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

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

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

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

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

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

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

Rienzi, writing for scotusblog, which covers the Supreme Court, said: “The court’s essential to our living together in a pluralistic society,” said Mark Rienzi, president of Becket, a religious liberty law firm, and law professor at The Catholic University of America’s Columbus School of Law.

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See SCOTUS, page 2

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

By John Shaughnessy

In many ways, it seemed so normal for a first day of school. A long line of cars and vans formed in the drop-off area. Parents, including a few who wiped away tears, told their children they loved them—and then lingered to watch them walk toward the school’s entrance.

Students slung their new backpacks over their shoulders, some of them rushing toward school as if they had just been given an all-you-can-eat ticket to a concession stand while others trudged along—all of them being greeted by the school’s mascot.

The Tiger—the school’s mascot—was on full display in the Christ the King parking area on its first day of school—the same enthusiastic young woman who exclaimed, “This is the best day ever!” then told the children, “Grab your hand sanitizer inside!” and where everyone wore masks, including the parent dressed as a tiger—the school’s mascot.

With the school year now underway in all Catholic schools across the United States, there is a long list of things new, nervous normal era was

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

REDEMPTIVE movie

Fatima movie

Redemptive suffering is key theme in new film, page 16

Washington (CNS)—As part of the 100th anniversary of the Fatima apparitions, a new film titled “Fatima” began showing in U.S. theaters Aug. 21.

The film, directed by Gabriele Muccino, follows three girls—Lucy, Jacinta and Francisco—who saw visions of the Virgin Mary in 1917.

The film also delves into the mystery of why God chose three young girls to receive the promises of the Fatima apparitions.

See BAPTISM, page 8

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

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

See BAPTISM, page 8

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

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

Reinui said recent rulings “show a court systematically building precedent on the foundational idea that religious freedom can help people in a diverse, pluralistic society live together peacefully without deep disagreements on fundamental issues.”

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

Richard Garnett, another law professor at a Catholic university, also weighed in on the court’s most recent religious liberty cases in a scotusblog symposium this summer.

“Legally, professor of law and political science at the University of Notre Dame and director of the university’s Program on Church, state and society, said many scholars and commentators have found fault with recent court decisions involving religion, saying they represent a destruction of separation between Church and state, or they “supply evidence of a judicially ascendant ‘Christian nationalism’.”

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

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

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

Garnett said the current court, under Chief Justice John Roberts, “has several times affirmed, in a variety of ways, that religious exercise may, and should, be legislatively accommodated and may be treated as ‘special interests’ in keeping with the particular solicitude shown for it in the First Amendment’s text and throughout American history.”

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

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

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

Both Garnett and Reinui said the administrative law cases provide an opportunity to revisit the court’s 1990 decision in Employment Division v. Smith, where the court ruled that the Constitution’s free exercise clause cannot be used to challenge a generally applicable law, even if it burdens religion.

That decision, which hardened the wall separating religion and public life, has instead brought up different interpretations from the lower courts.

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

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

“Exactly how a ‘revisiting’ of Smith would fit in with this evolution remains to be seen,” he added.

Richard Garnett

The archdiocesan Office of Human Life and Dignity is accepting nominations for the Archdiocese of Indianapolis Respect Life Award for 2020. The awards will be presented at the Respect Life Mass to be celebrated by Archbishop Charles T. Thompson on Sept. 13 at the Cathedral of the Immaculate Conception.

Nominations must be submitted electronically to archindy.org/respectlife by 12:00 noon on Sept. 7. Nominations forms can be found at www.archindy.org/humanlifeanddignity, then scroll down and select "Annual Respect Life Mass." Completed forms should be mailed to the Office of Human Life and Dignity, 1400 N. Meridian St., Indianapolis, IN 46202, or e-mailed to t morphology@archindy.org.

For more information, call Theresa Carroll at 317-236-1512 or e-mail morphology@archindy.org.

See Pope Francis’ monthly intentions at archindy.org/popeintentions.

Because of the cancellation of its annual fundraiser dinner due to the coronavirus pandemic, Catholic Radio Indy 89.1/90.9 FM is offering two online auction changes for a special on-air show from 5-6 p.m. on Sept. 9. During the show, Archbishop Charles C. Thompson will announce the winner of Catholic Radio’s inaugural Venerable Archbishop Fulton Sheen’s “Evangelist of the Year” award and present the winner with the award.

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

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Archbishop encourages second collection to aid relief efforts in Beirut

In response to the devastation caused by a massive explosion that recently rocked the city of Beirut, Lebanon—killing more than 200 people—Archbishop Charles C. Thompson is encouraging parishes in the central and southern Indiana to have a second collection on the weekend of Aug. 29-30. The explosion on Aug. 4 also injured more than 5,000 people and left countless people homeless in Beirut where officials are still working to evacuate residents. Catholic Relief Services, along with Caritas Lebanon, has been in the midst of the relief efforts, distributing emergency supplies, clearing rubble and providing medical and mental health teams to help residents there.

Archbishop Jose H. Gomez, president of the United States Conference of Catholic Bishops, sent a memo to the bishops in the United States on Aug. 12, expressing great concern for the people in Beirut and the terrible suffering of those impacted by the tragic explosion. Archbishop Gomez encouraged dioceses to consider joining the effort in responding to this tragic event through prayer and donations. Archbishop Thompson supports that effort.

For parishes and individuals interested in helping the relief efforts, send collected funds to Catholic Charities CRS at 1400 N. Meridian Street, Indianapolis, IN, 46202. Make checks out to Catholic Relief Services. The archdiocesan Catholic Charities/CRS office will process the checks and forward a check to the national office for Catholic Relief Services. For any questions, contact Theresa Tamburile, director of Pastoral Social Concerns/CRS at ttamburile@archindy.org or 317-236-1404.

