que “las puertas del reino de la muerte no prevalezcan contra ella” (Mt 16:18). Este no es un honor que Pedro se haya ganado por sus propios méritos. Como dice Jesús: “porque eso no te lo reveló ningún mortal, sino mi Padre que está en el cielo” (Mt 16:17). De hecho, sabemos que Pedro demostrará ser indigno cuando por miedo niegue a Jesús tres veces.

Únicamente la gracia de Dios nos revela quién es Jesús realmente. Únicamente por el don del Espíritu Santo cualquiera de nosotros tiene la confianza y el coraje de proclamar a Jesús como el Cristo, el Hijo del Dios vivo.

Nuestro trabajo es escuchar atentamente la Palabra de Dios, estar abiertos al encuentro con el Hijo del Dios vivo en los sacramentos, y descubrir quién es Jesús amando al prójimo a través de obras de misericordia corporales y espirituales.

La Iglesia, que se erigió sobre una roca, pero que está gobernada por gente pecadora e imperfecta como nosotros, solamente puede proclamar a Cristo cuando permanece fiel a Pedro que lloró por sus debilidades y se arrepintió de sus pecados. Una vez que reconocemos nuestras dudas y vacilaciones, y abramos nuestras mentes y corazones al Padre, entonces podremos decir con confianza que Jesús es el que todos hemos estado esperando. Al entregarnos solamente a él, podemos dejar de lado todas las falsas esperanzas y promesas vacías que nos ofrece el mundo, la carne y el demonio.

Como san Pablo proclama a los romanos y a nosotros, la sabiduría y el conocimiento de Dios supera con creces todo lo que podamos conocer. “¿Qué indescifrables sus juicios e impenetrables sus caminos!” (Rom 11:33) ¡Qué maravilloso es que el Padre nos haya revelado a su Hijo Jesús por el poder del Espíritu Santo!

Abrámonos al encuentro de Jesús en la Palabra, el sacramento y el servicio. Seamos evangelizadores llenos del Espíritu que se aferran a Pedro, la roca, siempre que nuestras dudas, miedos y sentido de insuficiencia nos pongan a prueba. †

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 31

The Villages of Indiana online Foster Parenting Virtual Information Night, 6-8 p.m., for those interested in becoming a foster parent, free. Information and registration: 800-874-6880 or www.villageskids.org.

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.

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**, 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 7

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

September 8

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

September 12

Gathering of Disciples online event, for catechists, evangelizers and RCIA teams, 9 a.m.-noon, Tim Staples, keynote speaker, bilingual in English and Spanish, parish assessment of \$10 per person, \$50 maximum per parish. Information and registration: cutt.ly/gathering or 317-236-1550

September 16

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

September 17

St. Joseph Parish, 1401 S. Mickley Ave., Indianapolis. **Third**

Thursday Adoration, interceding for women experiencing crisis pregnancy, 11 a.m.-7 p.m., with Mass at 5:45 p.m.

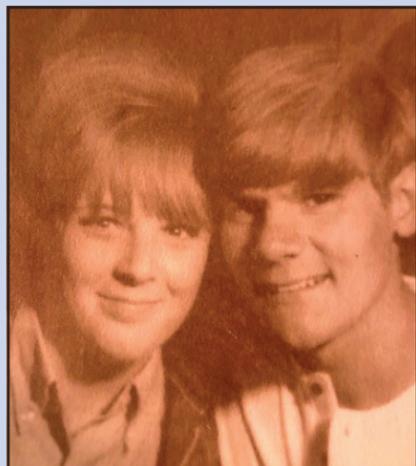
Our Lady of Peace Cemetery and Mausoleum, 9001 Haverstick Road, Indianapolis. **Mass**, 2 p.m. Information: 317-574-8898 or www.catholiccemeteries.cc.

September 28

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

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.



Glen and Arma (Collins) Scott, members of Our Lady of Lourdes Parish in Indianapolis, celebrated their 50th wedding anniversary on Aug. 15.

The couple was married in Englewood Christian Church in Indianapolis on Aug. 15, 1970.

They have two children: Glen, Jr., and Michael Scott.

The couple also has five grandchildren. †

New Fatima film to debut in theaters and on-demand on Aug. 28

A new feature film titled *Fatima*, about the 1917 apparitions and miracles of the Virgin Mary in Fátima, Portugal, will debut in select theaters in the Indianapolis area and premium video on demand (PVOD) on Aug. 28.

The film tells the story of Lucia, a 10-year-old girl, and her two younger cousins who witness multiple visitations of the Virgin

Mary, and how these experiences transform their quiet lives and bring the attention of a world yearning for peace.

Due to the COVID-19 pandemic, show times, locations and PVOD services have not been set. However, they will be listed on the film's web site closer to the release date. For more information and to view the trailer, visit fatimathemovie.com. †

Retreats and Programs

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



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Holy Spirit Parish to host World Day of Prayer for the Care of Creation service on Sept. 1

A prayer service for the World Day of Prayer for the Care of Creation will take place at Holy Spirit Church, 7243 E. 10th St., in Indianapolis, at 7 p.m. on Sept. 1.

In his proclamation establishing this day of prayer in 2019, Pope Francis said, "I strongly encourage the faithful to pray in these days that, as the result of a timely ecumenical initiative, are being celebrated as a Season of Creation."

This season of increased prayer and

effort on behalf of our common home begins Sept. 1 on the World Day of Prayer for the Care of Creation, and ends on Oct. 4, the feast of St. Francis of Assisi.

Prayers during the service will be offered for all the people, animals and plants of creation. Social distancing will be observed, and masks are required. Enter the church near the rear parking lot.

For more information, call Holy Spirit Parish at 317-353-9404. †

Events and retreats can be submitted to The Criterion by logging on to www.archindy.org/events/submission, or by mailing us at 1400 N. Meridian St., Indianapolis, IN 46202, ATTN: Cindy Clark, or by fax at 317-236-1593.



All of us can cooperate as instruments of God for the care of creation. (*Laudato Si'* #14)

Join us this Season of Creation in our goal to plant 500 trees in central and southern Indiana! Various pick up locations throughout the Archdiocese in late September.

Trees from Woody Warehouse (\$20 donation)
Wildflower seed packets (\$10 donation)

ORDERS DUE SEPT 8

www.OurCommonHome.org/oc



Archdiocese of Indianapolis
Creation Care Ministry

RACISM

continued from page 1

'An emotionally charged question'

The workshop presenters began by posing a question to the participants: "Why is racism such a difficult topic to talk about?"

Several answers centered around fear—fear of saying something wrong, fear of confrontation, fear of being judged.

"It's an emotionally-charged question, and you don't know how they'll react," one person noted.

To define racism, co-presenter Pearlette Springer referred to a definition she learned in a training through Crossroads Anti-Racism Organizing & Training, an organization based in Matteson, Ill.

That organization defines racism as "racial prejudice, plus misuses of power by systems and institutions."



Pearlette Springer

Springer, archdiocesan coordinator for Black Catholic Ministry and an anti-racism trainer, offered an example.

If a Caucasian restaurant owner refuses to serve a person of color, that is prejudice, she explained, "because the owner has no power to do harm."

Say the owner then calls the police, she continued. "The officer could say this is not a problem, or he ... can challenge the person and their right to be there because the power of the police system is behind him. The law enforcement system ... allows racial prejudice to move to the next level," hence the term "systemic racism."

Systems with built-in racism "were created to ensure that power and control remained in the hands of white males," Springer noted.

