



The Criterion

Serving the Church in Central and Southern Indiana Since 1960



Joyful Witness

Let's appreciate the life lessons our children teach us, page 8.

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Annie Burford stands amid the Pinwheel Garden of Hope and Health at Franciscan Health Indianapolis where each pinwheel represents a COVID-19 patient who has returned to health. Burford is a respiratory clinical specialist at the hospital. (Photo by John Shaughnessy)

Hospital's pinwheel garden celebrates the joy of returning COVID patients to health

By John Shaughnessy

Annie Burford smiles when she sees the pinwheels twirling in the afternoon breeze, forming a multi-color celebration of life.

As a respiratory clinical specialist for Franciscan Health, Burford delights in knowing that each of the 423 pinwheels represents a COVID-19 patient who has been discharged from the health care system's Indianapolis and Mooresville hospitals as of Sept. 8.

And the 42-year-old mother of two

savors sharing the story of the patient she thought of when she planted one of the pinwheels in what has become known as the Pinwheel Garden of Hope and Health.

"She was the first person we were able to get off the ventilator," recalls Burford, who was instrumental in setting up the Indianapolis hospital's COVID Cohort Unit in March. "When that happened, all the nurses and all the respiratory therapists stood outside the room and cheered for the patient. It was so awesome."

So was the sendoff the woman received on the day she was released from the hospital.

"The hospital announced they were going to play the *Rocky* [theme] song when she was discharged," Burford notes. "They were playing the song, and employees were lined up in the hospital as they brought her down in a wheelchair. Everyone was clapping and cheering. She had her arms raised up. She was so excited to leave. It was very emotional."

See PINWHEEL, page 12

Pope will sign new encyclical in Assisi on Oct. 3

VATICAN CITY (CNS)—Pope Francis will travel to Assisi on Oct. 3 to sign an encyclical on the social, political and

economic obligations that flow from a belief that all people are children of God and therefore brothers and sisters to one another.



Pope Francis

The Vatican press office, confirming the pope's trip, said the document will be titled "*Fratelli Tutti*" in Italian. In English,

the phrase could be translated as "Brothers and Sisters All," but apparently it is inspired by what is known as St. Francis of Assisi's "sixth admonition" to the friars, all of whom were men.

Conventual Franciscan Father Mauro Gambetti, custodian of the Assisi convent, said the document "will indicate to the world a style for the future and will give the Church and people of goodwill the responsibility for building it together."

"The pope is clearly inspired by Francis of Assisi who, in following Jesus, recognized in fraternity, lived under the sign of mutual and loving service, the horizon of a fulfilled and happy humanity," Father Mauro added.

Pope Francis is scheduled to arrive at the Assisi convent at 3 p.m. to celebrate Mass at the tomb of St. Francis and sign the document.

Because of ongoing concerns and restrictions due to the COVID-19 pandemic, the Mass and the rest of the pope's visit will be private, the Vatican press office said.

The encyclical is expected to echo many of the themes Pope Francis has been discussing in his general audience talks on Catholic social teaching in light of the pandemic: human fraternity, the equal dignity of all people, the preferential option for the poor, the universal destination of goods and the obligation of solidarity. Care for the environment and the virtue of peacemaking also are expected to be part of the encyclical.

After Pope Francis signs the document on the eve of the feast of St. Francis, the text is expected to be published in a variety of languages the first week of October. †

'We need a miracle,' Lebanese nun says a month after Beirut blasts

BEIRUT (CNS)—Sister Marie Justine el Osta had just begun a spiritual retreat in a mountain convent 27 miles north of Beirut. Even in that remote location, the blast that rocked Lebanon's capital on Aug. 4 could be felt, like an earthquake.

Sister Marie immediately drove to the Socio-Medical Intercommunity Dispensary, where she serves as director, in the poor neighborhood of Naba, 2.5 miles from the Beirut port.

"I was in shock. I was speechless. I cried," she said, her eyes welling with tears as she recalled her first encounter with the devastation at the center. Closing her eyes, her hands clasped in prayer for a moment, Sister Marie composed herself, saying, "It really broke my heart, but I had to be strong."

She said she is thankful that the center already had closed for the day, and there was

See BEIRUT, page 2



At the Socio-Medical Intercommunity Dispensary in the Naba neighborhood of Beirut, people receive a hot meal to take back to their homes on Sept. 2. The center serves 1,200 meals per weekday. (CNS photo/Doreen Abi Raad)

Archdiocese's annual 'Morning with Mary' event set for Oct. 10

By Natalie Hoefler

The archdiocese's annual "Morning with Mary" event will take place at St. Jude Church, 5353 McFarland Road, in Indianapolis, from 9 a.m.-noon on Oct. 10.

This will be the fifth year that the archdiocese has offered "Morning with Mary." The morning of prayer and praise always takes place in October, which the Church celebrates as the Month of the Holy Rosary.

Bilingual singer, musician and speaker Carlos Roberto Ramirez from Laredo, Texas, will lead participants in song and prayer throughout the event. Both Ramirez and his father will offer witness talks on how precious a devotion to the Blessed Virgin Mary is for disciples of Christ.

Archbishop Charles C. Thompson will also be on hand to lead a Marian procession, preside over morning prayer and bless rosaries.

Matt Faley, director of the archdiocesan Secretariat for Pastoral Ministries, who is helping coordinate the event, said,



An icon of Mary Undoer of Knots is seen on Sept. 9, 2018, at the Church of St. Peter am Perlach in Augsburg, Germany. Pope Francis saw the image while studying in Germany and took it as his own personal devotion. (CNS photo/Octavio Duran)

"In these days as we long for peace in our troubled world, Mary longs to bring that peace to us.

"We will unite our prayers in a special way this year to Mary, Undoer of Knots.



Public Schedule of Archbishop Charles C. Thompson

September 10-22, 2020

<p>September 10-13 United States Conference of Catholic Bishops' National Advisory Council, virtual event</p> <p>September 13 – 9:45 a.m. Mass at Bishop Simon Bruté College Seminary, Indianapolis</p> <p>September 14 United States Conference of Catholic Bishops' Clergy, Consecrated Life and Vocations Committee virtual meeting</p> <p>September 16 – 10 a.m. Department Heads meeting at Archbishop Edward T. O'Meara Catholic Center, Indianapolis</p> <p>September 16 – 7 p.m. Confirmation Mass for the youths of St. Susanna Parish in Plainfield, at St. Susanna Church</p>	<p>September 17 – 10 a.m. Leadership Team meeting at Archbishop Edward T. O'Meara Catholic Center, Indianapolis</p> <p>September 18-19 Wedding, Louisville, Ky.</p> <p>September 20 – 5 p.m. Confirmation Mass for youths of St. Ambrose Parish in Seymour, at St. Bartholomew Church, Columbus</p> <p>September 22 – 7 p.m. Confirmation Mass for the youths of St. Monica Parish in Indianapolis, at SS. Peter and Paul Cathedral, Indianapolis</p>
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We will pray as an archdiocese that Our Lady can untie the knots that rob the peace in our hearts and in the world around us so that we can follow Jesus even more closely and joyfully."

In light of that focus, people are invited to pray a novena to Mary under this title, starting on Oct. 1 and ending on Oct. 9, the day before "Morning with Mary."

"Morning with Mary" is free, although registration is requested for planning purposes to arrange for socially distanced seating. Masks will be required for this event.

To register, go to bit.ly/MorningWithMary or www.facebook.com/events/362126114952435. For more information, contact Rose Ruiz at 317-236-1550 or r Ruiz@archindy.org. †

BEIRUT

continued from page 1

no one on site at the time of the double explosion, shortly after 6 p.m.

"Seeing all the destruction, my first thought was, 'How will we ever fix this? How will we endure this?'" Sister Marie recounted to Catholic News Service (CNS).

Her photos reveal doors ripped from frames, blown-out windows, collapsed ceilings, cabinets and furniture scattered helter-skelter, and the floor—a sea of glass topped with a tangle of debris.

Working through the night, Sister Marie, staff and volunteers cleared as best they could to prepare for the next day.

"We had to open. People would be waiting for food," said the nun, a member of the Maronite Order of the Holy Family. Despite the damage, such outreach was still possible, as meals are prepared off-site and, due to coronavirus precautionary measures, are distributed outdoors at the entrance to the building.

As Lebanon's economy worsened, the dispensary had expanded its medical and social mission to include distribution of hot meals to those in need, at first around 250 portions a day in 2017. That number has increased to 1,200 per day, as Lebanon tips on the brink of economic collapse, plunging even the middle class into poverty.

An August report by the U.N. Economic and Social Commission for Western Asia

warned that more than 55% of Lebanon's population is now trapped in poverty and struggling to meet basic needs for bare necessities. This figure is almost double the rate for the previous year, which stood at 28%. Statistics on extreme poverty have tripled between 2019 and 2020, from 8% to 23%.

In less than a year, the Lebanese currency has lost more than 80% of its value. The country is now in the state of hyperinflation. According to data released by the Central Administration of Statistics, consumer goods prices—including food and nonalcoholic beverages—increased by more than 336% from July 2019 to July 2020.

One recent day, beneficiaries lined up outside the center, patiently waiting in the sweltering heat. Most carried plastic containers they had brought from home, where they would eat the meal provided by the center. Because of COVID-19 measures, the iron entry gates were closed, allowing access for just a few people at a time.

Jocelyn Fayed, 51, came to the center with one of her 16-year-old triplets, Joe.

Although her home outside of Beirut suffered little damage, she started to come to the center for meals soon after the blast. Lately, she said, there is hardly any food in her family's refrigerator—just bread and *labneh*—a Lebanese staple, which is a cream cheese-like spread, made from strained yogurt.

Fayed admitted that she finds it difficult to be on the receiving end with the needy. "But I have my family to feed," she said. "We are so thankful to be helped."

Determined to provide for her family, Fayed began driving her husband's taxi several years ago, after his diabetes triggered near blindness and kidney disease. In a country where taxi driving is rare among females, Fayed noted that "people encourage me."

But with the economic crisis, the pandemic and the aftermath of the blast, she said she finds her time spent on the road is more in search of customers, rather than in transporting them.

Souad Madeh, 63, used to accompany her elderly mother to the dispensary for her medical appointments for chronic heart disease. Her mother died earlier this year.

"I never imagined that I would be coming back here for food for my family," Madeh told CNS.

"It is a hard decision to have to ask for food. But, we are all becoming poor. We are all the same now. Poor," said the soft-spoken woman.

"The sisters are doing a great job of keeping the community alive," she added.