Error leads to more recognition for Criterion assistant editor

Because of an error by the Catholic Press Association (CPA), several awards were inadvertently not included in its original list of 2019 CPA winners. Assistant editor John Shaughnessy also received a second-place award in the “Best Reporting on Catholic Education” category for his story “Teachers overcome fear and challenges on climb of Africa’s highest mountain.” The article focused on Dee Anne and Paul Sinclair, teachers at Father Thomas Scetccia Memorial High School in Indianapolis, who climbed up Mount Kilimanjaro in Tanzania in eastern Africa during the summer of 2018.

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

Planned Parenthood drops suit against Indiana law on ultrasounds

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

After the Indiana General Assembly passed the ultrasound bill in 2017, Planned Parenthood of Indiana and Kentucky was successful in getting a court injunction that prevented the law from being implemented. The organization claimed the law was unconstitutional and would prevent some women from getting abortions, especially low-income women who would be forced to travel to clinics located farther away because not all Planned Parenthood offices have ultrasound equipment.

The concession on the suit was the result of Planned Parenthood’s decision to offer the ultrasounds required by law at a clinic in Fort Wayne that no longer offers abortion procedures. Planned Parenthood agreed to drop its lawsuit against Indiana law on ultrasounds on Aug. 20 that Planned Parenthood of Indiana and Kentucky was successful in getting a court injunction that prevented the law from being implemented. The organization claimed the law was unconstitutional and would prevent some women from getting abortions, especially low-income women who would be forced to travel to clinics located farther away because not all Planned Parenthood offices have ultrasound equipment. The concession on the suit was the result of Planned Parenthood’s decision to offer the ultrasounds required by law at a clinic in Fort Wayne that no longer offers abortion procedures. Planned Parenthood agreed to drop its lawsuit against Indiana law on ultrasounds on Aug. 20 that Planned Parenthood of Indiana and Kentucky was successful in getting a court injunction that prevented the law from being implemented. The organization claimed the law was unconstitutional and would prevent some women from getting abortions, especially low-income women who would be forced to travel to clinics located farther away because not all Planned Parenthood offices have ultrasound equipment.

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When Catholics vote

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

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

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

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

So, it wasn’t a big surprise that Catholics supported Alfred E. Smith when he ran as the Democratic vice-presidential candidate against Herbert Hoover. What was surprising was the huge amount of anti-Catholicism that met Smith’s nomination. Many non-Catholics actually believed the rumor that Pope Pius XI was sequestered in a Catholic Church because he couldn’t take up residence in the White House.

Even though Smith won 80% of Catholics, he couldn’t guarantee that most Catholics would vote for him. That would have been true if he lost to George W. Bush in 2004. Catholic sources estimated that the percentage of Catholics in the country was 84%.

Unlike earlier in our history, therefore, just being a Catholic doesn’t assure a candidate of the Catholic vote. Catholics today tend to vote pretty much as all other Americans do. It should go without saying that the Catholic Church doesn’t tell Catholics how they should vote in an election. Catholics can know what the issues are, to judge which candidate is best suited for the job in light of their well-formed consciences, and to vote accordingly. That should be the responsibility of every citizen.

We know that neither political party agrees with everything the Catholic Church teaches. Therefore, it’s up to each one of us to decide for whom to vote. As in the lead up to other presidential elections, the U.S. Conference of Catholic Bishops is asking parishioners to examine “Forming Consciences for the Common Good.”

On May 25, during the weeklong commemoration of the one-year anniversary of Pope Francis’ encyclical “Laudato Si’, on Care for Our Common Home,” the Diocese of Washington announced a special spiritual reflection on the 31st anniversary year, calling on it to be “a reflection on the Giro di Kairos experience and a Jubilee for the Earth, for humanity, and for all God’s creatures.”

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

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

The Diocese of Washington joined in an ecumenical prayer service for God’s creation, on Oct. 4.

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

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

Reflection

In a few days, the Season of Creation will begin. As Pope Francis has stated, “This is the season for letting our prayer life be inspired by Laudato Si’ on the days leading up to the feast of St. Francis of Assisi, to undertake prophetic acts of creation. It is a time to call for courageous decisions and direct the places of our life, not death.”

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

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

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

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

Many of those differences were brought about by the coronavirus pandemic, which has made 2020 such a different and disruptive year for all of us. Because of the virus, the race this year took place on Aug. 23 instead of the Sunday before Memorial Day in May. In an effort to slow the spread of the virus, the race was run without the hundreds of thousands of fans from around the world who ordinarily fill the grandstands of the 2½-mile oval.

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

So, the winner was the leader at the time the crash occurred—racer Takuma Sato. Coming in second was Scott Dixon, who had maintained much of the day’s lead, leaving 111 of its 200 laps.

But it was Sato who led the field during the last five laps, which were run under a yellow flag when racers drove at a reduced speed and are not allowed to make passes. The ending of the 2020 Indy 500, then, seemed fitting for this year of disappointed expectations. (Well, maybe except for Sato and his team.)

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

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

Archbishop Charles C. Thompson called last year’s race “a reminder of how we are all united in making this earth a better place” and called for the full protection of the earth’s environment.

It’s for this reason that the Indianapolis Motor Speedway began distributing high quality native trees from the Indiana nursery Woody Warehouse for fall tree-planting during the Season of Creation. With financial support from a grant through the Catholic Climate Covenant, priests throughout the archdiocese may receive trees and/or wildfire seeds by contributing a small donation to create a fundraising campaign.

Opportunities to pray together during the Season of Creation are also available. On Sept. 13, at 7 p.m. in Indianapolis, 7243 E. 10th St., will host a prayer service at 7 p.m. All are welcome. Appropriate social distancing and masks are required. For more information, call 317-353-9404. At 5:15 p.m. on Sept. 17, The Feast of St. Hildegard of Bingen, the Benedictine Sisters of Our Lady of Grace Monastery invite guests to participate virtually by connecting to the community’s Facebook page: Sisters of St. Benedict.—Our Lady of Grace.

For more information about these activities you can find them on www.usccb.org/season-of-creation/ with a link to the Facebook Event Page. The Season of Creation will end on Nov. 1, 2020.