With that term defined, Springer's co-presenter Tim Nation explained a hot-button term: white supremacy.

'A complex, multi-generational process'

"Most people are unaware of their supremacist attitudes because they've been so subtly ingrained in them by society," said Nation, executive director

of the Peace Learning Center in Indianapolis and a member of St. Thomas Aquinas Parish's Race and Culture Committee.



Tim Nation

Internalized racist superiority, or "white supremacy," is defined by Crossroads as "a complex, multi-generational socialization process that teaches white people to believe, accept, and/or live

out superior societal definitions of self and to fit into and live out superior societal roles."

Nation noted that, "having been racialized as whites ... , each [Caucasian] lives out manifestations of internalized superiority in our daily lives."

For instance, he said, "Our history books mainly focus on accomplishments of white people while we isolate the history of Black people to Black History Month. ...

"Most Black people were left out of the GI Bill, Federal Housing Administration redlined their neighborhoods, and they were discriminated against for middle-class jobs. Today a typical Black family only has a dime of wealth for every dollar a White family possesses." (See sidebar.) Sometimes internalized white superiority is as blatant as involvement in a white supremacist group. Sometimes it's expressed through silence or inaction.



Angela Espada

And sometimes it's expressed in phrases that prove a lack of understanding the reality of systemic racism.

'Like Chutes and Ladders'

"You hear phrases like 'Slavery ended a long time ago—they just need to get over it,' or 'They just need to work harder,'" Indiana Catholic Conference (ICC) executive director Angela Espada noted in a separate interview with *The Criterion*. She was also a participant in the workshop.

"But systems have constantly put measures in place to prevent Black

progress ever since slavery was abolished."

Springer broke those systems into categories: educational, legal (including law enforcement and the judicial and prison systems), economic, social, military, health care, banking and housing systems.

"Speaking from experience, the price and quality of food in Black neighborhoods is poorer in quality and higher in price," Springer said as an example of racism in the economic system.

The proof of racism built into systems is overwhelming. (See sidebar.)

"It is very eye-opening when you see how the lack of even one opportunity can have a ripple effect that will affect a person for a lifetime, even several lifetimes through future generations," Chamblee noted.

"I think of it as [the game] Chutes and Ladders," said Nation. "When some people are born, they get a chute or ladder."

A dance through history

Nation also likened systemic racism and resistance to "a dance—one moves when the other one moves."

This "dance" can be seen throughout history. In the United States, the pattern has played out between systems and those of varying races and nationalities, including Native Americans, Mexicans, Central and South Americans, Germans, Irish, Pacific Islanders and those from Asian countries.

The cause/effect pattern has even played out recently within the archdiocese.

In 2017, President Donald J. Trump announced his intention to end the Deferred Action for Childhood Arrivals immigration policy, one of tremendous help to "Dreamers"—those brought to the country as children of undocumented immigrants.

As the March 5, 2018, end-date approached, the archdiocese's Office of Intercultural Ministry coordinated a Mass, march and rally in opposition on Feb. 27, 2018, in Indianapolis.

The most recent example of "oppression through systemic racism" was the killing of George Floyd by a Minneapolis police officer in May, said Springer. "The resistance has been the ongoing marches and protests since then."

The impact of these protests stirred in some a desire to learn more about the reality of racism and how to abolish it. The online workshop met that need.

'Pray for conversion of heart'

Chamblee acknowledges she learned information and gained knowledge from the workshop.



Theresa Chamblee

Still, it was the impact of the simple act of listening that stood out for her.

"I learned that it can be easy for me to take for granted the opportunities that I've been given until I listen to someone who wasn't granted the

same opportunities," she said.

The importance of listening in the effort to end racism also impacted Alexander Mingus, associate director of the ICC.

"The workshop gave me a chance to hear the stories of members of our Catholic community who have experienced this evil in their lives," he said. "If I don't know someone who has experienced racism to this day, I will probably be tempted to believe it does not exist."

The workshop left Simona Reising, coordinator of the archdiocesan Catholic Accompaniment and Reflection Experience program, inspired "to listen, to learn with empathy and curiosity without judgment, assumptions or defensiveness."

She said she also learned "to speak up, challenge assumptions, ask questions and be responsible for my own learning."

Such actions are just what is needed to abolish racism, said Springer.

"That's the work we're called to do is challenge the system," she said. "We can't just say, 'Oh, that's just how we do it,' and 'I can't do anything about it.'"

During the workshop, Mingus offered a simple step for how to begin: "We have to pray for conversion of heart and the movement of the Holy Spirit to accompany the knowledge we're seeking."

(For those interested in the possibility of having the *Abolishing Racism* virtual workshop offered for a parish or group, contact Pearlette Springer at pspringer@archindy.org, 317-236-1474 or 800-382-9836, ext. 1474). †

Examples show how systemic racism is a reality in our society

By Natalie Hoefler

In an interview with *The Criterion*, Indiana Catholic Conference executive director Angela Espada noted that when it comes to the struggles of Blacks, she hears phrases like, "They just need to work harder" and "Slavery ended a long time ago—they just need to get over it."

"But systems have constantly put measures in place to prevent Black progress ever since slavery was abolished," she said.

Systemic racism occurs when racial prejudice is combined with the misuse of power by social, economic, legal, educational and other systems.

While this article focuses on examples of systemic racism against Blacks, it exists for those of other races, ethnicities, nationalities and religions as well—a fact that will be addressed in a future "Racism and Religion" article.

Below are just a few examples that point to the reality of systemic racism against Blacks in the United States.

For more in-depth information, Espada recommends *The Color of Law: A Forgotten History of How Our Government Segregated America* (2017) by Richard Rothstein, and *Caste: The Origins of Our Discontents* (2020) by Isabel Wilkerson.

Housing

• The Federal Housing Administration was established in 1934. In its inception, it "subsidize[d] the development of suburbs on a condition that they be only sold to white families and that the homes in those suburbs had deeds that prohibited resale to African-Americans."—Richard Rothstein, Economic Policy Institute Distinguished Fellow and author of *The Color of Law: A Forgotten History of How Our Government Segregated America* (2017) in a May 17, 2017, interview with Ari Shapiro on National Public Radio

• "Redlining" (banned in 1968) is defined by the Federal Reserve as "the practice of denying a credit-worthy applicant a loan for housing in a certain neighborhood" The term refers to maps created by the federal Home Owners' Loan Corporation (established in 1933) with red lines around neighborhoods considered to be at high risk for defaulting on loans. Those seeking to buy a home in redlined neighborhoods were less likely to receive a housing loan. The redlined neighborhoods were predominately African American.—Rothstein, *The Color of Law*, p. 64

• The effects of redlining can still be seen: "Among lower- and middle-income households, white families have four times as much wealth as Black families and three times as much as Hispanic families. ... To some degree, this reflects differences in home ownership rates among families—49% for lower-income whites, versus [roughly 30%] for lower-income blacks and ... Hispanics."—Nov. 1, 2017, Pew Research Center analysis of data from Federal Reserve Board's Survey of Consumer Finances

Social Security

• "The Social Security Act of 1935 [originally] excluded from coverage about half the workers in the American economy. Among the excluded groups were agricultural and domestic workers—a large percentage of whom were African-Americans."—Social Security Administration Bulletin Vol. 70 No. 4 2010

Economy

• "In 2016, the median wealth of white households was \$171,000. That's 10 times the wealth of black households (\$17,100) ... and eight times that of Hispanic households

(\$20,600)."—Nov. 1, 2017, Pew Research Center analysis of data from Federal Reserve Board's Survey of Consumer Finances

World War II GI Bill

• "While the GI Bill's language did not specifically exclude African-American veterans from its benefits, ... the wide disparity in the bill's implementation ended up helping drive growing gaps in wealth, education and civil rights between white and Black Americans. ...