The Socio-Medical Intercommunity Dispensary was originally founded in

1968 by the Franciscan Missionary Sisters of Mary to serve those in need; it has been run by the Assembly of Female Religious Congregations since 1973. Its services include general medicine, cardiology, gynecology and obstetrics, pediatric medicine, nephrology and dental, as well as diagnostics and providing vaccinations. It is supported by the Catholic Near East Welfare Association.

The center sustained \$38,000 in damage from the blast. The medical clinic resumed its services on Sept. 7.

Sister Marie said that, before the port blasts, she had hoped to update the dispensary.

"Now, after the blast, we are going years backward. Not only our center and dispensary, the whole country," she said.

"We need a miracle," she said of Lebanon's dire situation. †

Television Masses

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

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



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09/11/20

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Editorial

As we prepare for November, let's not forget poem's 9/11 message

Like many of you, our hearts are filled today—and every Sept. 11 for that matter—with emotions that run the gamut.

It has been 19 years since the tragic terrorist attacks on Sept. 11, 2001, left America in shambles, both literally and figuratively. In the end, nearly 3,000 lives were lost in a series of heinous acts that should never be forgotten. And nearly two decades later, the heartbreak is still there for many who lost loved ones on that fateful day.

We re-live the images and the aftermath of hijacked planes crashing into the twin towers of the World Trade Center in New York, a jet flying into the Pentagon in the greater-Washington, D.C., area and later learning of a group of heroes forcing another hijacked plane to crash in an open field in Shanksville, Pa., sacrificing their lives to save countless others.

A year later, President George W. Bush proclaimed Sept. 11 as the first-ever “Patriot Day,” a time to remember those killed in the attacks, to remember to stand united as a nation, and to join others in prayer vigils or memorial events.

Both President Barack Obama and President Donald J. Trump made certain that Sept. 11 was not forgotten, with Obama proclaiming Sept. 11 as Patriot Day and National Day of Service and Remembrance, and Trump declaring Sept. 8–10 as National Days of Prayer and Remembrance and proclaiming Sept. 11 as Patriot Day.

We thank our leaders for their efforts to bring our country together each year on this day, as one nation under God, brothers and sisters standing united from all walks of life, never forgetting that tragic time.

But this year, we wonder what will happen after our Sept. 11 remembrance, especially given the current political climate that seems to get more divisive by the day.

We are less than two months away from the Nov. 3 presidential election, and the vitriol being hurled by our presidential candidates and their surrogates is already reaching epic proportions.

Sadly, “civility” appears to be a forgotten word as both President Trump and Democratic candidate Joe Biden—and those speaking on their behalf—appear to be leaving civility at the door as they enter any conversation about November.

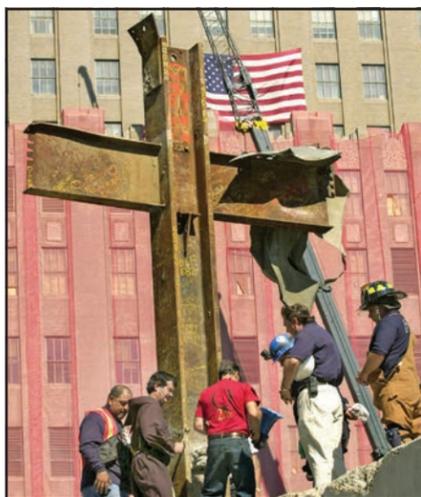
The ongoing coronavirus pandemic and the civil unrest prevalent in several U.S. cities only adds to the uneasiness that both political parties and society at large currently face.

We can only imagine what the next seven weeks will bring, but one thing we can all do is *pray*: pray for the candidates running for all offices—on the local, state and national level.

Pray that the Holy Spirit guides each of them and each of us as we vote.

Pray that, no matter what the election results are, we may again become one nation, under God, seeing all who cross our path as brothers and sisters in Christ.

Cheryl B. Sawyer, who in 2001 was a professor of school counseling at the University of Houston, Clear Lake, wrote the following poem, “One,” after the Sept. 11, 2001, terrorist attacks. It has been



Franciscan Father Brian Jordan, standing with laborers and emergency workers on Oct. 5, 2001, blesses a 17-foot-tall cross formed by steel beams that were recovered from the rubble of the World Trade Center in New York. (CNS photo/Kathy Willens, Reuters)

published many times since, including on the Indiana 9/11 Memorial in downtown Indianapolis at 421 W. Ohio St.

As we continue to see increasing polarization on so many levels in our society, her words are worth remembering now as we again reflect on 9/11, and worth keeping on our hearts, no matter what happens on Nov. 3 and beyond:

*As the soot and dirt and ash rained down,
We became one color.*

*As we carried each other down the
stairs of the burning building,
We became one class.*

*As we lit candles of waiting and hope,
We became one generation.*

*As the firefighters and police officers
fought their way into the inferno,
We became one gender.*

*As we fell to our knees in prayer for
strength,
We became one faith.*

*As we whispered or shouted words of
encouragement,
We spoke one language.*

*As we gave our blood in lines a mile long,
We became one body.*

*As we mourned together the great loss,
We became one family.*

*As we cried our tears of grief and loss,
We became one soul.*

*As we retold with pride of the sacrifice
of heroes,
We became one people.*

*We are
One color
One class
One generation
One gender
One faith
One language
One body
One family
One soul
One people
We are The Power of One.
We are United.
We are America.*

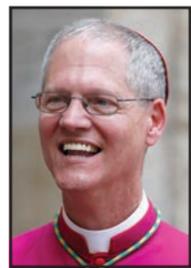
*To her powerful words, we simply
add, Amen. †*

—Mike Krokos

Be Our Guest/Archbishop Paul D. Etienne

Preserving our mission

Each year, Catholics in the United States collectively give tens of millions of dollars to national collections that carry out the



Gospel call to assist the poor and vulnerable by addressing pastoral and human development challenges impacting people domestically and internationally.

Our donations show our solidarity, assist people at their most vulnerable and help

to evangelize and teach the faith. While we also support our local parish and diocese, national collections allow modest gifts to the collection basket to make multi-million-dollar differences on lives and communities here at home and around the world.

Even a seemingly small donation makes a real impact. When you give, you help families who struggle to survive without safe water or who are recovering from a natural disaster. You help mariners who need spiritual support during long months on the high seas. You help people in low-income communities get access to job training and work toward affordable housing and health care that help to alleviate poverty for the long-term. You help people struggling to rebuild their faith after decades of religious persecution.

Like seeds planted in fertile soil, your gifts to our national collections bear fruit and multiply. Recently, one of our Catholic Campaign for Human Development (CCHD) grants went to the Carolina Textile District to renew fabric manufacturing in a socially responsible way. When COVID-19 hit, that organization immediately helped its members convert production lines to make personal protective equipment for health care workers. An early shipment went to Cooperative Home Care Associates in the Bronx, a worker-owned agency for home care aides that started in the 1980s with another of our CCHD grants. Your national collection gifts have helped home aides make a living for more than a generation and now create fair-wage, environmentally sustainable textile jobs in the USA.

The former Soviet republic of Kyrgyzstan, located on the border with China, continues to struggle through its transition to a free market democracy. Despite the difficulties and its relative isolation, the Catholics of Kyrgyzstan, although small in number, are growing into a vibrant community, sharing the Gospel with the diverse population that includes Kirgыз, Uzbek, Uygur, Russian, Polish, and German people. Many of them are the descendants of those who were deported to the region by Josef Stalin. They are served by seven priests, one religious brother and five religious sisters who minister in parishes, small

village chapels and even in private homes. With support from the Collection for the Church in Central and Eastern Europe, the Apostolic Administration of Kyrgyzstan is able to minister to many—not only to parishioners, but also to prisoners and those who are elderly and sick, regardless of ethnicity or religious affiliation. Your donations to this collection bring the life-giving Good News of Jesus to people in one of the most remote regions on Earth.

We have all felt the bitter impact of COVID-19. Too many have lost jobs and loved ones. With public Mass reductions still in effect in many areas, Catholics long for the comfort of our Lord in the Eucharist. As you bear these sorrows, reflect on how the pandemic has shattered our neediest brothers and sisters' already fragile lives. Imagine yourself in the place of a pregnant woman fleeing ISIS or of a family that risks cholera after a hurricane. Imagine the spiritual blow to a mission parish in the Dakotas, which has no resident priest, cannot afford lay staff and serves a community with high poverty and substance abuse.

Their need for your help has skyrocketed during the pandemic, but donations have plummeted. No one intended that. Good Catholic people lacked access to a collection basket or have lost work. This loss to national collections, however, has a devastating impact on real people with great needs. Please prayerfully consider contributing to the collections. Remember Mk 12: 41-44: The tiny gift from a poor widow was far greater in Jesus' eyes than vast sums from other donors. God measures your gift by your love.

If you cannot attend Mass, you may have national collection envelopes at home that you can mail to your parish. Also, many parishes and dioceses provide opportunities to give to the national collections electronically through e-offertory programs or diocesan websites. If you miss your parish collection or wish to give outside of the collection, you may send your donation directly to our office. Visit usccb.org/nationalcollections and look under “resources” for more information.

When we act as one Church with one mission, God multiplies our gifts to make many impacts. We have hope, as Scripture assures us: “Moreover, God is able to make every grace abundant for you, so that in all things, always having all you need, you may have an abundance for every good work” (2 Cor 9:8). Please give generously, as you are able, and keep the work funded by the national collections in your prayers.

(Seattle Archbishop Paul D. Etienne, who was ordained a priest for the Archdiocese of Indianapolis, is chairman of the Committee on National Collections for the U.S. Conference of Catholic Bishops.) †

Be Our Guest/Jim O'Reilly

Pastor, parishioners adapt to outdoor Masses via asphalt apostolate

Down the street from one of Indiana's largest gambling casinos, Hollywood Casino Lawrenceburg, is a humble dumpster, about 100 feet from a white tent in the parking lot behind St. Lawrence School in Lawrenceburg.

I have come to be very familiar with my folding chair next to that dumpster, as I have joined in the remarkable liturgical celebrations that are happening this summer inside a nearby tent. There, with its canvas sides rolled up, the people of several southeast Indiana communities take part in the holy sacrifice of the Mass, with a remarkable celebrant encouraging their prayerful participation.

We greet each other at around 8:15 a.m. on Sundays, as cars drive into the school parking lot and congregants are handed

their prayer page and parish bulletin, along with directions for where to park.