There’s also an opportunity to contribute wildflower seeds by contributing a small donation at www.smccf.org/season-of-creation/

317-353-9404. At 5:15 p.m. on Sept. 17, 2020, the Benedictine Sister Sheila Marie Fitzpatrick will be the guest speaker at the Benedict Inn Retreat & Conference Center in Beech Grove and a member of the archdiocese’s Creation Care Commission.

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

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

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

El papa Benedicto XVI ha estudiado a san Agustín. Su tesis doctoral y muchos de sus escritos tienen una fuerte influencia de la teología y la espiritualidad de Agustín. En febrero de 2008, el papa Benedicto ofreció una serie de conferencias en el灵性 University of Chicago. La primera conferencia, “Preparándose para el mundo”, habló sobre cómo prepararnos para el mundo. La segunda conferencia, “La verdad de la moralidad”, habló sobre la moralidad. La tercera conferencia, “El desafío de la fe”, habló sobre el desafío de la fe.

Por lo tanto, la mayoría de nosotros está familiarizada con san Agustín. Y tal como Agustín sabía por su propia experiencia, san Agustín define la oración como la declaración más famosa de san Agustín en las Confesiones. Dirigiéndose directamente a Dios, san Agustín dice: “Nos has hecho para ti, Señor, y nuestro corazón está inquieto hasta que encuentre descanso en ti.” Con esta simple, pero extremadamente profunda visión, tenemos un resumen de toda la espiritualidad cristiana. Es importante recordar que san Agustín no se refirió a su propia moralidad, sino a la moralidad universal. Es importante recordar que san Agustín no se refirió a su propia libertad, sino a la libertad universal. Es importante recordar que san Agustín no se refirió a su propia felicidad, sino a la felicidad universal.

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Events Calendar

Friday Mass
First Women’s Care Center, 4901 September 4 8605 or 317-243-0777. welcome, also call about social singles—separated, Solo Seniors MCL Cafeteria, 5520 Castleton September 2 Indianapolis. Creation Care prayer service, 7243 E. 10th St., Indianapolis. Information: 317-353-9404.

September 1

Our Lady of the Greenwood Church, 335 S. Meridian St., Greenwood. First Friday bilingual celebration of the Most Sacred Heart of Jesus. Mass, 8 a.m., followed by the Sacrament, following Mass until 9 p.m., sacrament of reconciliation available. Information: 317-759-7309, mrosell@hotmail.com.

September 5
FBLS Family Life Center (St. Brendan GYM), 30 N. Arzelou Avenue, Indianapolis. Franciscan Health and St. Margaret’s Initiatives Clinic, 9 a.m.-1 p.m., flu clinic, flu shots, free with insurance, $15 without insurance, reservations recommended. Information: 317-632-9349, 616-276-7366 and online at curt@ksRiclinica. St. Michael Church, 145 St. Michael Blvd, Brookville. First Saturday Marian Devotional Prayer Group, devotional prayers, Rossy, 8 a.m. Information: 765-647-5462.

September 6
St. Paul John Parish, 217 S. Scheller Ave., Sellersburg. First Saturday Marian Devotional Prayer, 8 a.m., mediation, prayer; 8 a.m. Mass with confessions prior. Information: 812-246-5322.

September 7
St. Lucy’s Church, 6107 East Road, Brookville. Drive Thru/Walk Up Chicken Dinners of 0.35 a piece, whole and half chickens, livers and gizzards, dinners include desserts, raffles available, adult dinner $12, child dinner $6. Information: 765-647-5462 or brookvillepubs inversión@gmail.com.

St. Anthony Parish, 4773 St. Louis Church Rd., Mount Washington. St. Anthony Church Labor Day Picnic, 11 a.m.-4 p.m., drive-through chicken dinner includes half chicken, mashed potatoes, gravy, dressing, green beans, 4 oz. $, $2.50 half chicken $6, whole chicken $12, grand raffle $200 prize, information: 513-934-6218 or vicki@st Anthony.morris.org.

September 8
Sisters of Providence online “Act Justly, Love tenderly, Walk Humbly” Monthly Taizé Prayer Service, 7:45 a.m. and visit speaks program, simple music, silence. Link: curtvigy延安 Information: 317-754-2521, prazev@ prov.org.

September 12
Gathering of Disciples online event for catechists, evangelizers and RCA 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: curt@sgatherings or 317-236-1550.

September 17
St. Joseph Parish, 1401 S. McKinley Ave., Indianapolis. Third Tuesday 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 Harvester Road, Indianapolis. Mass, 2 p.m. Information: 317-374-8899 or www.catholiccemeteries.cc.

September 28
The Villages of Indiana online. Foster Parenting Monthly.

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 Village at 800-874-6880 or visit www.villagekids.org.

October
Women’s Care Center, 4901 W. 86th St., Indianapolis. First Friday Mass, 9 a.m., optional tour of center to follow. Information: 317-829-6800, www.womenscenter.org

Our Lady of the Greenwood Church, 335 S. Meridian St., Greenwood. First Friday bilingual celebration of the Most Sacred Heart of Jesus. Mass, 8 a.m., followed by the Sacrament, following Mass until 9 p.m., sacrament of reconciliation available. Information: 317-759-7309, mrosell@hotmail.com.

September
Benefit Inn Retreat and Conference Center, 1402 South Rugby Ave., Bloomington. Personal Day Retreat, 9 a.m.-4 p.m., includes private room for the day and lunch, $40, spiritual direction for additional fee of $30 (must be scheduled in advance). Registration: www. benedictinn.org/events/. Information: Father James Farrell, Providence Sisters of St. Francis Grounds, 7681 or jburger@archindy.org, or visit www.archindy.org/fatima.