"Veterans who did qualify could not find facilities that delivered on the bill's promise. Black veterans in a vocational training program at a segregated high school in Indianapolis were unable to participate in activities related to plumbing, electricity and printing because adequate equipment was only available to white students." www.history.com, "How the GI Bill's Promise Was Denied to a Million Black WWII Veterans,"—Sept. 30, 2019

Education

• In the United States, "Nonwhite school districts [more than 75% non-white students] get \$23 billion less than white districts [more than 75% white students] despite serving the same number of students. ... Because schools rely heavily on local taxes, drawing borders around small, wealthy communities, ... this gap reflects both the prosperity divide in our country and the fragmented nature of school district borders. ...

"Poor-white school districts receive about \$150 less per student than the national average Yet they are still receiving nearly \$1,500 more than poor-nonwhite school districts."—Feb. 2019 paper researched and published by the former non-profit EdBuild. †

Guest Column/Richard Etienne

Void in your life can be filled by listening to God

I make special efforts to listen to those around me. I try to not only hear their words, but also the entire message that they are trying to communicate.



And sometimes I watch television shows where people obsess about what they “need” in their “home of their dreams.”

I hear people in my life talk about cars with all the “bells and whistles.” I overhear conversations about lawn furniture, umbrellas, area rugs ... the list goes on and on.

I have a neighbor who often says, “That is such a first-world problem!”

Why do we “need” so many things to make us happy? Is it possible that God has placed this empty space of desire within each of us that can only be filled by seeking his love?

I wonder why we so often attempt to fill it with so many other activities and things. For some time, I have wanted to write a country song with the refrain, “I’m filling the hole in my soul with stuff!” (Catching, isn’t it?)

I believe that God has placed a small “kernel” inside of each of us that many theologians refer to as our “soul.” I believe it is this kernel that helps us instinctively know what is right and wrong. (Why do we wrestle with our own conscience at times unless it comes from a place deep within that stirs us—the same place that tells us, “That is wrong!”)

It is this kernel that gives a person that “empty” space that can ultimately only be filled by seeking a relationship with God, and by extension, loving one’s neighbor.

Take just a moment and reflect on your life: what is currently at the top of your material “want” list? What are you currently wrestling with in your own conscience? What is the root issue

that forces you to “wrestle” with your conscience that you “know” is right?

As you reflect, what have you done to try to fill the void at times in your life? Have you taken these core struggles to God in prayer yet?

In Scripture we read, “I am the vine and you are the branches” (Jn 15:5). How long will a branch live if it is pruned from the main vine and thrown on to the ground?

Why do we sometimes imagine that a person can survive, much less thrive, if removed from the life-giving vine that our faith tells us is Jesus the Christ?

What can I do today—right now—to make space in my busy schedule to listen to what God wants for me? Who is the only One who ultimately fills those voids?

(Richard Etienne is a member of St. John the Baptist Parish in Newburgh, Ind., in the Evansville Diocese.) †

Worship and Evangelization Outreach/Teresa Venatta

Pandemic, befriending God, and spiritual direction

As we grapple with the consequences and how to “be” in a time of pandemic, we suddenly find ourselves with more expendable time on our hands.



Even for those who continue to work as before, many of our usual social activities are unavailable or limited. We have extra time to “waste.” Is this blessing or burden? Or both? If we cannot or should not spend time with our family

and friends like we used to, where can we go for fellowship?

Maybe this time can be a blessing in the sense that we now have the occasion to cultivate our friendship with God or as Henri Nouwen says in his book, *Following Jesus*, we can learn to “waste time with Jesus.” The simple awareness that God desires our friendship and Jesus wants us to “waste time” with him is a good place to start.

If we take the time to sit with that reality, it is rather mind blowing to think that the Creator of the universe desires us, chooses us, offers mutual knowing and the full acceptance that true friendship provides. The *Catechism of the Catholic Church* tells us that we are created and established in God’s friendship (#355). The thing about friendships is that they will ultimately change us.

Remember how our parents cautioned us to choose our friends wisely, knowing how friendships can influence our decisions. Scripture itself has advice on how to choose friends: “The righteous should choose their friends carefully, for the way of the wicked leads them astray” (Prv 12:26).

Just imagine how a true friendship with our Lord could influence and guide our everyday decisions. But, where do we start and who can help us explore what befriending God looks like? Through Scripture and tradition, we discover that our Creator delights in us and invites us to dwell with God.

The Church offers us support and guidance through the Mass, sacraments, and countless programs to find ways to listen to and sit with God. We are continually invited to feel God’s presence in our lives and to discern God’s personal call.

But sometimes it’s nice to have a “soul friend” on this inner journey toward befriending God—and just maybe this companionship could be in the form of a spiritual director. Even in these times of pandemic uncertainty there has been a steady interest in the timeless ministry of spiritual direction. Perhaps it is actually a direct result of these strange times and the isolation that has happened as we have sheltered-in-place. Our heart’s desire for a friendship with the one who created us and knows us is more exposed.

What does this friendship look like as Catholic/Christians within our new normal, and where is God calling us in the middle of this pandemic? Spiritual direction can be just the space to wrestle with these questions. Spiritual direction can most generally be explained as the ministry of spiritual accompaniment. It is an ongoing and regular opportunity to reflect out loud on who and where God is in our lives.

The spiritual director is our exclusive companion and represents the presence of the Holy Spirit. It is a safe place to vulnerably share our burdens and our blessings with our Lord, knowing that we are being heard in an embrace of love and acceptance.

See WOO, page 11

See VENATTA, page 11

That All May Be One/Fr. Rick Ginther

Interreligious dialogue has its roots in Vatican II

I spent part of my vacation in Colorado at my youngest sister’s home attending the Catholic Association of Diocesan Ecumenical and Interreligious Officers’ (CADEIO) Interreligious Institute.



Having attended the Ecumenical Institute in 2016, I had hoped to attend in 2017. Lack of registrations delayed participation year after year. Then when COVID-19 hit this spring, CADEIO went virtual this year. With lower cost and no travel, 17 participants took part.

For nine days, we spent 3 ½ hours each day learning from experts in the field of interreligious relations. It was enormously engaging for head and heart.

In this column and in September, I will share some highlights of what the Institute imparted.

Interreligious dialogue, we learned, finds its roots in Vatican II documents, particularly “In Our Time” in its entirety, but also in these numbered paragraphs in the following documents: “Dogmatic Constitution on the Church,” #16; “Declaration on Religious Freedom,” #3; “Decree on the Missionary Activity of the Church” #3, #34; and “Pastoral Constitution on the Church in the Modern World,” #22.

The paragraphs referenced above—and many others now posted on the archdiocesan Office of Ecumenical and Interreligious Affairs’ webpage—are but a taste of the Church’s mindset. They reveal through a hierarchy of texts (dogmatic, pastoral constitution, declaration, decree) that interreligious interactions are an integral part of what the Church is today.

Such dialogue is not an “extra.” It is a constitutive part of Church.

We also learned that a multitude of apostolic exhortations, encyclicals, homilies, addresses, apostolic letters and messages—by every pope since 1962—support our interreligious focus.