Amid the concrete and asphalt of this unusual yet prayerful scene, our pastor offers the 8:30 a.m. Mass, with timely sermons on the theme of the Sunday Scriptures, while his acolyte holds up the pages of a loose-leaf binder, printed with key phrases to remember, like “We are God's people.”

After enthusiastic singing of the final hymn, the drivers are encouraged to watch out for departing cars by the astute traffic direction of our pastor, the best vested traffic cop in our county, keeping the traffic flowing.

I offer these viewpoints to praise the blessings of adaptability, sincerity and warmth of our pastor, Father Ben



Christ the Cornerstone

We are called to honor the Holy Name of Mary

“Blessed are you, O Virgin Mary, by the Lord God Most High, above all women on the Earth; for he has so exalted your name that your praise shall be undying on our lips” (Entrance Antiphon, Jdt 13:18–19).

On Saturday, Sept. 12, the Church honors the Most Holy Name of the Blessed Virgin Mary. This is not one of the major Marian feasts such as the Assumption, which we observed on Aug. 15, or the Immaculate Conception, which we will celebrate on Dec. 8, but it is still an important moment in the Church’s Year of Grace (the liturgical calendar).

The name “Mary” has a special significance for Christians, and we’re right to pause and reflect on it with reverence and appreciation for the amazing woman who is both the Mother of God and our mother. As Pope Francis observes, Mary is close to us in spite of her holiness and her great dignity as the Queen of Heaven. When we call on her, she comes immediately. In fact, she is already here, right beside us, always ready to help.

There are literally hundreds of titles ascribed to the Blessed Virgin such as Mother of the Church, Refuge of Sinners,

Our Lady of Grace and many, many more, but the feast we observe on Sept. 12 calls our attention to the simple beauty and strength of her name, Mary. There is great power in this holy name. When we speak it with love and devotion, we open our hearts to all that Mary has to share with us from the boundless goodness of her Immaculate Heart.

In Aramaic, the language she spoke, her name is “*Mariam*.” Based on the root “*merur*,” the name suggests “bitterness.” This is reflected in the words of Naomi, who, after losing a husband and two sons lamented, “Do not call me Naomi [‘Sweet’]. Call me Mara [‘Bitter’], for the Almighty has made my life very bitter” (Ru 1:20). Mary was destined to become the Mother of Sorrows, whose loving heart was pierced with pain, especially as she courageously stood at the foot of the cross and then cradled her Son’s body before it was laid in the tomb.

Mary’s bitter suffering was transformed by her Son’s glorious resurrection, and her name is now associated with the sweetness of life in Christ.

We turn to Mary in our moments of sorrow, and she comforts us. We

approach her with confidence and hope when we’re frightened or tempted to despair.

Mary is our Mother of Perpetual Help. Through her intercession, the grace of her Son Jesus can miraculously change our bitterness into tears of joy in the same way that he once turned ordinary water into the finest wine. All we have to do is ask, and Mary is with us, our advocate before the throne of grace.

Every time we pray, “Hail, Mary,... the Lord is with you,” we reverence her holy name. Every time we acknowledge her as “Holy Mary, Mother of God,” we place ourselves in her hands, trusting in her goodness and compassion “for us sinners, now and at the hour of our death.” What a great blessing! What a precious gift we have received from Jesus who entrusted his mother to his beloved disciple’s (and our) care and, in the process, gave us an extraordinary advocate and protector in Mary our mother!

A popular prayer to Mary, the *Memorare* (from the Latin word “remember”), provides us with an excellent way to ask for our Blessed Mother’s protection and care:

Remember, O most gracious Virgin Mary, that never was it known that anyone who fled to your protection, implored your help, or sought your intercession, was left unaided.

Inspired by this confidence, I fly unto you, O Virgin of virgins, my Mother. To you do I come, before you I stand, sinful and sorrowful. O Mother of the Word Incarnate, despise not my petitions, but in your mercy, hear and answer me. Amen.

Mary’s love for Jesus, and for each of us her children, is what we celebrate when we honor her holy name. She is the mother of our redemption, the mother of holy hope, and the star of the sea (*Stella Maris*) who shows us the way home when we are lost. When we call on her, she answers with kindness, encouragement and a mother’s loving care.

As Catholics, we worship God alone, but we reverence (or honor) Mary and all the saints as holy women and men who inspire us and show us the way to God (Father, Son and Holy Spirit).

Let’s honor Mary this Saturday—and every day—by staying close to her and by reverently calling on her holy name. †



Cristo, la piedra angular

Estamos llamados a honrar el Santo Nombre de María

“Bendita seas, oh Virgen María, por el Señor Dios Altísimo, por encima de todas las mujeres de la tierra; porque él ha exaltado tanto tu nombre que tu alabanza será eterna en nuestros labios” (Antífona de Entrada, Jdt 13:18-19).

Mañana, sábado 12 de septiembre, la Iglesia celebra el nacimiento de la Santísima Virgen María. No se trata de una de las grandes fiestas marianas como la Asunción, que observamos el 15 de agosto, o la Inmaculada Concepción, que celebraremos el 8 de diciembre, pero sigue siendo un momento importante en el Año de Gracia de la Iglesia (el calendario litúrgico).

El nombre “María” tiene un significado especial para los cristianos, y hacemos bien en detenernos y reflexionar sobre él con reverencia y aprecio por la asombrosa mujer que es a la vez la Madre de Dios y nuestra madre. Como el papa Francisco observa, María está cerca de nosotros a pesar de su santidad y su gran dignidad como Reina del Cielo. Cuando la llamamos, viene inmediatamente. De hecho, ella ya está aquí, a nuestro lado, siempre dispuesta a ayudar.

Hay literalmente cientos de títulos atribuidos a la Santísima Virgen como Madre de la Iglesia, Refugio de los Pecadores, Nuestra Señora de la Gracia y muchos, muchos más, pero la fiesta

que observamos el 12 de septiembre destaca la belleza sencilla y la fuerza de su nombre, María. Este santo nombre encierra un enorme poder. Cuando lo decimos con amor y devoción, abrimos nuestros corazones a todo lo que María tiene para compartir con nosotros desde la bondad ilimitada de su Corazón Inmaculado.

En arameo, el idioma que hablaba, su nombre es *Mariam*. Basado en la raíz “*merur*,” el nombre sugiere “amargura.” Esto se refleja en las palabras de Naomi quien, tras perder a su marido y sus dos hijos, se lamentaba: “No me llames Naomi [‘dulce’]. Llámame Mara [‘amargo’], porque el Todopoderoso ha hecho mi vida muy amarga” (Ru 1:20). María estaba destinada a convertirse en la Madre de los Dolores, cuyo corazón amoroso estaba atravesado por el dolor, especialmente cuando valientemente se puso al pie de la cruz y luego acunó el cuerpo de su Hijo antes de que fuera depositado en el sepulcro.

El amargo sufrimiento de María fue transformado por la gloriosa resurrección de su Hijo, y su nombre se asocia ahora con la dulzura de la vida en Cristo.

Acudimos a María en nuestros momentos de dolor, y ella nos consuela. Nos acercamos a ella con confianza y esperanza cuando estamos asustados o tentados a sentirnos desesperados.

María es nuestra Madre del Perpetuo Socorro. Por su intercesión, la gracia de su hijo, Jesús, puede cambiar milagrosamente nuestra amargura en lágrimas de alegría, de la misma manera que una vez convirtió el agua ordinaria en el mejor vino. Lo único que debemos hacer es pedir, y María está con nosotros, nuestra abogada ante el trono de la gracia.

Cada vez que rezamos, “Dios te salve María, el Señor es contigo,” reverenciamos su santo nombre. Cada vez que la reconocemos como “Santa María, Madre de Dios,” nos ponemos en sus manos, confiando en su bondad y compasión “por nosotros pecadores, ahora y en la hora de nuestra muerte.” ¡Qué maravillosa bendición! ¡Qué precioso regalo hemos recibido de Jesús que confió su madre al cuidado de su amado discípulo (y al nuestro también) y, en el proceso, nos dio una extraordinaria abogada y protectora en María nuestra madre!

Una oración popular a María, el *Acordaos*, nos proporciona una excelente manera de pedir la protección y el cuidado de nuestra Santísima Madre:

Acordaos, oh piadosísima Virgen María, que jamás se ha oído decir que ninguno de los que han acudido a tu protección, implorando tu asistencia

y reclamando tu socorro, haya sido abandonado de ti.

Animado con esta confianza, a ti también acudo, oh Madre, Virgen de las vírgenes,

y aunque gimiendo bajo el peso de mis pecados, me atrevo a comparecer ante tu presencia soberana.

No deseches mis humildes súplicas, oh Madre del Verbo divino, antes bien, escúchalas y acógelas benignamente.

Amén.

El amor de María por Jesús, y por cada uno de nosotros sus hijos, es lo que celebramos cuando honramos su santo nombre. Ella es la madre de nuestra redención, la madre de la santa esperanza, y la estrella del mar (*Stella Maris*) que nos muestra el camino a casa cuando estamos perdidos. Cuando la llamamos, responde con amabilidad, ánimo y el cuidado amoroso de una madre.

Como católicos, adoramos solamente a Dios, pero reverenciamos (u honramos) a María y a todos los santos como mujeres y hombres santos que nos inspiran y nos muestran el camino hacia Dios (Padre, Hijo y Espíritu Santo).

Honremos a María este sábado y todos los días, permaneciendo cerca de ella e invocando reverentemente su santo nombre. †

Events Calendar

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

September 15

St. Mark the Evangelist Church, 535 E. Edgewood Ave., Indianapolis. **Healing Mass**, 7 p.m., sponsored by archdiocesan Mental Health Ministry, Msgr. William Stumpf presiding, includes Anointing of the Sick, confessions 6-6:45 p.m. Also available online at cutt.ly/stmark_facebook or cutt.ly/stmark_youtube.

September 16

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

September 17

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

Our Lady of Peace Cemetery

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

September 19

Our Lady of Lourdes Parish grotto, 5333 E. Washington St., Indianapolis. **Biking for Babies Midpoint Rally**, prayers and support for the riders participating in the Knights of Columbus' Biking for Babies event, 1 p.m. In case of rain, rally will be in the church. Masks required. Information: ranewport@gmail.com or life@indianakofc.org. Sponsor a rider or donate: www.kofc437.com.

September 20

St. Louis Parish, 13 St. Louis Place, Batesville. **Drive-Thru Chicken Dinner**, 11 a.m.-4 p.m., 3-piece fried chicken dinner with mashed potatoes, gravy, green beans, \$10; half chicken \$6; whole chicken \$12; \$12,000 cash raffle tickets. Information: 812-

934-3204 or mwachsman@st.louissschool.org.