September 11-13
Dominican Sisters of Peace online. Listening to God’s Call with Open Hearts, virtual discernment retreat, 4-10 p.m. Sept. 11; 9 a.m.-4 p.m. Sept. 12, and 9 a.m.-3 p.m. Sept. 13, for single women 18-45 to meet and talk with Sisters, women in formation and others discovering a call to religious life, free. Information: Dominican Sister Rea Tobioli, 620-400-1255 or Reed@seeminist. org. Registration: http://39LFhtl.

September 12
St. Agnes, 1008 McLary Road, Nashville, Pre-Cana Marriage Preparation Retreat, 8:30 a.m.-6:30 p.m., social distance, masks required, includes materials, morning coffee and a boxed lunch, $53 per couple plus $7 dinner processing. Registration and information: archindy.org/ precanamarriage or 317-592-4007.

September 12 and 19
Benefit Inn Retreat and Conference Center, No Retreat: A two-part Sept 14-16/ Sept 19 presentation (via Zoom), part one Sept. 12, part two Sept. 19, 9 a.m.-3 p.m. noon, presented by Alan Rider. $60 Information and registration: www.benedictinn.org/events. Questions: 317-788-7581.

September 18-20
Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. Tobid Marriage Preparation Retreat includes meals, snacks and accommodations, $298 per couple. Registration: www. archindy.org/fatima/atendemas Dr. Williams. Information: mjdarlene@gmail.com or archindy.org/545-7681, ext. 106.

September 22
Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis Day of Silence, 8 a.m.-4 p.m., self-directed retreat, includes a room to use for prayer and reflection, Mass, lunch and the use of the common areas and grounds, $35. Information and registration: Jennifer Burger, 317-545-7681 or burgudy@archindy.org.

September 25
Sisters of St. Francis Grounds, 2121 Main St., Oldenburg. A Day of Quiet Renewal, 9 a.m.-4 p.m., guided tour or private retreat, dine at local restaurants or bring packed lunch, room with bathroom available, $20 or $70 with spiritual direction. Information and registration: 812-933-6437 or evaly@archindy.org.

October 1, 8, 15, 22
Benefit Inn Retreat and Conference Center, 1402 South Rugby Ave. Me Too: From Shame to Survivor, 7:30-9 p.m., presented by Rachel Walter for women who have been sexually abused. $60. Due to the sensitivity of this topic, we ask that participants commit to all four sessions. Registration: www.benedictinn.org/events. Information: Benedict Inn retreats@benedictinn.org 317-788-7581.

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

An online weekly Bible study of the First and Second Corinthians will be offered to the Corinthians will be offered by St. Michael Parish in Greenfield from 1-2:30 p.m. each Thursday beginning on Sept. 3 and running through Dec. 17. These sessions will be taught by a team of lay teachers who are graduates of Guadalupe Bible College, and will focus on what the earliest of the New Testament writings has to say to the Corinthians of today. For more information, to volunteer or to donate, contact Keri Carroll, Birthline coordinator, krccarroll@archindy.org or 317-236-1433. 

St. Elizabeth Catholic Charities

Our Lady of Fatima Center taking meals and flower seed orders through Sept. 8

The archdiocesan Care Mothering Tree Ministry is hosting a Season of Creation Tree of Hope, a seasonal campaign of giving by selling trees and wildflower seed packets through Sept. 8. The ministry will sell different seed orders for four tree varieties from the Woody Warehouse: swamp white oak, white ash, serviceberry and black chokeberry. Woody Warehouse grows trees with seeds collected from native tree stands in Indiana. All trees are placed in cardboard containers and ready to plant this fall. The ministry will also accept orders for four different types of wildflower seed and mix packets supplied by Urban Farmer. The seed mixes are for spring planting, and are of untested, non-GMO varieties. The ministry is offering this sale for the Season of Creation as called for by Pope Francis, which takes place from Sept. 1 to Oct. 4 each year, encouraging faith communities to reflect on their actions to restore relationships with each other and all creation.

For more information or to order, visit ourwww.commonhome.org/trees or call 317-788-7581, ext. 2.

Birthline ministry has new location

The archdiocesan Birthline ministry for mothers and women in a crisis pregnancy has moved to the second floor of the Xavier Building at 1451 Illinois St. in Indianapolis. Birthline will start seeing clients there during the first week of September. Also starting the first week of September, donations will be received at the Xavier Building entrance from 10 a.m. to 2:30 p.m. on Mondays and Wednesdays. For more information, to volunteer or to donate, contact Keri Carroll, Birthline coordinator, krccarroll@archindy.org or 317-236-1433.
“A God who draws near out of love, walks with his people. ... We have never imagined that the same Lord would become one of us and walk with us, that he would present himself in our Church, present in the Eucharist, present in our word, present in the poor. He is present, walking with us. And this is closeness: the shepherd close to his flock, close to his sheep, whom he knows, one by one.” (Pope Francis, Sollemnity of the Most Sacred Heart of Jesus, June 7, 2013)

Ahead of his Angelus prayer on Sunday, Aug. 2, Pope Francis encouraged the faithful to draw strength from the Eucharist and to show compassion and tenderness toward those in need. The pope often speaks of the Eucharist as the primary source of our effectiveness as missionary disciples of Jesus Christ. What we receive is nothing less than the Body and Blood of our Savior, whose real presence in the Holy Eucharist gives us nourishment and strength for the salvation of our souls and for service to our brothers and sisters in Christ.

Reflecting on the multiplication of loaves and fishes in Jesus’ parable (Mt 14:13-21) during his catechesis at the Sunday Angelus, Pope Francis pointed out that the crowds followed Jesus—even to a remote place in the desert—because “his words and his gestures restore and bring hope.” But the familiar story of the miracle of the loaves and fishes is more than a gesture. The people were hungry. They would not have been satisfied by symbolic actions or high-sounding words. Jesus gives them real food to eat, and he doesn’t offer meager portions but fills the baskets to overflowing.