Some examples include:

- Pope Paul VI, on Sept. 29, 1963: “Look therefore beyond your own sphere and observe those other religions that uphold the meaning and the concept of God as one, Creator, provident, most high and transcendent, that worship God with acts of sincere piety and upon whose beliefs and practices the principles of moral and social life are founded.”

- Pope John Paul II, in “Mission of the Redeemer, #29: “Thus the Spirit, who ‘blows where he wills’ [Jn 3:8], who ‘was already at work in the world before Christ was glorified,’ [“*Ad Gentes*,” #4] and who ‘has filled the world ... holds all things together [and] knows what is said’ [Wis 1:7], leads us to broaden our vision in order to ponder his activity in every time and place [“*Dominum et Vivificantem*,” #53]. I have repeatedly called this fact to mind, and it has guided me in my meetings with a wide variety of peoples. The Church’s relationship with other religions is dictated by a twofold respect: ‘Respect for man in his quest for answers to the deepest questions of his life, and respect for the action of the Spirit in man.’”

- Pope Benedict XVI, on April 27, 2008: “The broader purpose of dialogue is to discover the truth. What is the origin and destiny of mankind? What are good and evil? What awaits us at the end of our earthly existence? Only by addressing these deeper questions can we build a solid basis for the peace and security of the human family. ... We are living in an age when these questions are too often marginalized. Yet they can never be erased from the human heart.”

- Pope Francis, on Sept. 21, 2014: “I ... wish to mention something which is always an illusion: relativism. ‘Everything is relative’. In this regard, we must keep in mind a clear principle: we cannot enter into dialogue if we do not approach it from the perspective of our own identity. Without identity, there can be no dialogue. It would be an illusory dialogue, a dialogue without substance: it would serve no purpose. All of us have our own religious identity to which we are faithful. But the Lord knows how to guide history. May each one of us begin with our own identity, not pretending to have another, because it serves no end and does not help; it is relativism.”

You might want to take advantage of this year’s “virtual” Festival of Faiths, “Celebrating FaithFully: Our Faith, Traditions, Cultures, Community.” It will be held from 1-2:30 p.m. on Sept. 13. It can be accessed at www.festivaloffaiths.com; on Facebook at www.facebook.com/CenterForInterfaithCooperation; on Twitter at twitter.com/IndyCIC; and on YouTube at tinyurl.com/y44ydzau.

(Father Rick Ginther is director of the archdiocesan Office of Ecumenism and Interreligious Affairs. He is also the pastor of Our Lady of Lourdes Parish in Indianapolis.) †

Our Global Family/Carolyn Woo

Actions teach us and invite our imagination

In a previous column, I spoke of the shame and scourge of inaction as a tragedy greater than the racial injustice

and brutality we have witnessed. As a counterpoint, this column highlights actions undertaken by two organizations to address systemic barriers to economic mobility.



Touted as a one-of-a-kind learning model, Purdue Polytechnic High School in Indianapolis, founded in 2017, combines project-based learning with a personalized curriculum that focuses on STEM (science, technology, engineering and math) while cultivating skills in time management, self-discipline, teamwork,

communication and accountability to self and others.

Working with faculty coaches and business and nonprofit organizations, students have engaged in coding, robotics design, study of viruses, debates on ethics and equity, electronic music and game production as well as developed hydroponic systems for growing food in homes or water filtration devices for zoo conservation.

While the innovative model is noteworthy, more relevant to this column is that the high school was established specifically to increase the enrollment of low-income and underrepresented minority students from the Indianapolis Public School system at Purdue University.

Indianapolis Public Schools is comprised of 22% white students, and the median family income is \$37,827. As a baseline, only 12 minority and an equal

number of first-generation students from the Indianapolis Public Schools system are enrolled in the university’s 2019 freshman class.

Of the Indianapolis Public School 10th graders in both groups, only 4% demonstrate sufficient academic preparedness (as calibrated in state tests) to qualify for the university. Finding this historical low representation unacceptable, the university worked with the school system to create an urban charter school open to all families in the system.

The purpose is to strengthen the preparation of students and to guarantee automatic admission into Purdue University when minimum criteria are met. As of this writing, about one-third of the rising senior class of 115 students has qualified.

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

The Sunday Readings

Sunday, August 23, 2020

- Isaiah 22:19-23
- Romans 11:33-36
- Matthew 16:13-20

The first section of the Book of Isaiah provides the first reading for Mass this weekend.



The author of this section of Isaiah lived when the southern Hebrew kingdom, known as the kingdom of Judah, still existed. Only later was this kingdom and the other Hebrew kingdom, the northern kingdom of Israel, overwhelmed

by outside invaders.

As has been and is so often the case of national rulers, the king of Judah governed the country with the assistance of aides and subordinates. The principal assistant wore a special uniform to indicate to all that he acted on the king's behalf. This distinctive clothing verified his authority.

In this reading, God, speaking through the prophet, stated that a chief minister should be selected to serve the king and to carry out the royal will. This official would wear the uniform of his high office.

Basic in this reading is that God intervenes in human lives and uses human agents to accomplish his will and to communicate his words to people.

The prophet, the king and the chief minister all were human agents ultimately commissioned to bring God to the people, and the people to God.

St. Paul's Epistle to the Romans again is the source of the second reading. Passages from Romans have been proclaimed at Mass for the past several weekends.

It is a great testimony to the majesty of God, an eloquent profession of Paul's own faith. God needs no counselor or informer. But, unlike the Roman deities, God is not aloof, conniving and at times vengeful. He knows us. He hears us, willingly, mercifully and with love. We can communicate with God with assurance of being heard, our needs understood.

For its third reading this weekend, the Church offers us a passage from St. Matthew's Gospel. It is an especially descriptive and enlightening reading.

The occasion occurred at Caesarea Philippi, a place northeast of Capernaum. At the time of Jesus, this place was a resort. The River Jordan forms here from springs, and small creeks flow from it. Still picturesque, it is a modern, popular place for relaxation and for delighting in nature, part of the Golan Heights, where so much warfare occurred not that long ago.

Central to the reading is St. Peter's confession of faith in Jesus. The Lord asked Peter, "Who do people say the Son of Man is?" (Mt 16:13) Jesus identified with the "Son of Man," of the Old Testament, who was God's special representative.

Peter replied that the people were confused. Some saw Jesus as a prophet, such as John the Baptist, or even Elijah.

Jesus pressed the question, and Peter declared that he himself saw Jesus as the "Son of the living God" (Mt 16:16), a profound proclamation of the Lord's divinity. Peter had faith. Faith gave him insight, wisdom and the courage of conviction.

Reflection

Before accepting Christianity, two steps are necessary. First, realize that God exists. Second, believe that God communicates with people, and people may communicate with God, if they choose. Neither is easy in our culture.

God is not boisterous. He does not shout divine revelation at us. He does not thunder divine decrees. Indeed, humans often cannot comprehend the divine message unless they have faith. Otherwise, it is puzzling or even nonsense.

These readings build upon the basic thought that God exists, a Supreme, eternal Being, great and unique in power, wisdom and mercy, a belief stated by Paul in the passage from his Epistle to the Romans proclaimed this weekend.

The readings from Isaiah and Matthew clearly indicate that God speaks through human instruments, such as Isaiah, the king and his servant.

