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.”

“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 pigeons 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 residence of popes from 1626 until the election of Pope Francis.

For years, archdiocesan seminarians have gathered annually in early August in a convocation to pray and share fellowship together before a new year 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 instruction in their seminaries to a halt.

Some seminarians stayed at their seminaries or returned to their family homes. 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.

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

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.”

Participants learn ‘to listen, learn, ask questions’ in anti-racism workshop
Catholic Answers’ Tim Staples is keynote speaker for virtual Gathering of Disciples event on Sept. 12

By Natalie Hofer

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.

“Even though apologetics isn’t the same as catechesis or 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 where apologetics is necessary for evangelization is in dispelling the myth that the resurrection was not real.

“Another example is the idea that the resurrection didn’t go past Easter Sunday,” Ogorek said. “A historical goal. But today, we can successfully address that and bring people to believe that the resurrection is alive and well.”

Three additional speakers will take part in the online event.

Bill Keimig, assistant director of the Cathedral Theological Institute at Franciscan University of Steubenville, Ohio, will address “RCCs: Back to Basics—Building on Experience, Redevising the Rite.”

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

“Even though we’re leaving the large, in-person dimension of the event behind, [Staples] will lay out a strong case for the myths and misperceptions of the faith,” Ogorek said. “He will talk about the Catechetical Institute at Franciscan University in Steubenville, Ohio, and the Western Research Institute in Logan, Utah.”

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The theme this year is, “Christ is Alive!” and Tim Staples will serve as the keynote speaker. Staples is an author and the director of Catholic Answers, and for each day he gives. †

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The third speaker is Robert Alderman, a member from the Gazebo Grove, Galil-based Magen Center. He will speak on the topic of “Connecting Religion with Science—Faith and Reason—for Learners of All Ages.”

A 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 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 last year’s event provided an opportunity for an unlimited number of folks.

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Gathering of Disciples

Encuentro de discípulos

Tim Staples

by "The Criterion"
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 is drawn to the broader scope of pastoral ministry—people all around us, in our circle of influence, that God is asking us to be a part of their lives, to walk 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 neighborhood, as communal. That’s the foundation of our Church.”

Faley’s foundation for becoming director of pastoral ministries is 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-based 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 it’s confirmed in our prayer, then we 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.”

“Beautiful’ moment drives new director to build up faith, community

By John Shaughnessy

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. 6, 2018. (Photo by Mike Kreikenbohm)
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 “horrible procedure,” and is “an important step to strengthen our culture of life.” Co-sponsors of the measure and Nebraska pro-life lawmakers for “outlawing this barbaric practice in Nebraska.” The governor thanked her and state legislature on Aug. 13, bans a second-stage abortion, which he said stops a “horrific procedure,” and is “an important step to strengthen our culture of life.”

But 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 unfurled joy of the Messiah.

But, I think, Chesterton was quite wrong.

One shouldn’t believe Jesus hid his joy from those who met him. I think he hid it from those who would come after and, that is, from all of us:

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 imperious 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 disingenuous, 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.

We all feel we have to adhere to social distancing guidelines. As in years past, there are 40 Days for Life websites for those interested in prayerfully participating in one-hour prayer vigils outside of abortion facilities from Sept. 23-Nov. 1. This fall, 588 cities nationwide will take part, including in Indianapolis and Bloomington—shattering the previous record. (Submitted photo)

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)

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, 266 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 of the Planned Parenthood abortion facility at 8590 Georgetown Road, in Indianapolis. For more information or to sign up to pray, contact Tammy Molinar at 317-341-0474 or tammy.molinar@gmail.com. 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 O’Toole Woodard at 812-526-9460 or othowoodard@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
“Oh, the depth of the riches and wisdom and knowledge of God! How intractable are his judgments and how inscrutable are his ways!” (Rom 11:33)

“¿Qué profundas son las riquezas de la sabiduría y del conocimiento de Dios! ¿Qué inefable y encarnizados sus juicios e impenetrables sus caminos!” ¿Quién ha conocido la mente del Señor, o quién ha conocido el conocimiento de Dios? (Rom 11:33)

“Y ustedes, ¿quién es el Hijo del hombre?” (Mt 16:14). No iban a declararse de otra manera, pero que está gobernada por el demonio. (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 mortal, sino mi Padre que está en el cielo” (Mt 16:17).

Como St. Paul proclama a los Romanos y a nosotros, solamente puede proclamar a Cristo cuando permanece fiel 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. ¿Quién 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! (Rom 11:33) ¡Abrámonos al encuentro de Jesús en el Evangelio, en la oración y en el servicio! Seamos evangelizadores llenos del Espíritu que se aferran a Pedro, la roca, siempre que nuestras dudas, dudas y sentido de insuficiencia nos pongan a prueba.!
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  

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, womenescarecenter.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 recompensation available. Information: 317-756-7309, msross1@hotmail.com.