September 21

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Screening and discussion of new film Fatima**, 11:30 a.m.-3 p.m. and 5-8:30 p.m., film screening with discussion led by Father Jeffrey Godecker, includes meal and refreshments, \$25. Information and registration: Jennifer Burger, 317-545-7681, jburger@archindy.org, cutt.ly/fatimaschedule.

September 24

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Screening and discussion of new film Fatima**, 11:30 a.m.-3 p.m., film screening with discussion led by Father Jim Farrell, includes meal and refreshments, \$25/person. Information and registration: Jennifer Burger, 317-545-7681, jburger@archindy.org, cutt.ly/fatimaschedule.

September 26

Our Lady of the Most Holy Rosary Parish, 520 Stevens St., Indianapolis. **Faithful Citizens Rosary Walk** after 10 a.m. Mass, recitation of rosary and Divine Mercy chaplet through Fletcher Place neighborhood. Information: holyrosary.prolife@gmail.com.

September 28

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

October 2

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

Our Lady of the Greenwood Church, 335 S. Meridian St.,

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

October 3

St. Michael Church, 145 St. Michael Blvd., Brookville. **First Saturday Marian Devotional Prayer Group**, 8 a.m. rosary, meditation, prayer; 8:30 a.m. Mass with confessions prior. Information: 812-246-3522.

October 4

Holy Family Parish, 3027 Pearl St., Oldenburg. **Annual Holy Family Fall**

October 4

Holy Family Parish, 3027 Pearl St., Oldenburg. **Annual Holy Family Fall**

Festival, 11 a.m.-4 p.m., drive-thru chicken dinners, livers and gizzards, noodles, gravy, slaw, raffles, parish parking lot entry from Water St. Information: 812-934-3013.

SS. Peter and Paul Cathedral, 1347 N. Meridian St., Indianapolis. **Respect Life Sunday Mass**, 10:30 a.m., Archbishop Charles C. Thompson presiding. Also available online at www.sspc.org/streaming.

October 5

Beyond Secular Politics Webinar, 12-1 p.m., sponsored by Indiana Catholic Conference (ICC), based on *Forming Consciences for Faithful Citizenship*, presented by ICC executive director Angela Espada and associate director Alexander Mingus. Registration: indianacc.org/events/event-one-clyp2. Information: icc@archindy.org or 317 236-1455. †

Dominican priest offers six online sessions on Catholic Social Teaching on Sept. 16-Oct. 21

Dominican Father Dennis Woerter of St. Paul Catholic Center in Bloomington will offer six online sessions on Catholic social teaching from Sept. 16-Oct. 21. The sessions take place via Zoom on Wednesdays from 7-8:30 p.m.

In an election year, during a pandemic and a nationwide reckoning with racial injustice, the Church's social teaching enables us to respond as Christ to the world. Father Dennis has worked

extensively in social justice throughout his priesthood and is excited to share this important tradition of our faith.

An introductory video on the sessions is available at tinyurl.com/y2rpto6v. It features some resources to get started on learning about Catholic social teaching.

For more information or to register, contact Father Dennis at frdennis@hoosiercatholic.org. †

Personal retreat days offered this Fall

Several Catholic retreat centers in central and southern Indiana are offering silent or quiet days of retreat in the next coming months. Below is a list of those retreat opportunities:

• **Benedict Inn Retreat and Conference Center, 1402 Southern Ave. in Beech Grove.** A Personal Day of Retreat will be offered from 9 a.m.-4 p.m. on Oct. 6. The retreat includes a private room for the day and lunch. The cost is \$40; spiritual direction is available for an additional \$30 (must be scheduled in advance). For more information, call 317-788-7581 or email benedictinn@benedictinn.org. Register online at www.benedictinn.org/retreats-programs.

• **Mount St. Francis Retreat Center, 101 St. Anthony Dr., Mt. St. Francis.** A Weekend of Peace facilitated by associate director Judy Ribar will be offered from 7 p.m. on Oct. 16 through 5:30 p.m. on Oct. 17. The retreat includes time for prayer and silent meditation together as the group decides, opportunities for walking the labyrinth (both inside and on the grounds), and the meditation path, and exploring creative ways to pray through nature, silence and the arts. Multiple resources will be available for those seeking additional materials on centering prayer, mindfulness, silence, and journaling. The cost is \$125, which includes a room, two meals and all materials.

• **Our Lady of Fatima Retreat Center, 5353 E. 56th St., Indianapolis.** Silent Self-Guided Days of Silence will be offered from 8 a.m.-4 p.m. on Sept. 22 and Oct. 29. These self-directed, silent retreats include a room to use for the day, continental breakfast, Mass, lunch and the use of the common areas and grounds of the retreat house. The cost is \$35 and an overnight stay is an additional \$28 per person. Dinner, when available, is an additional \$9. For information or to register, contact Jennifer Burger, at 317-545-7681 or jburger@archindy.org.

• **Sisters of St. Francis, 22143 Main St., Oldenburg.** A Day of Quiet Renewal will be offered from 9 a.m.-4 p.m. on Sept. 25. The day includes a self-guided tour or private retreat, and rooms are also available. Retreatants can dine at local restaurants or bring a packed lunch. The cost is \$20, or \$70 with spiritual direction. For information or to register, call 812-933-6437 or visit cutt.ly/oldbgprograms.

• **Sisters of Providence, 1 Sisters of Providence, Saint Mary-of-the-Woods, St. Mary-of-the-Woods.** Private Quiet Retreats are offered year-round by reservation for \$65 per night, plus tax. Spiritual direction can be arranged for an additional charge. For information or to schedule a retreat, contact twatson@spsmw.org or call 812-535-2946. †

Gossip is tool of the devil to divide the Church, pope says

VATICAN CITY (CNS)—Gossip is “a plague worse than COVID,” Pope Francis said, asserting that while speaking ill of others comes almost naturally, it is a tool of the devil to divide the Church.

Commenting on Sept. 6 on the Sunday Gospel reading about Jesus telling his disciples what to do when a member of the community errs and requires correction, Pope Francis said that rather than helping the other mend his or her ways, “when we see a mistake, a fault, a slip, in that brother or sister, usually the first thing we do is to go and recount it to others—to gossip.”

Gossiping sows division, he told people gathered in St. Peter's Square for the midday recitation of the *Angelus* prayer.

“The great gossip is the devil, who always goes around recounting bad things about others, because he is the liar who

seeks to divide the Church, to distance brothers and sisters and not create community,” the pope said.

“Please, brothers and sisters, let us make an effort not to gossip,” he said. “Let's try: no gossip.”

The day's Gospel reading (Mt 18:15-20) is often cited as a lesson in “fraternal correction,” urging people to speak directly and privately to a person they believe is in the wrong. If that doesn't work, Jesus tells the disciples to take “one or two others along with you” (Mt 18:16) and try again. If that, too, is unsuccessful, then the community of the Church should be informed.

The goal, the pope said, is not to embarrass or punish but to rehabilitate.

In the Gospel, Jesus said that if even the love and support of the community are not enough to correct the person, then the community should treat him “as a Gentile and a tax collector” (Mt 18:17).

“This expression, seemingly so scornful,” the pope said, “in reality invites us to put the brother or sister in God's hands: only the Father will be able to show a greater love than that of all brothers and sisters put together.” †



Pope Francis

O'REILLY

continued from page 4

Syberg, not to get him into trouble with the chancery over an absence of formality that some in the hierarchy associate with rituals.

My chair next to a dumpster is far from the grand processions to install a new archbishop, which I had once led

as former chair of another archdiocese's pastoral council. It is closer to the people, literally, than the remarkable solemnity that I have observed with my Dominican daughter's cloister. It is outdoors, on a scale far smaller than Vatican City. But what matters most is that we and our pastor have shown adaptability to overcome the coronavirus crisis.

We Catholics adapt to challenges,

some better than others. In my day job as a public health professor with a new textbook on the coronavirus, I applauded our move outdoors as a prudent means to defeat the microscopic virions which could carry SARS-CoV-2 infection to persons too close to us indoors.

Now that Father Ben has shown the spiritual celebratory meaning of the Mass, notwithstanding the ambience of

the parking lot, we might be tempted to eschew gold and incense for a different view of how Catholics can grow despite the challenges of the pandemic. Can we learn and discern? Can the energy of our Church community thrive in a parking lot down the street from a casino? You bet!

(Jim O'Reilly is a member of St. Lawrence Parish in Lawrenceburg.) †

Faith *Alive!*

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Pandemic is an opportunity to develop the virtue of prudence

By David Cloutier

As countries reopen after their initial shutdown in the face of the COVID-19 pandemic, many decisions about the “new normal” must be taken. Everyone recognizes that we can’t simply go back to living exactly as we did before. How should Catholics think about the choices we face?

Above all, we need to develop the virtue of prudence. Prudence is one of the four traditional cardinal (“hinge”) virtues. But it is often taken for granted, neglected or misunderstood.

We often think about being prudent as being careful, and that’s certainly part of it. But like the other virtues, prudence is a middle ground between two extremes. Acting with prudence avoids recklessness, but also avoids being overly careful or paralyzed by inaction.

St. Thomas Aquinas defines prudence as “applying right reason to action,” and he particularly emphasizes that prudent action involves seeing clearly. He quotes St. Isidore of Seville, for whom the prudent person is “one who sees as it were from afar, for his sight is keen.” The prudent person acts well because he or she sees more.

Prudence, like all virtues, is acquired by experience, by habitual action. We become better (or worse) over time. For example, many people are experts in their work simply because they have “seen it all.”

Doctors can better diagnose patients; experienced teachers know how to handle classroom problems. A grocery store manager said to me that, after decades in the business, when he walked into a store, the things that were wrong stood out to him like color amid a black and white film. That’s prudence.

Most of us have become experts at “seeing” over the past several months—seeing the distance between people or seeing surfaces we are touching, more alert to possible contagion. But prudence is about “seeing” rightly so that we can act rightly.

Our first COVID-19 experience was about what to avoid doing, but prudence

is also a matter of developing new ways to act virtuously under difficult circumstances. As we reopen, we need creative ideas about how to do things differently, ones that go beyond shutting down.

Three points are crucial.

First, we will have to make choices about what to do. Prudence is a necessary virtue because it is impossible for laws and rules to determine every choice we make. Of course, we will continue to have laws governing certain matters—for example, wearing masks in spaces where social distancing is not possible or mandating capacity limits for event spaces.