What about Peter? His great faith gave him extraordinary wisdom. In his faith, he saw Jesus as God. What about us? Does our faith allow us to see? Are we confused? Or are we secure in our knowledge of God? †

Daily Readings

Monday, August 24

St. Bartholomew, Apostle
Revelation 21:9b-14
Psalm 145:10-13ab, 17-18
John 1:45-51

Tuesday, August 25

St. Louis
St. Joseph Calasanz, priest
2 Thessalonians 2:1-3a, 14-17
Psalm 96:10-13
Matthew 22:23-36

Wednesday, August 26

2 Thessalonians 3:6-10, 16-18
Psalm 128:1-2, 4-5
Matthew 23:27-32

Thursday, August 27

St. Monica
1 Corinthians 1:1-9
Psalm 145:2-7
Matthew 24:42-51

Friday, August 28

St. Augustine, bishop and doctor of the Church
1 Corinthians 1:17-25
Psalm 33:1-2, 4-5, 10-11
Matthew 25:1-13

Saturday, August 29

The Passion of St. John the Baptist
1 Corinthians 1:26-31
Psalm 33:12-13, 18-19, 20-21
Mark 6:17-29

Sunday, August 30

Twenty-second Sunday in Ordinary Time
Jeremiah 20:7-9
Psalm 63:2-6, 8-9
Romans 12:1-2
Matthew 16:21-27

Question Corner/Fr. Kenneth Doyle

The Church requires at least one parent's consent for a child to be baptized

Our granddaughter was not raised Catholic. Now she has a 2-month-old baby. Can I baptize the baby? Chances are the parents will wait until she's a teenager to decide. But I feel that she needs the graces now. (Oklahoma)



The Church's Code of Canon Law requires that for an infant to be

baptized licitly there is normally required the consent of at least one of the parents. The exception would be if the child were in danger of death.

In the language of the code: 1) "the parents or at least one of them or the person who legitimately takes their place must consent"; and 2) "there must be a founded hope that the infant will be brought up in the Catholic religion" (#868).

In your own situation, then, if the child's parents are unaware that you are doing so (and even more, if they oppose it), you should not baptize the baby. To do so would undermine and usurp the parents' role. Instead, what you might do is to entrust the child to God (who created the baby out of love) and pray that, helped by the example of your own life of faith, the parents will one day decide on their own to have the child christened.

I am struggling with obedience. My father was Protestant (Bible Belt southern), and my mother was Catholic. I was encouraged to study and was allowed to choose my own church. Now, for the first time in 60 years, I am disagreeing with the Catholic Church and not sure how to approach it.

I feel that the Church has established a terrible precedent by allowing religion to be deemed non-essential during the COVID-19 crisis. Not to provide holy Communion at Easter, when missing Communion at that time was considered

a grave sin, was shocking. In my parish, we had no services at all for the first two weeks. Then Mass was livestreamed for the next two months. That was followed by two weeks when Mass could be attended alphabetically (A-M one week, N-Z the next).

I have lost so many during this time—a niece, four cousins, several friends. Four of these died alone in the hospital—no family, no anointing of the sick. Six have not had funerals. With religion taking a hands-off approach, the fabric of our society is shredded. Right when we needed our Church, it disappeared.

I feel that obeying my Church right now is a disobedience to God's clear requirements. What can I do? I can't talk to my friends, as they feel that watching Mass on television in a nightgown is the same as "attending." What do I do? (Virginia)

To a certain extent, I understand what you are saying and sympathize. A neighbor of mine asked recently, "How is it that liquor stores in our region were deemed essential, but churches were not?" It's a bit difficult, though, to respond to your list of concerns because situations vary widely from place to place.

In some areas, the decision to close a church came from the diocese or parish, but in other places it was mandated by government entities. At the height of the pandemic, I believe that the Church was well-advised to suspend Masses and other services. Now, thank God (I write this in early August), parishioners in most of the United States are beginning to gather for worship once more.

A couple of your observations, I think, deserve particular comment: First, not receiving holy Communion during the Easter time could not possibly be sinful if there were no opportunity to do so, and secondly, I'm a little surprised that your friends think that watching Mass on television is the same as attending.

By contrast, several people have mentioned to me how much they have missed parish Masses and the chance to receive the Lord in Communion.

And finally, I don't think the Church has taken a "hands-off approach" at all; in fact, many parishes have made diligent efforts throughout the pandemic to maintain contact with parishioners through livestreamed Masses and phone calls to each of their parishioners.

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

My Journey to God

Believe

By Gayle Schrank

There is a knowing
in my soul,
of something great
beyond measure.
And the stirrings
of my heart
come from Love,
Christ's true treasure.
God, Our Father,
sent Jesus
to enlighten.
I must look
inside myself.
Do I doubt?
Am I frightened?
This time I have
on Earth
can seem
a great divide.



I shall search
for our Lord
with trust.
By faith
I will not hide.
In the desert,
of my life,
I will build
an oasis of Love.
The Holy Spirit
of heaven and Earth,
extends His graces
from above.
I will seek
what is good,
know God's truth,
and follow His call.
Be bold.
Believe.
And pray!
Christ's Love
is meant for all!

(Gayle Schrank is a member of St. Mary Parish in Navilleton. Photo: The famous Christ the Redeemer statue is seen atop Corcovado mountain in Rio de Janeiro on July 6, 2019.) (CNS photo/Henry Romero, Reuters)

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.

ALSPAUGH, Gary L., 54, St. Therese of the Infant Jesus (Little Flower), July 29. Husband of Wilma Alspaugh. Father of Rosalie and Brian Alspaugh. Son of Glen Alspaugh. Brother of Lisa Cothron. Grandfather of one.

AMRHEIN, Charlotte, 77, St. Michael, Brookville, Aug. 3. Wife of Robert Amrhein. Mother of Timothy and Torrey Amrhein. Grandmother of four.

BARNES, Isabelle, 88, Prince of Peace, Madison, Aug. 4. Mother of William Barnes. Aunt of several.

BRADY, William T., 88, St. Matthew the Apostle, Indianapolis, June 13. Husband of Mary Jane Brady. Father of Ellen Farrell, Maureen, John, Robert and William Brady. Grandfather of 15. Great-grandfather of one.

DAMIN, Jr., Thomas, 91, St. Paul, Tell City, Aug. 4. Father of Cheryl Sweeney, Barbara, Kerry and Tony Damin. Brother of Lucille James. Grandfather of seven. Great-grandfather of five.

DAVIS, Virginia H., 86, St. Joseph, Corydon, Aug. 7. Mother of Roma Helms and Perry Haerberlein. Grandmother of eight. Great-grandmother of three.

ERFMAN, John, 76, St. Peter, Franklin County, July 28. Husband of Marilyn Erfman. Father of Linda Huster, Krista Ricketts, Jill Sena, Susan Wartenberg, Eric and Stephen Erfman. Brother of Juliann Wilhelm and Jerry Erfman. Grandfather of 16. Great-grandfather of five.

GERLACH, Michael J., 54, St. Paul, Tell City, Aug. 6. Father of Mallory Ewing, Michael and Tapanga Gerlach. Stepfather of Zoey Breeden. Brother of Vickie Deom, Mark and Paul Gerlach. Grandfather of two.

GEYMAN, Mary E. (Bilton), 83, Prince of Peace, Madison, Aug. 8. Wife of John Lindsay. Mother of Kimberly Klein, Christy Lindsay, Elonda Zinge, Cory Cook, Daniel, Edward and Ralph Geyman. Sister of Betty Burkhardt. Grandmother of 14.