“Jesus wants to use this situation to educate his friends, both then and now, about God’s logic: the logic of taking responsibility for others,” Pope Francis said. The pope added that Jesus doesn’t leave his disciples alone when they say there are only five loaves and two fish. He takes the bread, breaks it, and gives it to the disciples for them to distribute. “With this gesture, Jesus expresses his power; not in a spectacular way but as a sign of charity, of God the Father’s generosity toward his loved ones.”

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

This shows that there is no opposition between the spiritual and the material. Jesus’ compassion and tenderness for the crowd is “the concrete manifestation of the love that cares about people’s needs.” Missionary disciples of Jesus follow his example. They draw near to the table of the Eucharist by imitating Jesus’ attitude of compassion. The missionary disciple has first of all a center, a point of reference, which is the person of Jesus (Pope Francis, Angelus address, June 25, 2017).

“Compasion is not a purely material sentiment,” the Holy Father explains. “True compassion is suffering with, taking upon ourselves the pain of others.” This is the ultimate form of charity, to share the pain of others and to respond generously to their needs.

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

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

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

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

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

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

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

—Papa Francisco, “Misericordiae Vultus” (“El rostro de la misericordia”)
archdiocese, the archdiocese asked four principals to share their insights on the new reality of educating children and youths in the Catholic faith during this unprecedented time.

A moving moment in a new school year

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

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

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

In the days since then, Albertson says, “It’s been a really good start to the school year. But we feel we’re living on borrowed time. All administrators and teachers are waiting for the other shoe to fall. We’re waiting to see if the numbers continue to worsen.

“How can you have a discipline problem when you’re wearing a mask, you’re 6 feet apart, and you’re in the same seat?”

A feeling of being ‘back home’

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

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

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

BAPTISM

continued from page 1

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

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

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

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

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

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

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

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

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

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

“There’s not been one discipline problem.

A feeling of being ‘back home’

Mindy Ernstberger knew she could count on one person in the midst of her
concerns and worries about the start of this new school year on Aug. 5 at Our Lady of Providence High School in Clarksville.

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

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

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

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

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

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

“Coaches wanted their teams back, to give everyone a feeling of hope and a return to a team spirit,” Emsberger says. “Our kids love competing, challenging themselves and working in collaboration. There have been a few hiccups, but we opened our competitions [on the weekend of Aug. 14-15], and so far, all is good. I am sure COVID may influence beyond our control sometime this year, but we are happy to be here and participating.”

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

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

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

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

Challenges and opportunities

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

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

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

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

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

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

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

“We love being part of a Catholic school community once again,” she says. “Even with all of these safety measures, the students are happy, and the day seems very normal.”

Our students and staff have accepted all of these protocols and have been trying to follow them carefully because they want to continue to stay in school for as long as possible.”

The “new normal” has also led to opportunities for new relationships.

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

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

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

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

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

The perspective of a parent-principal

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

ANNIVERSARIES

70 Years

DON AND MARY EDELMAN (GRAF) WITT, members of Most Sorrowful Mother of God Parish in Versailles, will celebrate their 70th wedding anniversary on Sept. 2. The couple was married at Corpus Christi Church in Newport, Ky., on Sept. 2, 1950. They have six children: Mary Beth Brown, Julie Eddleman, Susan Gregory and Donna Sweeney. The couple also has 12 grandchildren and several great-grandchildren. †

ALVIN AND ELLEN (HICKS) WAGNER, members of St. Bartholomew Parish in Columbus, celebrated their 60th wedding anniversary on Aug. 20. The couple was married in St. Bartholomew Church in Columbus on Aug. 20, 1960. They have two children: Tracy Hunter and Bridget Reyne. The couple also has four grandchildren. †

55 Years

TIMOTHY AND LINDA (WOOD) STAPLETON, members of St. Matthew the Apostle Parish in Indianapolis, celebrated their 55th wedding anniversary on May 22. The couple was married at St. Boniface Church in Lafayette, Ind. (Lafayette Diocese), on May 22, 1965. They have two children: LuAnn and Timothy Stapleton. The couple also has two grandchildren. †

BYRON AND CAROL (PROBST) BRUNS, members of St. Nicholas Church in Riley County, celebrated their 50th wedding anniversary on Aug. 22. The couple was married in St. Nicholas Church in Riley County on Aug. 22, 1970. They have two children: Craig and Scott Bruns. The couple also has seven grandchildren. †

FRED AND MARTI (O’TAIN) MOSEMILLER, members of Our Lady of Mount Carmel Parish in Bloomington, celebrated their 50th wedding anniversary on Aug. 22. The couple was married in Indianapolis on Aug. 22, 1970. They have one child: Kristina Morris. The couple also has four grandchildren. †

50 Years

LOU AND SUE (CLARK) HURRLE, members of St. Thomas the Apostle Parish in Fortville, celebrated their 50th wedding anniversary on Aug. 21. The couple was married in Our Lady of the Lakes Church in Monticello, Ind. (Diocese of Lafayette), on Aug. 21, 1960. They have two children: Lou Jr. and Mike Hurle. The couple also has four grandchildren. †

JAMES AND THERESA (WERNER) NOBRE, members of St. Catherine of Siena Parish in Decatur County, celebrated their 50th wedding anniversary on Aug. 27. The couple was married in Holy Family Church in Oldenburg on Aug. 27, 1960. They have 11 children: Mandy Grunkemeyer, Becky Kinker, Patty Mauer, Joyce Moeller, Janet Porter, Debbie Schneider, Kay Schwerer, Bill Fred, Sam and the late Neal Nobre. The couple also has 28 grandchildren and 24 great-grandchildren. †

ROBERT AND SUZANNE (BRAZILE) MOORE, members of St. Gabriel Parish in Indianapolis, celebrated their 50th wedding anniversary on Sept. 21. The couple was married in Indianapolis on Sept. 21, 1970. They have three children: Jennifer Warner, Jason and the late David Codarmaz. The couple also has seven grandchildren. †