St. Michael Church, 145 St. Michael Blvd., Brookville. First Saturday Marian Devotional Prayer Group, devotional prayers, Rosary, 8 a.m. Information: 765-647-5462 or brookvilleparishes@gmail.com.

September 5  
John Paul II Parish, St. Paul Chapel, 216 Sellers Ave., Sellersburg. First Saturday Marian Devotion, 8 a.m. rosary, meditation, prayer, 8:30 a.m. Mass with confessions prior.

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  

September 12  

September 16  
Holy Spirit Parish to host World Day of Prayer for the Care of Creation service on Sept. 1 in Indianapolis, at 7 p.m. 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 317-533-9404.

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

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 Fatima, 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 fatimafilm.com.

Retreats and Programs

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

VIPs

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

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Events Calendar

Glen and Arma (Collins) Scott, members of Our Lady of Lourdes Parish in Indianapolis, celebrated their 50th wedding anniversary on Aug. 15. They were married in Englewood Christian Church in Indianapolis on Aug. 15, 1970. They have two children: Glen, Jr., and Michael Scott. The couple also have five grandchildren. †

Join us this Season of Creation in our goal to plant 500 trees from Woody Warehouse ($20 donation) Wildflower seed packets ($10 donation)

ORDERS DUE SEPT 8

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)

www.ourcommonhome.org/loc

Season of Creation

TREE & FLOWER EXTRAVAGANZA

Marian University

2020 Prairie View Golf Course

Marian.edu/FoundersClassic

Proud supporter of the 2nd Annual Marian University Founders Classic Golf Outing honoring the Sisters of St. Francis, Oldenburg, Indiana

September 22, 2020

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, ATT: Cindy Clark, or by fax at 317-236-1385.
Examples show how systemic racism is a reality in our society

By Natalie Hofner

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.”

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

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 service workers, two-thirds 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 disparities in housing and education in the United States ended up helping drive growing gaps in wealth, education and civil rights between white and Black Americans.”—Nov. 1, 2017, Pew Research Center analysis of data from Federal Reserve Board’s Survey of Consumer Finances

Education

- “In the United States, “Non-white school districts [more than 75% non-white students] get $23 billion less than white districts [more than 75% white students] to serve similar numbers of students,” according to a 2016 analysis. This is not a problem, or he … can … can …” Pittsburgh Post-Gazette

RACISM from page 1

‘An emotionally charged question’

Co-presenter Tim Naton and consultant Angela Espada were among those 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 judgment.

“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 organizes trainings on racism as “racial prejudice, plus misuses of power by systems and institutions.”

Pearlette Springer

“Racism is prejudice, plus misuses of power by systems and institutions,” she continued. “And the system—systems” are sustained by “the same people.”

A complex, multi-generational process

“Most people are unaware of their supremacist attitudes because they’ve been so subtly ingrained by society,” said Naton, executive director of the Peace Learning Center in Indianapolis and a member of St. Thomas Aquinas Parish’s Race and Culture Committee.

Internalized racism is as prevalent, or “white supremacy,” is defined by Crossroads as a complex, multi-generational socialization process that teaches white people to believe, accept and live into societal definitions of self and to fit into and live out society’s social roles.

Naton noted, “Having been racialized as whites … each [Caucasian] lives out manifestations of internalized supremacy 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 African family has a dime of wealth for every dollar a White family possesses.” (See sidebar.)

And sometimes it’s expressed in phrases that prove a lack of understanding of 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’,” Espada said.

“The resistance has been the killing of George Floyd by a Minneapolis police officer,” said Naton.

“‘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 acknowledged she learned “to listen to the simple act of listening” from the workshop.

Still, it was the impact of the simple act of listening that stood out for her. “I think it is easy for me to be easy for 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 workshop left Simona Reising, coordinator of the archdiocesan Catholic Accompaniment and Reflection Experience program, with a simple desire to learn with empathy and curiosity without judgment, assumptions or defensiveness.

“The workshop gave me a chance to hear the stories of members of our community who have experienced this evil in their lives,” she said. “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 Tom Nation, executive director of Anti-Racism Organizing & Training, an organization based in Matteson, Ill. that organizes trainings on racism, with a desire to listen, with empathy and curiosity without judgment, assumptions or defensiveness.

“Speaking from experience, the simple act of listening is the hardest step for how to begin. We have to pray for conversion of heart. ‘Pray for conversion of heart’ was the one of tremendous help to me to seek paths to seek paths 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 888-382-9286, ext. 1474.)
Guest Column/Richard Etienne

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 consequence, this column highlights actions undertaken by local organizations to address systemic barriers to economic and educational opportunity.

Toasted as a one-of-a-kind learning model, Purdue Polytechnic High School (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 water. Such efforts aim to raise awareness of a good place to start.

What does this friendship look like as a Christian? According to the letter from the president of the archdiocesan Office of Worship and Evangelization and Ecumenical and Interreligious Officers’ (CADEIO) sister’s home attending the Catholic Association of Diocesan Ecumenical and Interreligious Officers’ (CADEIO) Interreligious Institute.