HASKAMP, Harold, 85, St. Mary, Greensburg, Aug. 7. Husband of Deloris Haskamp. Father of Sharon Bigliano, Gary and Ronald Haskamp. Brother of Roselyn Senft and Lucille Wenning. Grandfather of five.

HENDERSON, Keith A., 59, Holy Family, New Albany, Aug. 1. Husband of Dr. Amy Hallal-Henderson. Father of Anastasia McCaffrey, Alexandria and Keith Henderson, II. Brother of Carolyn Fox and Kathryn Jacobi.

HILDEBRAND, Marcella, 91, St. Michael, Brookville, July 16. Mother of Rebecca Sacksteder, Barbara, Arthur and Martin Hildebrand. Grandmother of six. Great-grandmother of five.

JOHNSON, Lavern B., 88, St. Paul, Tell City, Aug. 8. Mother of Nancy James, Beverly York and Gwen Young. Sister of Evelyn Berry and Ralph Boerste. Grandmother of five. Great-grandmother of nine.

KOLB, Charles, 81, St. Michael, Brookville, July 20. Husband of Sarah Kolb. Father of Cindy, James and Thomas Kolb. Brother of Clara Jordan, Liz Stenger, Clarence and Ed Kolb.

LEAKE, Rose Marie (Carrico), 86, St. Mary, North Vernon, Aug. 11. Mother of Sandra Gregory, Cindy Paswater, Shari and Gary Leake. Sister of James Carrico. Grandmother of six. Great-grandmother of eight.

MARION, Christopher S., 35, St. Roch, Indianapolis, Aug. 8. Father of Elijah Marion. Son of Cecelia Sadauskas and Ronald Marion. Brother of Emily Marion. Grandson of Mildred Sadauskas.

Sunflowers in England



Sunflowers are seen in a field in Chorleywood, England, on Aug. 7. (CNS photo/Paul Childs, Reuters)

MINNIS, Marjory R., 94, St. Luke the Evangelist, Aug. 7. Mother of Susan Souls, Elizabeth and Joseph Minnis. Sister of Mary Lou Gorgol, Barbara Haines, Joan Lesch, Anne Lyons and Robert Meyers. Grandmother of eight. Great-grandmother of three.

MOLL, Anelda M., 93, Holy Family, Oldenburg, Aug. 10. Mother of Barb Branigan, Margie Dinn, Dottie Hoff, Ruthie Koetter, Rita Paul, Betty Raminger, Jerry, Joe, Mike and Paul Moll. Grandmother of 38. Step-grandmother of eight. Great-

grandmother of 63. Step-great-grandmother of 20.

MOSTER, Bernard, 94, St. Michael, Brookville, July 14. Husband of Mary Ann Moster. Father of Joyce Smith, Eugene, Greg and Paul Moster. Brother of Bea Maloney, Leo and Tony Moster. Grandfather of 22. Great-grandfather of nine.

MURELLO, JoAnn, 84, St. Roch, Indianapolis, June 3. Sister of Margaret LaGrotto and Joe Murello. Aunt of several.

ROSS, Jr., Darrow L., 75, St. Mark, Perry County, Aug. 7. Husband of Barbara

Ross. Father of Mandy Bauer, Jenny Binkley, Chad and John Ross. Grandfather of seven.

SKELLEY, James, P., 88, St. Lawrence, Indianapolis, July 29. Husband of Shirley Skelley. Father of Linda Cronin, Janet Gregory, Sandra Holden, Pam Mindach, Dean, Don, Glenn and Steven Skelley. Grandfather of 20. Great-grandfather of 27.

STUHLBREHER, Antoinette, 83, St. Pius X, Indianapolis, July 29. Mother of Lori Stanley and Jennifer, Mindy, Sharon, Kevin, Kurt,

Mark, Michael, Pete, Tim and Tony Stuhldreher. Sister of Ames and Steve Powell. Grandmother of 19.

TROXELL, James L., 93, Christ the King, Indianapolis, July 26. Father of Jim and Timothy Troxell. Grandfather of one.

WRITT, Michael, 84, St. Simon the Apostle, Indianapolis, Aug. 3. Husband of Donna Witt. Father of Lisa, Mark and Michael Witt. Grandfather of six. Great-grandfather of four. †

GANDOLFO

continued from page 1

Except for 2020 with its COVID-19 lockdown and travel restrictions, she said, the number of visitors to the gardens and the palace museum was growing each year. It reached 155,000 in 2019.

However, she said, “we continue to hope that the pope will decide to change his mind and come see us.”

Even though the apostolic palace, where the papal apartment is located, is run as a museum, it would not take much to make it a residence again, the mayor said. “If he wants, he can come anytime. He would not be lacking anything; the place has it all.”

Andrea di Bernardini, who runs the souvenir shop his grandfather opened facing the apostolic palace on the town’s main square, said the mayor is right about the increased diversity of tourists and the extension of the tourist season, but between Pope Francis’ election and the opening of the papal properties, there were two years of nothing, and businesses are still suffering.

He has expanded his inventory from almost-exclusively religious souvenirs to include jewelry and general souvenirs, but says he is still struggling.

Pope Francis’ decision to stay at the Vatican in the summer “was a great loss for Castel Gandolfo, especially economically; all the businesses have felt the absence of the pope,” he said. And the coronavirus made everything worse.

At one of the few shops in the city still focused exclusively on religious articles, the clerk did not want to speak to a reporter. All she would say was, “I want this year to end.”

Standing in the main square, Salesian Father Enzo Policari, pastor of St. Thomas Parish, said the town was

completely still and silent during the COVID-19 lockdown. But now, the square comes alive each evening as people from town and from Rome seek a mini-outing and a nice meal.



Fr. Enzo Policari, S.D.B.

Businesses are not suffering “too much” from the pope’s absence, the priest said, because the tourists who come to visit the palace and the gardens come every day, all year, and spend time in the town. Previously, the town was “bursting” on summer Sundays from 10 a.m. until just after the midday recitation of the *Angelus* with the pope, then everyone left.

The Salesian priest was named pastor of Castel Gandolfo in 2017, but he is no stranger to the town and its papal residents.

As a teenager in 1961, he said, he came to Castel Gandolfo and met St. John XXIII in the same church where he is now pastor. “It was [on] Aug. 15, and passing by, the pope shook my hand. I remember being so impressed by that handshake with John XXIII—St. John XXIII—that I went two days without washing my hands!”

Obviously, he said, the townspeople miss having a pope around. “It’s very beautiful that the people remember how much they benefited from the presence of the pope in this building,” he said, pointing to the nearby palace.

“The people are very attached to the popes,” he said. “They feel something is missing, especially the elderly.”

“If one day he should come back,” Father Enzo said, “he will always have a home and citizens who will welcome him.” †

Online Lay Ministry Formation

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

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

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



REPORT SEXUAL MISCONDUCT NOW

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

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

Student grows in service to others through family relationships

By Samuel Sering

Special to *The Criterion*

To further his kingdom, I am allowing God to use me by expressing my kindness and charity toward other people and following the will of God throughout my life.

I also use the value of prayer to guide me toward the kingdom of God and expand my faith. We are the “now of God,” and we should always express that through our actions and words.

Throughout my life, I have believed that kindness and respect toward all will lead to more wonderful actions and deeds of others. Overall, I believe that goodness and God-fearing faith overcomes evil and spreads the word of God.

Through school and relationships, I have become closer with my friends, classmates



Samuel Sering

and teachers. I have made bonds that feel strong and continue to create more with others as I meet new people and get to know them better.