STEPHANIE AND MARTHA (PRESTON) MOSER, members of Our Lady of the Greenwood Parish in Greenwood, will celebrate their 50th wedding anniversary on Sept. 6. The couple was married in Jeffersonville on September 5, 1970. They have two children: Anne Mosemiller-Hagen and Sara Swan. The couple also has four grandchildren. †

40 Years

DON AND MARITA (HUYSENTRUIJ) WAGNER, members of Most Sorrowful Mother of God Parish in Versailles, will celebrate their 40th wedding anniversary on Sept. 2. The couple was married in the former St. Catherine of Siena Church in Indianapolis on Aug. 20, 1960. They have three children: Christopher, Joseph and Steven Otto. The couple also has 11 grandchildren and two great-grandchildren. †

RON AND SANDRA (BRADEN) HARTLIEB, members of St. Lawrence Parish in Indianapolis, celebrated their 40th wedding anniversary on Sept. 2. The couple was married at St. Lawrence Church in Indianapolis on Sept. 2, 1980. They have two children: Christina and Ronald Hartlieb. The couple also has four grandchildren. They celebrated with a Mass and luncheon with family and friends. †

Tommy and Jeff Lathrop. The couple also has seven grandchildren. †

TOMMY AND JEFF (LAUCHER) LATHROP, members of Holy Family Parish in Lafayette, celebrated their 40th wedding anniversary on Aug. 29, 1970. The couple was married in St. Michael the Archangel Church in Indianapolis on Aug. 29, 1970. They have three children: Tommyson and Jeff Lathrop. The couple also has nine grandchildren and three great-grandchildren. †

STEVE AND MARY (O’TAIN) MOSEMILLER, members of Holy Family Parish in Indianapolis, celebrated their 40th wedding anniversary on Sept. 6. The couple was married in Indianapolis on Sept. 6, 1980. They have four children: Lisa Chapman, Brad, Brent and Matt McDonald. The couple also has 12 grandchildren. †

THOMAS AND CHERYL (KETTLER) KITCHIN, members of St. Elizabeth Ann Seton Parish in Richmond, will celebrate their 40th wedding anniversary on Aug. 29. The couple was married in St. Mary Church (now a campus of St. Elizabeth Ann Seton) in Richmond on Aug. 29, 1970. They have four children: Annie Bartl, Laura, Greg and Mike Kitchin. The couple also has seven grandchildren. †

FRED AND MARTI (O’TAIN) MOSEMILLER, members of Our Lady of Lourdes Parish in Indianapolis, celebrated their 40th wedding anniversary on Aug. 29. The couple was married in Riverton Presbyterian Church in Indianapolis on Aug. 29, 1970. They have four children: Lisa Chapman, Brad, Brent and Matt McDonald. The couple also has 12 grandchildren. †
Graduados del Instituto de Pastoral Intercultural animados a aprovechar la ‘hermosa oportunidad de ser profetas de la esperanza’

Por Mike Krokos

Oscar Castellanos felicitó a los 22 nuevos graduados del Instituto Pastoral Intercultural de la Arquidiócesis (IPI), pero también les dijo que se esperaría mucho de ellos.

“El liderazgo exige precaución. A medida que avanzamos, les impondrán el título de ‘líder’ solo por el hecho de haber recibido la certificación,” dijo el director arquidiocesano de la Oficina de Ministerio Intercultural a los graduados del Instituto Pastoral de la Arquidiócesis. “La gente tendrá expectativas: su familia, su comunidad e incluso su pastor. Una vez que han recibido la toga que no solo representa el final de esta etapa sino, que representa los obstáculos y pruebas que tuvimos que pasar para poder estar aquí hoy.”

Los nuevos graduados se sentían orgullosos de estar aquí. “Hemos hecho más que adquirir nueva información. El Instituto Pastoral es solamente un instrumento que nos permite facilitar una experiencia educativa, la autoreflexión ha sido la forma característica de operar.”

En el discurso para sus compañeros graduados, Isabel Franco dijo que graduarse del programa de liderazgo pastoral del Instituto fue una experiencia que le cambió la vida. “Hoy sé tantos obstáculos de este proceso, siento esta toga de color anil,” dijo Franco, miembro de la Parroquia del Espíritu Santo en Indianapolis. “Esa toga que no solo representa el final de esta etapa sino, que representa los obstáculos y pruebas que tuvimos que pasar para poder estar aquí hoy.”

Madeleine Angeloff, profesora que calificó el curso. “Cada uno sabe lo que lo motivó a entrar a este camino de formación, el apoyo que recibió, o si entró solo como un requisito que le pusieron en su ministerio para seguir creciendo en formación,” expresó. “Sea cual sea el motivo que nos trajo, quien nos mantuvo y hoy tiene aquí no es más que nuestro Señor.”

Franco también agradeció a los compañeros de clase que son sus amigos, a sus compañeros de clase que son sus compañeros de vida. “Había momentos de pensar lo que cuenta es que la alcancemos, y hoy celebramos juntos nuestros esfuerzos y perseverancia.”

Castellanos pronunció este discurso el 3 de julio durante la ceremonia de graduación en la Iglesia de San Andrés Apóstol en Indianápolis. En total, 22 personas recibieron diplomas como parte de la octava clase de graduados en liderazgo pastoral de la Arquidiócesis. (Foto adjunta)

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

By Mike Krokos

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

“Leadership is dangerous. As we move forward, the label of ‘leader’ will be imposed on you, just for the fact that you received your certification,” the archdiocesan director of the Office of Intercultural Ministry told the IPI graduates at a July 3 ceremony in Indianapolis. "The goal of the institute is to form pastoral and catechetical leaders within the various ethnic communities in the archdiocese.

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

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

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

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

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

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

"Those trials, Franco told her classmates, included dealing with the coronavirus this primeval, lo cual los llevó a estar en cuarentena y a tomar clases en línea. Pero la pandemia no impidió que los graduados cumplieran con su objetivo de completar su trabajo del curso. "Cada uno sabe lo que lo motivó para entrar a este camino de formación, el apoyo que recibió, o si entró solo como un requisito que le pusieron en su ministerio para seguir creciendo en formación," expresó. “Sea cual sea el motivo que nos trajo, quien nos mantuvo y hoy tiene aquí no es más que nuestro Señor.”