But laws cannot accommodate all the situations we might face. Even determining “capacity limits” is an exercise in prudence.

In particular, we need to do our best to understand how the virus spreads: indoor spaces in which people remain a long time and where people may be talking loudly and coughing are very key, as are events where there is close bodily contact or eating involved.

Making prudent decisions on this basis means that we might think differently about the same room: holding an evening social might not work, but holding a lecture might.

Second, in addition to what we do, we need to exercise prudence in making decisions about who to do it with.

We know that the virus is particularly dangerous to those who are older or have underlying conditions. We also know that some people are more prudent than others—that is to say, it would be prudent to be more cautious with someone who is not cautious.



Employees at El Chato restaurant in Bogota, Colombia, wear face masks while packing food for delivery on June 2 during the coronavirus pandemic. As countries reopen, creative ideas are needed regarding how to do things differently that encourage both safety and allowance for people and societies to move beyond shutting down. (CNS photo/Luisa Gonzalez, Reuters)

These are both very challenging observations; honestly, we will have to make different choices for interacting with different people.

Here we need the creative side of prudence: How might we help the less prudent become more prudent? How might we pay attention to how to lead vulnerable people from descending into isolation as others are able to go out? This last question may be relevant for faith communities.

Prudential questions of “what” and “who” also require attention to justice. In the Catholic tradition, the virtues are connected. For example, the prudent person is also the person who sees considerations of the common good—that is, they see how their own choices affect others.

Third, prudence requires us to recognize that we cannot simply make choices based on our own good, but we must consider the common good, the conditions required for all to flourish.

The reason mask-wearing in indoor spaces with strangers is so important is because the mask prevents you from unknowingly spreading the virus to others. It is not simply a matter of self-protection, but a matter of sharing a space with others. It is a kind of “good manners” that recognizes the space and the air are shared.

Another example from my own life: When my university resumed in-person classes for some students last month, I was asked to do things that I wasn’t sure about but were vitally important for maintaining a campus-wide commitment to safety. There is nothing like seeing people flouting rules to encourage other people to also flout the rules.

The common good means showing each other in justice that we respect our shared space, behaving in predictable ways that all follow.

(David Cloutier is associate professor of moral theology at The Catholic University of America in Washington.) †



A man in Washington walks around an empty Georgetown University campus on April 3 during the coronavirus pandemic. The virtue of prudence is a part of the leadership of administrators of schools that are now returning to in-person instruction. (CNS photo/Kevin Lamarque, Reuters)

Joyful Witness/Kimberly Pohovey

Appreciating the life lessons our children teach us

We said our goodbyes curbside, then my husband and I hopped in our car and drove away toward the next chapter of our lives. I turned back briefly, but our son was already headed into the dorm ready to embrace his next chapter, too.



I have listened to and read comments from some fellow Class of 2020 parents who sounded downright

distraught at the prospect of their child going off to college. Not to discount their feelings at all, but I personally have a hard time understanding this line of thinking. From the time our children are born, they are merely entrusted to us. Our job is to love, protect, teach and nurture them and their faith so that they will one day become strong, independent, faith-filled and capable human beings. I think, if we've accomplished our task, they should be ready to separate from us and vice versa.

In the few days since launching our youngest child, I have, instead of feeling a sense of loss, been thinking of all I have gained from being a parent.

One of the greatest and most surprising blessings of motherhood for me has been the fact that my children have taught me some profound life lessons. It has been at times humbling, and yet at other times, I have been blessed to see God's master plan at work.

My first born, Luke, taught me that

God's plan for us parents is bigger than we know—especially at the birth of our children. It is a story that unfolds over time. One of the biggest lessons Luke taught me, through his life's struggles, is that it's not my job to fix his issues. It's my job to support him, love him and pray for him. I have learned that, ultimately, he is in God's hands, not mine. Luke taught me to let go of preconceived notions and to love him for who he is—unconditionally. He also taught me that what he needed from me was to listen to him, while giving him the freedom to navigate life for himself.

After our middle son, Matthew, passed away from sudden infant death syndrome, I recall our pastor walking up to my husband and I saying, "now the order of things has been reversed and instead of you teaching your son, your son will become your teacher."

Matthew's first lesson started the day he died when I was thrust into the realization that I was stronger than I ever knew. But I think his greatest lesson for me was one of stewardship.

From the proceeds of his life insurance policy, we established a scholarship fund in Matthew's memory at our then-parish. Annually, we support eight families on scholarship. Each year, when I read the recipient's essay, I usually cry, but my heart sings to know that it gives meaning to Matthew's life and death. Only God knows why Matthew's life was so brief, but I like to believe this scholarship fund was part of his grand plan. Matthew has

taught me that God's plan for us is bigger than we can imagine. We simply need to open our hearts to the possibilities.

Which brings me to my youngest son, Benjamin. I have learned many valuable lessons from this kid. I'm biased, but he's definitely a one-of-a-kind kid. He is always calm. In fact, I think he's incapable of feeling stress.

Coming from a family of type A personalities, he has a way of providing all of us with a sense of peace. He doesn't rush through tasks or even conversations with people—he's always present in the moment. He is the embodiment of stopping to smell the roses. From Ben, I have learned that we all need to slow down in order to appreciate life, our blessings and each other.

The final stanza from an essay in one of my favorite books, *The Prophet*, by Kahlil Gibran, perfectly sums up my feelings on the privilege of parenting:

You are the bows from which your children as living arrows are sent forth. The archer sees the mark upon the path of the infinite, and He bends you with His might that His arrows may go swift and far. Let your bending in the archer's hand be for gladness; For even as He loves the arrow that flies, so He loves also the bow that is stable.

(Kimberly Pohovey is a member of St. Jude Parish in Indianapolis. She is the director of major and planned gifts for the archdiocese.) †

Twenty Something/

Christina Capecchi

Theology of home: an invitation to reclaim what matters most

The color-coded books first caught my eye.

It's become one of my favorite flourishes in interior design, one that always stops me in my Instagram scrolling. And here it was, on the cover of a book titled *Theology of Home: Finding the Eternal in the Everyday*.



Four built-in shelves held coordinating

books: reds, whites, greens and blacks. From there, my eye wandered to the massive stone fireplace with a Blessed Mother icon above it and a crackling fire below.

Ahhh! It was as beautiful as any issue of "Magnolia Journal." And yet ... could it be? The content was aimed at Catholic women, to help them embrace their homes. It featured more than 100 professional photographs of the homes of Catholic women across the country.

"Home, by its nature, is meant to be a foreshadowing of heaven," reads the introduction, written by the book's three authors, Carrie Gress, Noelle Mering and Megan Schrieber.

They then quote G.K. Chesterton, who described home as "something much smaller in size and much larger in scope" than any business.

They hooked me with the color-coded books. They kept me with the Chesterton quote.

I wasn't the only one drawn to *Theology of Home*, which was published last September by TAN Books. Word spread quickly—text by text, post by post.

"I've had people say, 'I opened the book and I was in tears,'" said Carrie Gress, 47, a Catholic mom of five from Virginia. "They finally see themselves in media, in something concrete."

Little did Carrie know that, in a matter of months, a pandemic would find us trapped in our homes. The uplifting images and wise meditations on home would be needed more than ever.

"We had no idea how timely it would become," Carrie told me. "It's one of those things where the Holy Spirit is out front."

Soon she found herself mapping out the book's sequel. If the first edition focused on the elements of home—light, nourishment, comfort, balance—the second one, she figured, could focus on the homemaker.

Carrie had just arranged a bowl of lemons in her dining room and was struck by the idea of fruitfulness. "It's such a foreign concept, and yet we can't really understand the Blessed Virgin Mary without understanding fruitfulness, and I think we can't even understand ourselves as women without understanding it. It's written into us biologically, spiritually and mentally."

To begin, Carrie was determined to reclaim the much-maligned term "homemaker."

"We have all this antagonism toward being a homemaker, and yet everybody loves their home and they want it to feel like a sanctuary," she said. "We're trying to connect the dots. This doesn't happen just because you have a well-furnished home. There's got to be someone bringing this to life."

The book makes clear that being a homemaker applies to all women — including those who are not biological mothers but spiritual ones, including the many faithful moms who work outside the home. It lauds homemaking as "a life spent developing not just a specific skill but the very skill of being a human in full."

Titled *Theology of Home II: The Spiritual Art of Homemaking*, the

See CAPECCHI, page 10

Our Works of Charity/David Bethuram

It is essential to help families struggling from hunger

Feeding those in need is an ongoing effort for Catholic Charities in the Archdiocese of Indianapolis. Hunger is something we all understand, but for those struggling to make ends meet, choosing between heat, medicine or food can



become a never-ending cycle.

September is National Hunger Awareness Month. Hunger is complex and often misunderstood. I'd like to share a story about Kimberly and her three children that may bring an aspect of hunger that may not be so obvious in our society.

Kimberly didn't feel hungry, not in the way you might expect. Her tummy grumbled, yes, she could hear it. She just couldn't feel it. She called it "starvation mode." Kimberly had hit a low point. But she needed to provide for her children, who are just entering their teens.

By the time she was faced with the prospect of watching her own children go without, she had fallen out of contact with her parents and the rest of her family.

She'd wanted a fresh start. Except that at that moment, a fresh start was looking far off. Her boyfriend had left, and her benefits were falling short. Now and again, she took paid housework jobs but never made enough money. She would scan her cupboards in despair, hoping there would be enough soup or cans of beans to at least get the next lunch together.

Because there was always so little to go around, it didn't take long before she started skipping meals. The effects soon materialized. She was tired all the time—and yet she couldn't sleep. She was hungry, but she didn't want to eat, and, if she did, she would sometimes be sick. Her head was frazzled. It was hard to keep a string of thoughts together.

Kimberly was exhausted, but desperate not to reveal the extent of her fatigue to her children. So she would walk around

the house with one hand on the furniture, holding herself steady. A severe iron deficiency, she eventually learned, accounted for the terrible fatigue and it had also made her dizzy. The dizziness was constant, in fact. All of this went on for about two years.

But it wasn't her own well-being that she worried about most. It was her children's. Try as she might, she couldn't hide from them the fact that she wasn't well. They asked her questions: Why was she dizzy all the time? Why was she taking those pills from a doctor?

One day she came home to find a glass of milk on the table. Her son, worried about her, had poured it. He made her drink it while he watched—to make sure she had it all.

She said to herself it shouldn't be this way. Her kids should not be worrying about their mother like that. Her biggest concern was not her physical health, but what it did to her children's mental health. Imagine the psychological scars that were left in the wake of watching their mother starve herself?