The friendliness and behavior that is shown will affect the people around you, and it could lead to more positive results, such as friendships that can last for a while and give you confidence, as well as happiness, comfort and support throughout these balanced and healthy relationships, including strengthening our relationship with the Lord.

Along with strengthening relationships, I believe that the major aspect I allow God to further me through his kingdom is through my behavior toward my family. In my life, family is important. Everyone in the family needs one another, and my family fits just that.

I believe if one person was separated, it wouldn't make up a family. It is like the body of Christ being compared to the Church. Everyone in the Church is needed to make up the body of Christ, and it wouldn't function if one was gone. As a family, we go to Mass every week together, devote ourselves to the Eucharist and pray, knowing the Holy Spirit will guide us.

In my life, I try to get along with my sisters as much as I can, even if it is very difficult. I respect my mother and father very much, and I listen to them most of the time. When I do these types of actions for my family, I have this sense of goodness and spirit that fulfills me.

It is always a good feeling, and I love to have that feeling especially through service with the Society of St. Vincent de Paul and volunteering at HOPE for Tomorrow. This respect toward my family expands my faith toward my service for God, leading to even more goodness.

After going to the National Catholic Youth Conference last November, I remember Pope Francis telling everyone to “take the Lord with [us].” I cherished those unforgettable moments, and I came to realize that God was always strong in our hearts, minds and souls, and we need to always express this feeling rather than suppress it.

“Jesus needs [me]” to overcome the temptations of evil through kindness, charity and respect. And these characteristics lie in my strong, faithful relationships in my family, community, and in my God.

(Samuel and his parents, Joe and Jill Sering, are members of St. Jude Parish in Indianapolis. He completed the 10th grade at Roncalli High School this spring and is the 10th-grade division winner in the Indianapolis Serra Club's 2020 John D. Kelley Vocations Essay Contest.) †

Pandemic has revealed how often human dignity is ignored, pope says

VATICAN CITY (CNS)—The coronavirus pandemic has shed light on other, “more widespread social diseases,” particularly attacks on the God-given human dignity of every person, Pope Francis said.

“The pandemic has highlighted how vulnerable and interconnected we all are. If we do not take care of each other, starting with the least—those who are most affected, including creation—we cannot heal the world,” the pope said on Aug. 12 at his weekly general audience.

Pope Francis had announced a week earlier that he would begin a series of

audience talks about Catholic social teaching, especially in light of the COVID-19 pandemic.

The audience, which was livestreamed from the library of the Apostolic Palace, began with a reading from the Book of Genesis: “God created mankind in his image; in the image of God he created them; male and female he created them” (Gn 1:27).

The dignity of the human person, the pope said, is the foundation of Catholic social teaching and all its attempts to apply Gospel values to the way people live and act in the world.

Pope Francis said that while there are many “heroes” who are caring for others

during the pandemic, even at the risk of their own lives, the pandemic also has revealed economic and social systems influenced by a “distorted vision of the person, a gaze that ignores the person's dignity and relational character” by seeing others as “objects, objects to be used and discarded.”

Such an attitude is contrary to the faith, he said. The Bible clearly teaches that God created every person with “a unique dignity, inviting us into communion with him, with our sisters and brothers [and]

with respect for all creation.”

“As disciples of Jesus,” he said, “we do not want to be indifferent or individualistic—two ugly attitudes, which are against harmony. Indifferent, I look the other way. And individualistic, ‘only for me,’ looking only at one's own interests.”

Instead, God created human beings “to be in communion,” the pope said. “We want to recognize the human dignity of every person, whatever his or her race, language or condition.” †

WOO

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As college success does not depend solely on academics, Purdue Polytechnic High School students make frequent treks to Purdue University to make presentations and meet with faculty. The qualified rising seniors spent part of this summer at the main campus to get a head start on college life, culture, networking and the services available to them.

Taking another step toward student access and success, the university has made a pledge that costs would not be an obstacle for attendance and a scholarship fund is being raised.

Another organization targets higher education costs which exceed the financial capacity of many underrepresented minority students and their families. Social Finance, a Boston-based nonprofit organization, works with business, government and philanthropic partners to create innovative financing solutions for these students.

Its career impact bond enables students to pursue training for mid-level skill professions without first paying tuition. Loan repayment only takes place after the graduate reaches a specified income threshold within a period of years after graduation.

The agreement also specifies the percentage of income, number of years of repayment and a cap on total payment. The loan covers not only tuition, but other living and child care expenses.

Career impact bonds fall under the category of income sharing agreements, which are popular in Latin America and are increasingly being used at American universities.

It does not provide a free college education, but does shift the financial risk from students to investors with repayment and returns only available upon the success of the students. The latter becomes a mutual objective.

Actions, not intent, break through obstacles embedded in our current systems. The examples highlighted above can be scaled and sustained as more organizations adopt similar approaches tailored to their contexts and opportunities.

Actions teach us and invite our imagination. They engage us when we participate in advocacy, funding or implementation. They challenge our cynicism and indifference. What is faith without action?

(Carolyn Woo is retired CEO and president of Catholic Relief Services, where she served from 2012 to 2016.) †

this is still the best method. If it seems wise to meet in person, all of the spiritual directors on the archdiocesan registry are taking recommended precautions and respecting safe social distancing.

God is always calling us to friendship and relationship. Wouldn't it be nice to have a quiet place to reflect on that call? Spiritual direction is a ministry just waiting for you to jump in.

(Teresa Venatta is a spiritual director and discernment companion for the Archdiocese of Indianapolis. She can be reached at spiritualdirection@archindy.org.) †

VENATTA

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Like in all true friendships, this place of honesty and vulnerability is not always comfortable—the genuine self-awareness that good friendships can uncover sometimes makes us squirm. Good friends always challenge us to be our best.

So what does the ministry of spiritual direction look like in the middle of a pandemic? Initially, we relied on Zoom technology or phone conversations for directors and directees to “meet.” For some of our more vulnerable population,

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SEMINARIANS

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On the other end of the spectrum, seminarian Sam Hansen is new to priestly formation, transferring this semester as a junior to Bishop Simon Bruté College Seminary and the nearby Marian University, both in Indianapolis.

“It’s exciting finally to be in a situation where my active discernment is real,” said Hansen, a member of St. Roch Parish in Indianapolis. “I’ve been applying and praying by myself, going to Mass by myself. Finally, I’m in the community and it’s really awesome. I feel like I’ve finally made it to the starting line.”

Hansen had initially considered finishing the studies he began two years ago at Wabash College in Crawfordsville, Ind., and becoming a seminarian after he had earned a degree there.

The pandemic changed his mind, he said, sharpening his discernment.

“Times like these help you realize the urgency and the great necessity for priests in our society,” said Hansen, a graduate of Roncalli High School in Indianapolis. “It’s a witness to me for the need for mercy everywhere. And I really want to embody that as soon as possible.”

Father Shaun Whittington spoke about the spiritual and practical lessons he has learned during the pandemic in a presentation to the seminarians on Aug. 3.

The pastor of St. Anthony Parish in Morris and St. Nicholas Parish in Ripley County, Father Whittington also is a volunteer firefighter with the Sunman Rural Fire Department and an emergency medical technician with the Sunman Life Squad.

He shared with the seminarians that his perspective on the pandemic both from his priestly vocation and his work as a first responder taught him the importance of resiliency.