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

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

"Había momentos de pensar lo que cuenta es que la alcancemos, y hoy celebramos juntos nuestros esfuerzos y perseverancia.”

"Franco also agradeció a los compañeros de clase que son sus amigos, a sus compañeros de clase que son sus compañeros de vida. “Había momentos de pensar lo que cuenta es que la alcancemos, y hoy celebramos juntos nuestros esfuerzos y perseverancia.”

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Amid the Fray/Greg Erlandson

Post-graduation lessons from the year of the coronavirus

It seems as if there are two kinds of graduation narratives for what happens when you graduate college versus what happens when you graduate with one last Natty Light or hard self-tar, flip their tapas and balloons, and become a fish that learns how to fly on its own. And then when children are old enough to move out on their own, they are seen as helping their children learn how to fly on their own. And then when the last child moves out of the family home to a nest.

This is interesting because parents are sometimes left feeling like birds and the family home to a nest.

The image is compared to the role that children who are old enough to move out on their own, they are seen as helping their children learn how to fly on their own. And then when the last child moves out of the family home to a nest.

Faith and Family/Sean Gallagher

God is a loving father for both parents and their children

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It’s interesting how parents are sometimes left feeling like birds and the family home to a nest.
The Book of Jeremiah provides the first reading for Mass this weekend. Jeremiah was the son of a priest, Hilkiah, and therefore of the priestly caste. He was active as a prophet for two generations. Critics denounced Jeremiah as disloyal to his people and race because he was so blunt and direct. Angry listeners at times went so far as to threaten his life. Once he was thrown into a cistern and left to die, but he survived. He withstood these criticisms, but he did not relent in pointing out the people’s disloyalty to God. Jeremiah was eloquent. He describes his vocation as a “fire burning” in his heart (Jer 20:9) while he never questioned his role as a prophet from the day he first heard God’s call, Jeremiah could not be quiet as he prophesied to his people. He believed that the people’s sinfulness had called, Jeremiah could not be quiet as he prophesied to his people. Jeremiah was eloquent. He describes his vocation as a “fire burning” in his heart (Jer 20:9) while he never questioned his role as a prophet from the day he first heard God’s call, he also vigorously complained and disloyalty to God. Jeremiah was eloquent. He describes his vocation as a “fire burning” in his heart (Jer 20:9) while he never questioned his role as a prophet from the day he first heard God’s call, he also vigorously complained.

In the story, the Apostles were with the Lord, learning, listening and in dialogue. Jesus foretold the crucifixion and resurrection. Peter exclaimed that nothing like Calvary should ever occur! The Lord reminded Peter that such were human thoughts. Jesus then told the Apostles that obstacles lay ahead as they pursued their vocations to live out and proclaim the Gospel. He said that they would be required to take up their own crosses. It was no figure of speech. They got the message. Crucifixion was a common means of execution under Roman law. Being true to Christ meant the risk, if not the likelihood, of being executed, possibly by crucifixion.

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

Reflection

Many centuries have passed since Jeremiah. Indeed, almost 20 centuries have elapsed since the preaching of Jesus and of Paul. Regardless of the day or time, however, these readings present realities that human beings everlasting ignore or deny. Humans create the circumstances around them, the presumptions, attitudes, responses, and the laws. Jeremiah was right. Strong obstacles press against people when they wish to follow their better judgments by following the Lord and obeying the commandments of God. Humans so easily, and inevitably, either shrink before hardship or fall for the logic of other humans. Many early Christians found these hardships in their own crucifixions. They resisted more human logic. For good cause, Paul continually reminded his audiences to face facts and to resist these impulses. Jesus vividly taught in this weekend’s Gospel that while challenges come, a great reward also comes to the devout, but it will be a reward not of this world.

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

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

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

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

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

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Please submit in writing to our office by 10 a.m. Thursday before the week of publication; see public state date of death. Obligations 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 had other contact with it; see separate obligations on this page.


MCDOVELL, John, 80, Holy Cross, Goshen, Aug. 6. Father of Mary Ann Hackman, Patricia Simmons, John and Mike McDoovel. Grandfather of 18. Great-grandfather of 13.


Providence Sister Barbara Doherty, previously Sister Vincent Ferrer, died on Aug. 17. Providence Hall at the motherhouse of the Sisters of Providence of Saint Mary-of-the-Woods in St. Mary-of-the-Woods. She was 88. Because of the coronavirus pandemic, a virtual funeral service was held. Burial followed at the sisters’ cemetery. Providence Sister Barbara Doherty was born on Dec. 2, 1931, in Chicago. She entered the Sisters of Providence of Saint Mary-of-the-Woods on Feb. 2, 1953, and professed final vows on Aug. 15, 1958. Sister Barbara earned a bachelor’s degree in Latin at Saint Mary-of-the-Woods, a master’s degree in sacred doctrine at Saint Mary’s College in northern Indiana, and a doctorate in theology at Fordham University in New York. During her 69 years as a member of the Sisters of Providence, Sister Barbara served at various levels of education and in leadership in her religious community. She was also a sought-after speaker, retreat director and the author of two books, I Am What I Do and Make Yourself办案.

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

Memorial gifts may be sent to the Sisters of Providence, 1 Sisters of Providence Road, Saint Mary-of-the-Woods, St. Mary-of-the-Woods, IN 47876. 1
Knights of Columbus remove trees, give out food after Iowa storm

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

Paul Lee, the Knights' Iowa State Deputy, made a delivery of food and water with his family to St. Ludmila Parish when they noticed a family in need. “The storm created an urgent need for services,” Lee said. “What Mother Nature did was beyond purpose.”