What happened to Kimberly and her family is common to far more households than some may think. Food insecurity, also known as food poverty, is on the rise. According to Feeding America, there are 883,260 people who are struggling with hunger in Indiana—and of them 274,080 are children. One in six children struggles with hunger.

Scientists have shown hunger during childhood can have long-term physical and psychological consequences. Catholic Charities finds it essential to help families struggling with hunger from all dimensions, including their physical, emotional and spiritual well-being, while encouraging them in attaining their education and job goals.

(David Bethuram is executive director of the archdiocesan Secretariat for Catholic Charities. E-mail him at dbethuram@archindy.org.) †

Amid the Fray/Greg Erlandson

We need models of Christian debate that are civil and serious

St. Paul was no shrinking violet when it came to arguing his position. Yet in the Letter to the Ephesians, he urges his readers



"to live in a manner worthy of the call you have received, with all humility and gentleness, with patience, bearing with one another through love, striving to preserve the unity of the spirit through the bond of peace" (Eph 4:1-3).

These days,

"bearing with one another through love" is not our strong suit. We Catholics have a tendency to disagree in a disagreeable

way. I suppose it is a mark of progress that we are no longer burning people alive in Campo de' Fiori, but for folks who have been torched on social media, the heat may be quite similar.

A pastor recently recounted to me his shock when a "sweet older lady" in his parish asked him after Mass if Pope Francis was an idol worshipper. That used to be the kind of silly libel one heard only from Jack Chick and other purveyors of anti-Catholic bigotry. Now it is the kind of absurdity more commonly found in the fetid corners of the Catholic internet.

The snark and the belittling are bad enough, but social media are aflame with all manner of allegations of great

deceits and greater conspiracies among one's opponents. And the cancel culture mentality that demands not just an apology but a head on a pike thrives on both sides of our polarized divide. From the halls of academe to the Facebook account of a self-appointed scourge, our Church seems to be rending itself into angry factions.

Some people feel that all this *Sturm und Drang* is just a tempest in a Twitter post, but there are two reasons to be concerned. The first is a growing worry that our anger and our divisions are becoming disincentives to evangelization.

One doesn't sign up to sail on a leaky

See ERLANDSON, page 10

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

The Sunday Readings

Sunday, September 13, 2020

- Sirach 27:30-28:9
- Romans 14:7-9
- Matthew 18:21-35

The Book of Sirach is the source of the first biblical reading for Mass this weekend. Sirach's author was Joshua, the son of Sirach. (He should not be confused with Joshua, active centuries earlier as a disciple of Moses and leader of the Hebrews as they passed into the promised land.)



Protestant versions of the Bible omit

Sirach, since it was not written in Hebrew, considered by some biblical scholars as requirements for authentic sacred Scripture of the Old Testament. The Church, however, millennia ago, declared that Sirach is genuine, setting aside the arguments that language is vital in judging the status of a holy writing.

Sirach wished to teach values to his students, drawn from Jewish tradition and belief. The need is easy to imagine. Bright lights and easy living lured the young even then.

Likely composed less than 200 years before Christ, Sirach very much had the bright lights and easy living of his day in mind. The intellectual environment all around him was powerful, affecting even pious Jews. It was filled with elevating human logic, an attitude taken from the Greeks, whose military exploits had overwhelmed much of the Middle East, including the Holy Land.

The reading frankly calls upon its audience to forgive the faults of others and to trust in the merciful God, come what may, a position not exactly consistent with the way many people thought. Wrath and anger are hateful things, the reading insists. No one surrendering to these faults is true to God.

St. Paul's Epistle to the Romans provides the second reading.

Probably the great majority of Christian Romans, to whom this epistle was written, were less privileged. They were tempted to look longingly at the rich and aristocratic, assuming that because of these advantages the worldly fortunate controlled their own destinies.

Instead, Paul demanded, God controls the lives of all. He protects the just.

In the last reading, from St. Matthew's Gospel, Jesus answers the question of how often, and to what extent, must disciples forgive people who wrong them.

People then hurt each other as much as today. They, as we, owe debts, material or otherwise, to others. They, and we, yearn. They, as we, suffer when injured. They, and we, despair.

How should we react to hurts? The Lord answers that disciples must forgive, not "seven" times, but "seventy-seven" times (Mt 18:22). The number meant completely, absolutely and totally.

True Christian forgiveness must in all things resemble God. Anyone insincere, pragmatic or stingy with forgiveness is not of God.

Christian forgiveness reflects the essence of the redemption. In Christ, we sinners are forgiven. This divine mercy displays the reality that "God is love," and that in living by God's standards, we should live eternally (1 Jn 4:8).

Reflection

The Church, in these weeks on the doorstep of fall, calls us to be good disciples. But it takes no one down a primrose path. St. Paul's Epistle to the Romans, source of the second reading, reminds us also of who we are. We are humans. All of us must cope with human imperfections, injuries, angers and misunderstandings. It is hard.

God created us. God invites us to eternal life. God loves us. God's will to forgive us never ends nor even pauses. He rescues us from the entrapment of human slights and disappointments.

We may choose to seek forgiveness, or not. It is our privilege as humans. We are free. Rejecting to seek forgiveness also shows our foolhardiness and denseness at times.

While Matthew's Gospel comforts us with promises of God's mercy, it also bluntly calls us to discipleship. As disciples, we must bear witness to God's love by loving others. This well may be difficult, almost super-human on occasion. God's grace is always there, though, to help us to do this.

In a phrase, however, we must follow Jesus. He loved us, even to dying on the cross. †

Daily Readings

Monday, September 14

The Exaltation of the Holy Cross
Numbers 21:4b-9
Psalm 78:1b-2, 34-38
Philippians 2:6-11
John 3:13-17

Tuesday, September 15

Our Lady of Sorrows
1 Corinthians 12:12-14, 27-31a
Psalm 100:1b-5
John 19:25-27
or Luke 2:33-35

Wednesday, September 16

St. Cornelius, pope and martyr
St. Cyprian, bishop and martyr
1 Corinthians 12:31-13:13
Psalm 33:2-5, 12, 22
Luke 7:31-35

Thursday, September 17

St. Robert Bellarmine, bishop and doctor of the Church

1 Corinthians 15:1-11
Psalm 118:1b-2, 16-17, 28
Luke 7:36-50

Friday, September 18

1 Corinthians 15:12-20
Psalm 17:1b-d, 6-7, 8b, 15
Luke 8:1-3

Saturday, September 19

St. Januarius, bishop and martyr
1 Corinthians 15:35-37, 42-49
Psalm 56:10c-12, 13-14
Luke 8:4-15

Sunday, September 20

Twenty-fifth Sunday in Ordinary Time
Isaiah 55:6-9
Psalm 145:2-3, 8-9, 17-18
Philippians 1:20c-24, 27a
Matthew 20:1-16a

Question Corner/Fr. Kenneth Doyle

Unsolicited religious articles may be disposed of in various ways

What is the proper way to dispose of the medals, rosaries, small crucifixes, etc., that many Catholic organizations mail out unsolicited? I have enough of everything! (Georgia)



Perhaps surprisingly, Church law on disposing of blessed articles of devotion is not very specific. Canon 1171 of the

Church's *Code of Canon Law* says simply that "sacred objects, which are designated for divine worship by dedication or blessing, are to be treated reverently." Traditionally, when no longer usable or wanted, they are buried or burnt.

But the articles to which you refer—which arrive unsolicited—have presumably not been blessed. Therefore, you are free to dispose of them as you wish.

What I do personally, when they have begun to accumulate, is to send them to an organization such as the Propagation of the Faith, which can use them for missionary work in foreign lands. Or, as an alternative, you could simply leave

them at the entrance to a church, to be taken by anyone who might want them.

But please don't feel that you are duty-bound to do either of these; you never asked to receive these objects, and you are free to dispose of them as you would any unwanted mail.

My husband feels that, for the safety of our family, we should not attend Mass right now at our home parish. This is due to the fact that many of our parishioners are receiving the Eucharist on their tongue.

My husband is firm in his belief that reception in the hand is safer for all, and that we should abstain from Mass and Communion while we have the

dispensation to do so.

We found a parish 22 miles away where everyone received in the hand, and we attended Mass there once. But other than that, we have watched at home.

I very much want to go back right now to regular attendance at our parish, but I have followed my husband's lead. I cry while watching Mass on television, but anytime we discuss returning to church right now, an argument always erupts.

If I go by myself to Mass and receive Communion, would that be considered a sin? (Florida)

I, too, believe that Communion in the hand is safer. But some Catholics feel that receiving on the tongue is more reverent and can be safely done, and the U.S. Conference of Catholic Bishops has recommended that people should maintain the right to that option.

What we are doing in the two parishes that I serve is this: We ask those who prefer to receive on the tongue to wait until others have received Communion before coming forward. That way, the priest can sanitize his hands once more—and again before each person who receives on the tongue.

Now, to answer your question: I understand and admire your deep desire to receive Jesus physically in the Eucharist. Like most people, I feel that an act of spiritual communion can never match the experience of physical reception.

And no, it would not be a sin for you to go to Mass by yourself and receive. But for the sake of family harmony, I'm not sure that this would be the wisest course.

If you feel that you have done everything that you can to convince your husband how much you miss the Eucharist and feel the need for its strength, and if he still feels that, for the safety of your family you are best off refraining from Mass attendance while you have the dispensation, then perhaps it would be best for you to make that sacrifice.

I encourage you to pray for your husband, your family, asking God to restore harmony in your home. God meant faith to be a source of unity in families, not a cause of division.

You might also ask your husband if he would be willing to speak with your pastor about the measures your parish may have taken to keep worshipers safe and slow the spread of the virus.

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

My Journey to God

The Beauty of God

By Betty F. Ferguson

Thinking of the blessings
that have been given to all,
With peace, grace, faith, and love.

Each day the love moves us on,
To make one better, as we move along,
To our fellow man with the gift God has given us.

There is more beauty in this world that we fail to see.
We must know that when God made Earth with all
the beauty,
It was for all of us to share, not just for you and me.

God's Universe has no beginning and no end.
Let us journey to God with love and humanity.



(Betty F. Ferguson is a member of St. Monica Parish in Indianapolis. Photo: An old homestead is seen in Parks, Ariz., on July 27.) (CNS photo/Nancy Wiechec)

Rest in peace

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

COCHRAN, Judy (Bocard), 85, Holy Family, New Albany, Aug. 19. Mother of Sherry, Rex and Richard Cochran. Sister of Gary Bocard. Grandmother of seven. Great-grandmother of six.