“Resiliency should be about our whole life—spiritual as well as the practical things that come up in our lives,” Father Whittington said. “As priests, seminarians and as Catholics, we know what is eternal. We know how to ground our lives, what our anchor point in our lives should be. And we should always be grateful for that.”

“With all of the chaos and uncertainty that we face in our modern world, there is one thing that we can have certainty with, and that’s the truth of the Gospel, the truth of Jesus. So, our resiliency is distinctive because it’s rooted in that.”

In addition to dealing with the pandemic, the seminarian convocation took place in the midst of social unrest related to racism in Indianapolis and other cities across the country.

Archbishop Charles C. Thompson reflected on both crises during a homily in a Mass he celebrated on Aug. 3 at Fatima’s chapel.

The Gospel reading for the day’s Mass was the story from St. Matthew’s Gospel of Peter walking on the water to Christ, then sinking when he looked away from Jesus and noticed the winds and the waves and finally Christ saving him.

Archbishop Thompson encouraged the seminarians to keep their eyes focused on Christ amid the hardships of the world and of their own lives.

“There will always be challenges,” he said. “There will always be waves and storms for each one of us in the boat of the Church. The key for us is to remember that there will always be Jesus. That’s what we celebrate here in word and sacrament.”

“Wherever we’re at in our journey of faith, in our call to holiness and mission, wherever our discernment may be at this moment, let’s keep our eyes fixed on him. Through word and sacrament, he gives us what we need to know the peace, healing and assurance of salvation.”

On Aug. 4, the seminarians were led in an exploration of racism and how this issue of social justice will affect their ministry now and in the future.

The roundtable discussion was led by St. Joseph Sister Gail Trippett, parish life coordinator of Holy Angels and St. Rita parishes, both in Indianapolis, and Oscar Castellanos, director of the archdiocesan Office of Intercultural Ministry.

While acknowledging that conversations regarding race can cause anxiety, Sister Gail encouraged the seminarians.

“If you are here in this time and this place, in the history of our country and our world, that means that God has planted something inside of you that’s ready for this moment,” she said. “God never calls us to anything that he hasn’t already prepared us for.”

The seminarians gathered in small groups to discuss passages from the U.S. bishops’ 2018 pastoral letter on racism, “Open Wide Our Hearts: The Enduring Call to Love,” and situations involving race they might encounter in parish ministry.

“The leadership that you’re being called to in the Church means that the



St. Joseph Sister Gail Trippett, parish life coordinator of Holy Angels and St. Rita parishes, both in Indianapolis, speaks about racism to archdiocesan seminarians on Aug. 4 during their annual convocation, held this year at Our Lady of Fatima Retreat House in Indianapolis. (Photos by Sean Gallagher)

light that is inside of you has to step into the darkness so that light becomes light for everyone,” Sister Gail said. “It means challenging yourself to be that courageous person that calls the family of God to represent our Father at the highest level.”

Castellanos acknowledged that leadership on issues related to race can be difficult “because it takes time and it drains you emotionally and spiritually.”

“It requires more prayer,” he said, “and abandonment to our Lord . . .”

He later reflected that priestly leadership in a parish often involves helping people from many racial and ethnic backgrounds feel connected.

“That’s going to be the issue a lot of times,” Castellanos said. “It’s through encounters, openness, sharing and being vulnerable that God makes those connections.”

Seminarian Nicholas Rivelli, who graduated from Bishop Bruté in the spring and will begin his priestly formation at Saint Meinrad this month, appreciated getting to know how his fellow seminarians felt about racism and its effects on their ministry.

“Having these discussions in the current climate has lifted a huge burden off of my heart,” said Rivelli, a member of St. Joan of Arc Parish in Indianapolis. “So much of it seems so chaotic. Where do we even begin? But together we



Seminarian Jose Neri receives Communion on Aug. 3 from Archbishop Charles C. Thompson during the annual archdiocesan seminarian convocation held at Our Lady of Fatima Retreat House in Indianapolis.

brought it down to the concrete.”

Father Eric Augenstein, archdiocesan director of seminarians, said the purpose of the annual convocation is to help prepare the seminarians for ministry in the Church in central and southern Indiana.

“This year, we’re looking at the reality around us in a time of pandemic and social unrest,” said Father Augenstein. “How can we prepare our seminarians for ministry in these settings?”

Simply bringing the seminarians together was important to Father Augenstein to have conversations about these issues facing society and the Church.

“You can’t do formation separated,” he said. “So, just being able to be together has been the most important thing.”

(To learn more about a vocation to the priesthood in the Archdiocese of Indianapolis, visit www.HearGodsCall.com.) †

Two members of the Sisters of Providence profess vows on July 26

On July 26, two members of the Sisters of Providence of Saint Mary-of-the-Woods professed vows in a ceremony in the religious community’s Church of the Immaculate Conception on the grounds of its motherhouse in St. Mary-of-the-Woods.



Sr. Corbin Hannah, S.P.

Providence Sister Corbin Hannah professed final vows during the ceremony.

Born in Elizabethtown, Ky., Sister Corbin later lived in Indianapolis where she was a member of St. Thomas Aquinas Parish. She is a graduate of the University of Indianapolis where she earned a bachelor’s degree in German and youth ministry.

Sister Corbin entered the Sisters of Providence on Sept. 14, 2009. Since then, she has ministered in the archdiocese as a certified nurses assistant at A Caring Place Adult Day Services in Indianapolis and as a certified nurse’s aide at Providence Self-Sufficiency Ministries in Georgetown in the New Albany Deanery.

Currently, Sister Corbin serves as a case manager for a street outreach program of the YMCA of Greater Louisville.



Sr. Teresa Kang, S.P.

Providence Sister Teresa Kang professed first vows during the July 26 ceremony.

A native of Taiwan, Sister Teresa lived in the Asian island nation’s capital of Taipei before entering the Sisters of

Providence in September 2017.

She previously earned a bachelor’s degree in religious sciences at Fu Jen Catholic University in New Taipei City.

Since entering the Sisters of Providence, Sister Teresa has received formation as a religious and has studied English at DePaul University in Chicago. She hopes eventually to earn a degree in pastoral counseling.

(For more information about the Sisters of Providence of Saint Mary-of-the-Woods, visit www.SistersofProvidence.org.) †

Saint Meinrad Archabbey receives new novice on Aug. 5

In a recent ceremony at Saint Meinrad Archabbey in St. Meinrad, a new novice was received by the monastic community.



Nov. Benjamin Ziegler, O.S.B.

Benjamin, 25, a native of Pittsburgh, Pa., earned a bachelor’s degree in mechanical engineering at the

Benedictine Novice Benjamin Ziegler was clothed in the Benedictine habit on Aug. 5. He now begins a year of monastic formation, including study of the *Rule* of St. Benedict and monastic history.

Novice Benjamin, 25, a native of Pittsburgh, Pa., earned a bachelor’s degree in mechanical engineering at the

University of Dayton in Dayton, Ohio, in 2018. He then worked as an engineer for Heapy Engineering in Cleveland.

He is the son of Alan and Kathleen Ziegler of White Oak, Pa., and attended Serra Catholic High School in McKeesport, Pa. Most recently, his home parish was Mary, Mother of God Parish in White Oak.

As a novice, he takes a year off from formal studies and trades. The novitiate is a time of prayer and learning intended to help a novice discern his vocation as a monk. At the end of this year, a novice may be permitted to profess temporary vows of obedience, fidelity to the monastic way of life and stability in the community of Saint Meinrad. †