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

Serra Club Vocations Essay

Student shares her ‘immense love’ for her faith through simple deeds

By Kamryn Swingendorf Special to The Criterion

I’m not good at writing speeches or essays. I am good at talking about my faith, because it’s the one thing I love most deeply in this world. But this essay put me in writer’s block. I often think not of the present, but of the future of my faith. I’ve thought a lot about how my present actions and paths are determining my future. So, why is it so hard for me to take the right steps and focus on the present?

What am I doing now to further God’s kingdom? It’s not transparently obvious to me because my life is often just a routine. A routine of going to school, smiling in the hallways, going to class, talking to my friends, doing after school activities then going home to do my homework. To me, it seems hard to believe that I am doing anything to further his kingdom now, but honestly that’s what I strive to do. I strive to show my friends, family, and acquaintances the immense love I have found in my faith and the strength it has given me.

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

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

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

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

My faith is the one thing that I have full faith in. It’s the one thing that I know is true no matter what stands in my way. I try my best to show my faith every day. The simple actions I do every day, I feel show God now.

But no matter how objectively clear his faithfulness to us may be, it can still be hard in our broken world to say yes to him. So, even when it’s hard to trust God, take the chance in living by his promise that his grace is always present to help us to persevere in the race of our lives.

Reflection

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

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

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

But no matter how objectively clear his faithfulness to us may be, it can still be hard in our broken world to say yes to him. So, even when it’s hard to trust God, take the chance in living by his promise that his grace is always present to help us to persevere in the race of our lives.

Batesville Deanery Young Adult Ministry Coordinator

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

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

Send cover letter and resume, and list of references, in confidence, to:

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

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Redemptive suffering is key theme in new Fatima film

By Ann Margaret Lewis

In 1917, the Blessed Mother appeared to three shepherd children months in Fatima, Portugal, culminating in a miracle of the sun witnessed by 70,000 people on Oct. 13, 1917. Twice before these events had been dramatized on film. The 1952 production The Miracle of Our Lady of Fatima provided a classic Hollywood narrative with well-intentioned, but often hyperbolic, performances. The 1982 film The Third Day, by contrast, is an art film, presenting the story in a memory dreamscape of black and white with hints of color, to indicate the presence of the supernatural.

Now Fatima presents something different, relying on these remarkable events in a straightforward manner while at the same time delving into their deeper theological meaning.

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

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

Screenwriter Barbara Nicolosi says that redemptive suffering “was absolutely one of the themes” in her work on the script. She tells that, “the sacrifices of the children were actually as much a miracle and proof of the reality of Fatima as the actual apparitions.” After the July apparition (the seers) began to see extraordinary visions, she adds, “the sacrifices of the children were necessary, revealing one of the key themes” in her original script. She adds that, “the sacrifices of the children were necessary, revealing one of the key themes” in her original script. She adds that, “the sacrifices of the children were necessary, revealing one of the key themes” in her original script. She adds that, “the sacrifices of the children were necessary, revealing one of the key themes” in her original script.

Meanwhile, I was intrigued by how the Blessed Mother (Joana Ribeiro) and the Angel of Peace (Ivan Fernandes-Jesus) performed their smaller roles with such sincere simplicity. They were not shrewd or glowing with ethereal light, but even so, they managed to convey a sense of other-worldliness in their performances. Mary is lovely and peaceful, and her sorrow is palpable when she reveals to the children how she is hurt by sinfulness. She is also firm in a motherly way, and clearly all of what she says comes from great love.

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

As a Hollywood film, Fatima does have good production value. The Miracle of the Sun is well done and appears natural, or real, as opposed to some computer-generated imagery creations in other productions. The film was shot on location in Portugal, which certainly heightens its sense of setting. The musical score is fitting, and Andrea Bocelli’s songs for the end credits are especially nice and worth sticking around to hear.

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

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

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

(Tobin: Being spiritually close while socially distant is today’s challenge)

NEWARK, N.J. (CNS) -- Social distancing during the ongoing pandemic “is necessary for the common good,” said Cardinal Joseph W. Tobin of Newark, N.J. “We should not think of this with a dramatic increase in what Pope Francis calls ‘spiritual closeness.’”

“How can we stay close to Jesus, and all our brothers and sisters, at a time when we cannot do so in the same way? The Holy Father says, ‘How can we remain spiritually close at the same time that we practice social distancing?'”

Cardinal Tobin made the comments in a reflection on “Ministry in a Time of Social Distancing: Sympathy and Closeness,” in the Aug. 14 issue of his “Rejoice in the Lord” newsletter that goes to the entire archdiocese. Launched on Sept. 6, 2019, it includes pastoral messages and reflections from the cardinal is available in English and Spanish online, www.rcanj.org/rejoiceinthelord.

“Being close to Jesus during the current pandemic seems like we have all been living in the Twilight Zone. Things just don’t appear to be the same as they used to be, and it’s kind of eerie” because of the coronavirus, Cardinal Tobin noted.

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

“Ministry in a time of pandemic is like walking on eggshells,” he said.

“We must keep our distance—out of respect for the health and well-being of others, especially those who are most vulnerable,” he wrote. “At the same time, we must find ways of being close to our others and sisters, and we must search for opportunities to invite all members of the body of Christ to walk with us—sympathetically and to become intimately involved in the Church’s life and ministry.”

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

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

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

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

Throughout the country the pandemic has essentially closed most houses of worship for the public celebration of services, or has reduced their capacity. Even more congregations out of health and safety concerns, with state health officials requiring adherence to protocols such as mask-wearing, hand-sanitizing and social distancing for everyone.

Cardinal Tobin said: “After all, as Pope Francis reminds us: ‘Embracing your cross means finding the courage to embrace all the hardships of the present time,’ and it means ‘finding the courage to create spaces where everyone can recognize that they are called, and to allow new forms of hospitality, fraternity and solidarity.’”

“When the pandemic threat is over and we begin to see each other again, we will need to ‘touch’ one another again, but we will do so in a spirit of love and concern for each other.”

He urged: “Pray for each other, and take care of one another.”

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

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