COY, Marie, 79, SS. Francis and Clare of Assisi, Greenwood, July 30. Wife of Louis Coy. Mother of Cathy Prosche, Angie Sur, Dan and Michael Coy. Sister of Bernadette Rollison. Grandmother of eight. Great-grandmother of seven.

CURTIS, Verna M., 92, St. Therese of the Infant Jesus (Little Flower), Indianapolis, July 22. Mother of Karen Curtis, Cheryl Kinser, Lana McCormick, Carla Turner, Angela and Kellie Tucher and Mark Curtis. Sister of Martha Baldwin. Grandmother, great-grandmother and great-great-grandmother of several.

ECKERLE, Thomas L., 67, St. Michael, Brookville, Aug. 28. Husband of Brenda Eckerle. Father of Miranda Rauch and Jennifer Wiesemann. Brother of Mary Burk, Karen Machamer, Connie Taylor, Kenny and Larry Eckerle. Grandfather of eight.

HERNANDEZ CUATLACUATL, Alex O., 4, Holy Spirit, Indianapolis, Aug. 15. Son of Reyna Cuatlacuatl Tello. Grandson of Antonia Tello and Victory Cuatla.

HERNANDEZ HUERTA, Alejandro, 31, Holy Spirit, Indianapolis, Aug. 15. Brother of Felix Hernandez.

HUERTA FLORES, Estela, 66, Holy Spirit, Indianapolis, Aug. 15. Mother of Felix Hernandez.

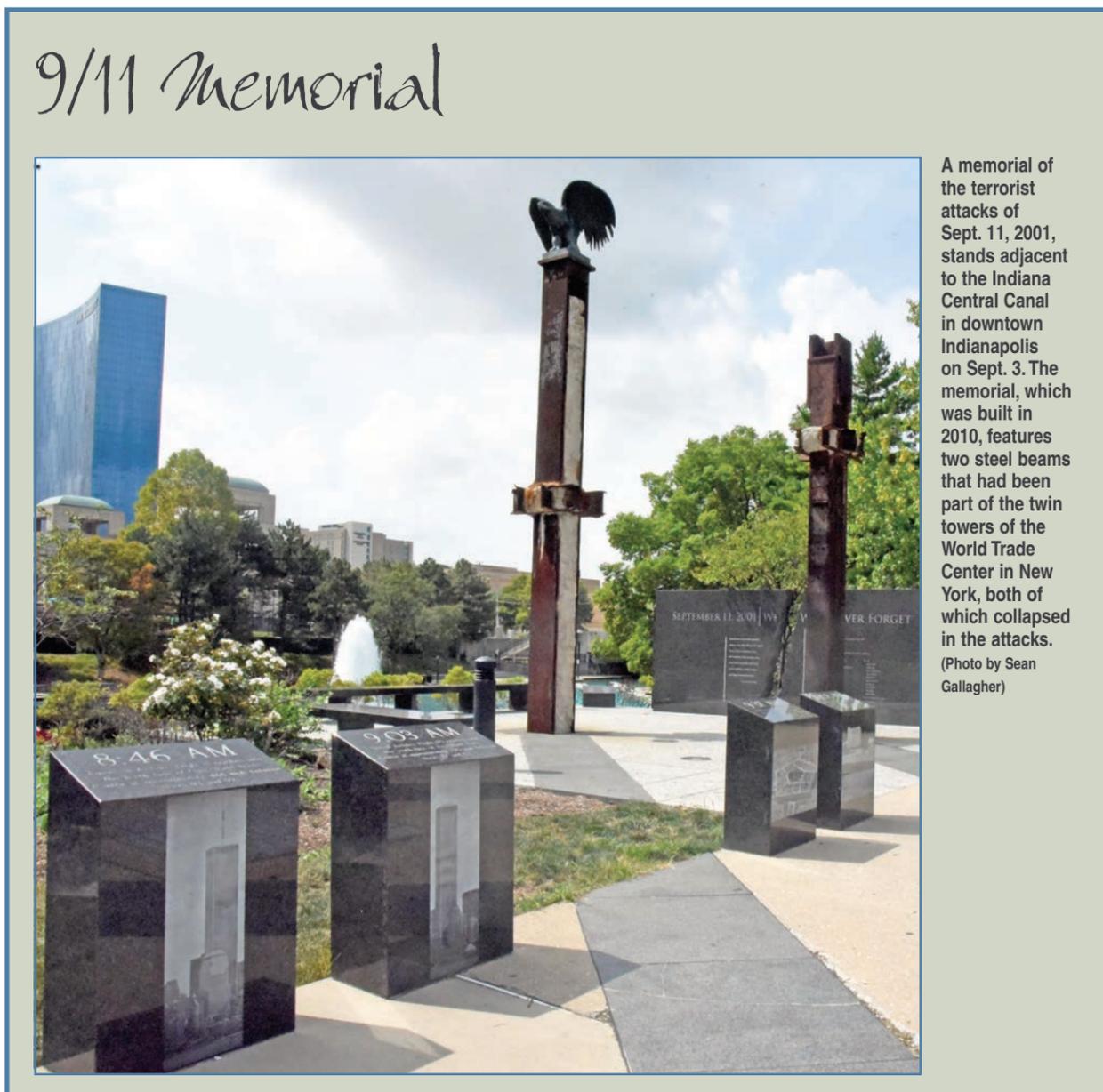
KANTER, Helen R., 78, St. Barnabas, Indianapolis, Aug. 25. Mother of James and Robert Kanter. Stepmother of Vickie Hyatt. Sister of Martin Payne. Grandmother of four.

KNOTTS, Eric M., 48, Holy Family, New Albany, Aug. 22. Son of Tony, Sr., and Becky Knotts. Brother of Tony Knotts, Jr. Uncle of two.

MCCULLOUGH, Thomas, 68, Annunciation, Brazil, April 16. Brother of Sharon Anderson, Patty Cornforth, Anne McCullough Redenbarger Sanders, Janet and Jerry McCullough. Uncle of several.

MEYER, Donna R., 64, St. Peter, Franklin County, Aug. 24. Wife of Gary Meyer. Mother of Donnie and Dustin Meyer. Sister of Susan Moeller, Anne and Irene Selm and Robert Meier. Grandmother of three.

MILLER, Roseanne J., 90, St. Bartholomew, Columbus,



9/11 Memorial

A memorial of the terrorist attacks of Sept. 11, 2001, stands adjacent to the Indiana Central Canal in downtown Indianapolis on Sept. 3. The memorial, which was built in 2010, features two steel beams that had been part of the twin towers of the World Trade Center in New York, both of which collapsed in the attacks. (Photo by Sean Gallagher)

Aug. 20. Mother of Kathy Pataky. Grandmother of five. Great-grandmother of eight.

MORIARTY, Pattisue, 86, St. Barnabas, Aug. 25. Mother

of Patricia Janitz, Joan Tutino, Kerry, Daniel, John and Steven Thomas. Grandmother of nine. Great-grandmother of 10.

SERBAN, Patricia, 75, Christ the King, Indianapolis, Aug. 17. Mother of Beth Thrasher. Grandmother of three.

WILLIAMS, Jennifer (Menzies), 51, St. Joan of Arc, Indianapolis, Aug. 10. Wife of Scott Williams. †

Biannual grants awarded to parishes, schools and archdiocesan agencies

Criterion staff report

During the second half of fiscal year 2019-20, \$207,375 was awarded in grant monies to parishes, schools and agencies in the Archdiocese of Indianapolis.

The grants, awarded twice a year, are made available through the St. Francis Xavier Home Mission Endowment Fund, the Growth and Expansion Endowment Fund and the James P. Scott Endowment Fund. These grants were made possible through the generosity of archdiocesan parishioners, who set up the endowments.

The grant process is jointly administered by the archdiocesan Finance Office and the Office of Stewardship and Development.

Grant applications are due to the archdiocese for the two grant allocation periods on April 30 and on Oct. 31 each year.

The award period for the Fall/Winter 2020 is open, with applications due no later than on Oct. 31, 2020.

The Spring/Summer grants awarded for fiscal year 2019-20 are as follows:

- **St. Ann Parish, Indianapolis; Home Mission Fund;** \$16,355 for security system upgrades.
- **SS. Francis and Clare of Assisi Parish, Greenwood;** Home Mission Fund; \$20,000 for church HVAC system.
- **St. Joan of Arc Catholic School, Indianapolis;** James P. Scott Fund; \$8,000 for school windows.
- **St. Simon the Apostle Parish, Indianapolis;** Home Mission and James P. Scott funds; \$50,000 for school safety.
- **St. Therese of Infant Jesus (Little Flower) Parish, Indianapolis;** Home Mission Fund; \$7,188 for AED devices.
- **St. Louis School, Brownsburg;** James P. Scott Fund; \$10,000 for school windows.
- **St. Paul Catholic Center, Bloomington;** Growth and Expansion Fund; \$10,000 for website redesign.
- **St. Malachy Parish, Brownsburg;** James P. Scott

- Fund; \$25,000 for sound system upgrades.
- **St. Paul the Apostle Parish, Greencastle;** Growth and Expansion Fund; \$32,000 for electrical work.
- **St. Anne Parish, New Castle;** Growth and Expansion Fund; \$2,766 for livestream equipment.
- **St. Ambrose Parish, Seymour;** James P. Scott Fund; \$2,256 for security system upgrades.
- **St. Margaret Mary Parish, Terre Haute;** James P. Scott Fund; \$14,310 for church handrails.
- **Our Lady of Fatima Retreat House, Indianapolis;** James P. Scott Fund; \$9,500 for roof replacement.

(For information on how to apply for the grants, go to www.archindy.org/finance/grant.html, or contact Stacy Harris in the Finance Office at sharris@archindy.org, or by phone at 317-236-1535 or 800-382-9836, ext. 1535.) †

ERLANDSON

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barque of Peter, especially when its own crew is punching holes in it. More worrisome still is when the conversion may not be to the message of the Gospel, but to a faction upon whose interpretation of that message one's faith rests.

The second reason is that recent events are sending more and more Catholics to social media, with unforeseen ramifications. As traditional Catholic media slowly disappear, particularly at the diocesan level, Catholics who care are being driven to social media and the internet to find information and get answers.

Yet studies suggest users of social media are less likely to be well-informed about current events. A recent Pew study also suggested that social media users were more likely to be aware of unproven claims and conspiracy theories involving the coronavirus pandemic.