Having attended the Ecumenical Institute in 2007, I have learned we have placed this empty space of desire within each of us that can only be filled by seeking his love? What 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, to “waste” with him?

Therefore, this is a time to make space in my busy schedule to listen to the Spirit in man rather than to the messages of so many other voices.

If we take the time to sit with that God desires our friendship and Jesus wants us to “waste time” with him a good place to start.

Perhaps it is actually spiritual direction that we need in these strange times. Spiritual direction could be in the form of a one-on-one conversation with a person who has been trained in the art of spiritual direction. ThisArtificial intelligence 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.

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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 commissioned to bring God to the people, and the people to God.

It is a great testimony to the majesty of God, an eloquent profession of Paul’s own faith. God needs no counselor or informant. But, unlike the Roman deities, God provides the first reading for Mass this weekend.

The Church offers us a passage from Romans which will wear the uniform of his high office. This distinctive clothing verified his authority.

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 bosomish. 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 nonsensical.

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 22:16-17
- Psalm 145:10-13ab, 17-18
- John 1:45-51

Tuesday, August 25
- St. Louis
- St. Joseph Calasanz, priest
- 2 Thessalonians 2:1-3, 14-17
- Psalm 96:10-13
- Matthew 22:23-36

Wednesday, August 26
- St. Louis
- St. Joseph Calasanz, priest
- 2 Thessalonians 2:1-3, 14-17
- Psalm 126:1-2, 4-5
- Matthew 23:27-32

Thursday, August 27
- St. Monica
- 1 Corinthians 1:1-9
- Psalm 145:2-7
- Matthew 24:42-51

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

Q Our granddaughter was raised Catholic. Now she has a 2-month-old baby. Can I baptize the baby? Changes are the parish will wait until she’s a teenager to decide. But I feel that she needs the graces now. (Oklahoma)

A 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 the place must consent”; and 2) “there must be a founded hope that the infant will be brought up in the Catholic religion” (BCP).

In your own situation, then, if the child’s parents are unaware that you are doing (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.

Q 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 Mass on television is 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 amounting 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.

In that laying 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)

A To a certain extent, I understand your dismay and sympathy. A neighbor of mine asked recently, “How is it that liquor stores in our state are 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 useful if there were no opportunity to do so, and, secondly, I’m a little surprised that your friends think that following Mass on television is the same as attending.

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

As for you, I don’t think the Church has taken a “hands-off approach” at all; in fact, many parishes have made incredible 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 Columbus Dr, Albany, New York 12203.

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The Criterion, Friday, August 21, 2020

The Criterion, Friday, August 21, 2020
Great-grandfather of five.


MURIELLO, Joann, 84, St. Roch, Indianapolis, June 3. Sister of Margaret LaGrotto and Joe Muelle. Aunt of several.

ROSS, Jr., Darow L., 75, St. Mark, Perry County, Aug. 7. Husband of Barbara Rose. Father of Mandy Baur, Jenny Binkly, Chad and John Ross. Grandfather of seven.


SANDERSON, Ida, 84, St. Roch, Indianapolis, June 3. Sister of Margaret LaGrotto and Joe Muelle. Aunt of several.

ROSS, Sr., Darrow L., 75, St. Mark, Perry County, Aug. 7. Husband of Barbara Rose. Father of Mandy Baur, Jenny Binkly, Chad and John Ross. Grandfather of seven.


TROCELL, James L., 93, Christ the King, Indianapolis, July 26. Father of Jim and Timothy Trocell. Grandfather of five.


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 open 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 palaces, 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.

But now, the square comes alive each evening as people from town and from Rome seek a mini-outing and a nice meal.

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, the town’s people 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.

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

“If one day he should come back,” Father Enzo said, “I want this town to remember how much they benefited from the presence of the pope in this building.”
Serra Club Vocations Essay

Student grows in service to others through family relationships

By Samuel Sering

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. In doing so, I use the tool of prayer to guide me toward the kingdom of God and expand my faith. We are the “heroes” who are caring for others and 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 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 others 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 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 and with the Lord’s grace, I try to always express that loving and God-fearing faith overcomes evil and spreads the word of God.

After going to the National Catholic Youth Conference last November, I remember Pope Francis telling everyone “to take the Eucharist and pray.” 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.)

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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 Brubeck 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. Rock 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., before becoming a seminarian after he had earned a degree there.

The pandemic changed his mind, he said, sharing that the Denver Broncos are my team.

“This time 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. Malachi 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 points 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 God, 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 waves and the winds 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 of us in 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 Father Jose 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 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. “It requires an 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, agreed.

“Knowing how my 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 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.)

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.

Saint Meinrad Archabbey is a Benedictine monastery which educates men to live a life of prayer and simplicity.

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 Heep 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 Tone parish was Mary, Mother of God Parish in White Oak.

As a novice, he takes a year off from formal studies and trades. The novice 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.  

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