Should we be concerned that the same may hold true

for the Catholic audience as well? Exhibit A: The sweet older lady who thinks the pope worships idols. While many good Catholic resources do exist on the internet, driving Catholics to find their information there may mean the Church is no longer telling its own story in this Wild West of information and misinformation. And lots of charlatans are profiting from this confusion.

Perhaps, "to live in a manner worthy of the call you have received," what we need are models of Christian debate that are both civil and serious. Whether between Church leaders or between amateur canonists and theologians, we need examples of earnest disagreement while "bearing with one another through love."

Dialing down the Twittersphere's rage is probably a fool's errand, but it would be nice if we who profess the "unity of love through the bond of peace" acted as if we believed it.

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

CAPECCHI

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book will be released later this month. Carrie and Noelle will also be releasing a Theology of Home planner and continuing their daily e-newsletter, available through TheologyofHome.com.

It's the perfect season to dig deeper, breathing in the beauty of autumn and finding ways to reflect it inside, said Carrie, a prolific author. "Out of all of my books, this is the one I could give to just about anybody and have them appreciate it. I'm excited."

(Christina Capecchi is a writer from Inver Grove Heights, Minn.) †

Online Lay Ministry Formation

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

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

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



REPORT SEXUAL MISCONDUCT NOW

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

- 1 Ethics Point**
Confidential, Online Reporting
www.archdioceseofindianapolis.ethicspoint.com or 888-393-6810
- 2** Carla Hill, Archdiocese of Indianapolis, Victim Assistance Coordinator
P.O. Box 1410, Indianapolis, IN 46206-1410
317-236-1548 or 800-382-9836, ext. 1548
carlahill@archindy.org

Former St. Christopher parishioner professes perpetual vows

Criterion staff report



Sr. Mary Xavier Winterrowd, O.P.

Dominican Sister Mary Xavier Winterrowd, formerly a member of St. Christopher Parish in Indianapolis, professed perpetual vows as a member of the Dominican Sisters of Saint Cecilia in Nashville, Tenn., on July 25 in the Cathedral of the Incarnation

in Nashville. Seven other members of the religious community professed perpetual

vows during the liturgy.

The daughter of Joe and Debbie Winterrowd, Sister Mary Xavier is a graduate of Ben Davis High School in Indianapolis. She earned a bachelor's degree in child development at Ball State University in Muncie, Ind., and a master's degree in elementary education at Aquinas College in Nashville.

Sister Mary Xavier currently serves as a second-grade teacher at St. Joseph School in Cottleville, Mo.

Founded in 1860, the Dominican Sisters of Saint Cecilia have approximately 300 sisters serving in more than 41 schools in the U.S., with missions in Australia, Canada, Ireland, Italy, the Netherlands and Scotland. †

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Employment

Director, Catholic Charities Tell City

Catholic Charities of the Archdiocese of Indianapolis, Inc. is seeking a full-time Agency Director who can lead and grow the programs and services delivered at its regional office in Tell City, Indiana. If you are a forward thinker and capable of building strong relationships with strategic community partners, this may be the position for you!

We believe in transforming the lives of people in need by giving help that empowers and hope that lasts. Catholic Charities works to create a world in which every person is cherished, regardless of individual limitations, and strengthened in the use of personal gifts in order to reach his or her full potential as a valued member of the community.

The Agency Director will oversee and administer all the functions of Catholic Charities Tell City and work closely with its Agency Council and Catholic Charities Executive Director to achieve the mission of the agency.

Responsibilities include:

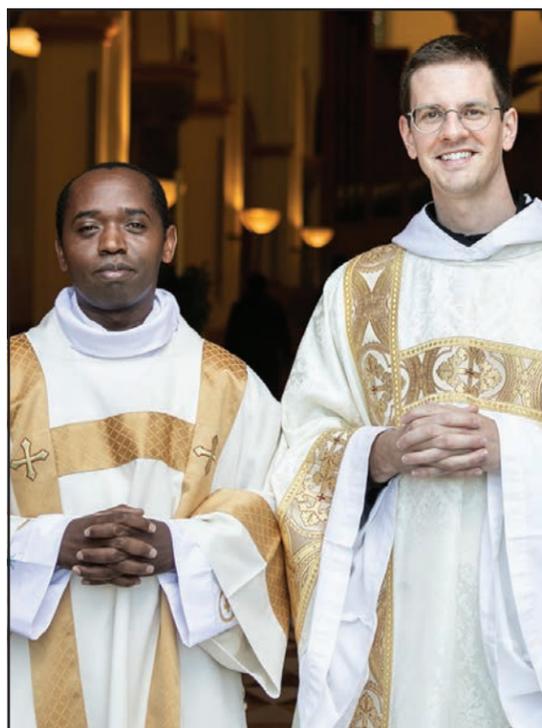
- Provide leadership and oversight to existing programs, services and activities to ensure that program objectives are met in a fiscally responsible manner.
- Serve as chief spokesperson for the agency, providing strong representation of the agency to constituencies including churches, community leaders, donors and prospects.
- Identify emerging areas of need in the community.
- Ensure fiscal accountability of programs and services; lead the agency in utilization of financial resources to strengthen its internal structure and service delivery.
- Continue to develop quality improvement tracking measures that will support quality service delivery.
- Provide supervision to staff members and oversee personnel issues, including salaries, benefits, staff selection, and volunteer training.
- Oversee the agency budget, working within the archdiocesan and Catholic Charities guidelines.

Applicants must be professed and practicing Roman Catholics with an understanding of the Church's social teaching and its relevance to the agency's mission. A Bachelor's Degree in social work or related field or equivalent work experience with human services is required. The applicant must have strong communication and presentation skills as well as some experience in a leadership position in a human services organization.

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

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

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New transitional deacons

Deacon Callixte Senani, left, a seminarian of the Diocese of Gikongoro, Rwanda, and Benedictine Deacon Simon Hermann, a monk of Saint Meinrad Archabbey, pose after being ordained transitional deacons by Archbishop Charles C. Thompson during an Aug. 15 Mass at the Archabbey Church of Our Lady of Einsiedeln in St. Meinrad. Both are receiving their priestly formation at Saint Meinrad Seminary and School of Theology in St. Meinrad. As transitional deacons, they will continue their priestly formation and are expected to be ordained priests next year. (Photo courtesy of Saint Meinrad Archabbey)

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Employment

DIRECTOR OF ENROLLMENT MANAGEMENT

St. Theodore Guerin High School, located in Noblesville, Indiana, is accepting applications for a full-time **Director of Enrollment Management**.



The Director of Enrollment Management is a full-time exempt salaried position reporting to the President and is an integral part of the school's leadership team.

The Director of Enrollment Management is responsible for planning and implementing a strategic program to market St. Theodore Guerin High School to prospective students and their families; and, ultimately, for enrolling new students in numbers sufficient to meet the goals approved by the President. The Director of Enrollment Management is a member of the school's Mission Leadership Team (MLT).

The Director will provide a creative vision and energetic oversight for all admissions and recruitment operations, retention efforts and for achieving all enrollment goals. The successful candidate will have demonstrated ability to coordinate an enrollment management program that will effectively attract, enroll, and retain students who desire to be a part of a dynamic faith based high school.

For a detailed job description and qualifications, please visit **GuerinCatholic.org**. Qualified candidates should email a current résumé and cover letter to apply@guerincatholic.org. Please include at least three references as part of the résumé. Questions concerning the position should be directed to Dr. John F. Atha, President, at jatha@guerincatholic.org.

St. Theodore Guerin High School is an Equal Opportunity Employer.

Guerin Catholic High School

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PINWHEEL

continued from page 1

'This has been so overwhelming'

"Very emotional" is also the way that Burford describes the past six months of caring for coronavirus patients.

"In the 20 years I've been doing this, it's the hardest time I've had to work through. Everything that I've learned in the past 20 years came to this moment where we had to change everything we did to adapt to this pandemic."

Like many health care workers on the front lines of the crisis, Burford has bonded with patients in a way she had never done before, becoming like family to patients who couldn't be visited by their families.

She also saw some of her patients lose their battle with the disease and made the heartbreaking phone calls to their loved ones.

"I've also bonded with people who were able to come off the ventilator and go home. That's why I love the pinwheel garden so much. It's an amazing way to celebrate the patient's success after recovering from the coronavirus. I know when I planted my pinwheel, I also thought about all the staff who worked so hard to keep the patient alive."

Burford even brought her 16-year-old son Corey and her 13-year-old daughter Samantha to the hospital to see the pinwheel garden—a rare time when she has shared her work experience with them.

"I usually try not to bring up work when I come home. I just slip into being a mom. But this has been so overwhelming, I couldn't help it. I would talk to them about things. They saw how emotional and draining it was for me. When they saw the pinwheels, they thought it was awesome."

Celebrating the 'little miracles'

Franciscan Sister Marlene Shapley has also experienced the powerful impact of being there when a COVID patient has

been discharged from the hospital.

"They're overcome by the emotion of going home," says the vice president of mission integration for Franciscan Health.



Sr. Marlene Shapley, O.S.F.

Sister Marlene has also been moved by personally planting pinwheels in the garden. "It's a very touching experience. You realize you're putting it in because someone went home. We're celebrating the success and the hope. "St. Francis was a joyful person who lived the Gospel as Jesus lived it—respecting the life God has given us. Our pinwheel garden is an exterior sign of sharing our joy with the community around us—and with our staff. Many times, we celebrate the little miracles of someone getting better, someone being taken off a ventilator, someone requiring a little less level of care."

Nearly every department of the hospital has been involved in planting the pinwheels, from nursing to engineering, from respiratory to housekeeping.

"They all touch the patient's life in one way or another," Sister Marlene says. "We wanted to get every department involved in celebrating our successes."

After 42 years in health care, Sister Marlene long ago learned that the successes also come amid setbacks and sorrows. And while her years as a nurse are behind her, the caring approach of that profession and the faith of her life as a religious sister have continued to guide her during this devastating time of the coronavirus.

"Even though I don't have direct care of a patient, I'm a part of Franciscan, and I think, 'Maybe there's something I can do to help.' I can hold their hand. I can pray with them. I can cry with them."

She followed that approach recently when the brother of one of her fellow



Scott Wischmeyer, clinical coordinator of respiratory therapy, left, Dr. Imad Shawa and Annie Burford, a respiratory clinical specialist, take time for a photo before a procedure on a COVID-19 patient on April 21 at Franciscan Health Indianapolis. (Submitted photo)

Franciscan sisters was admitted into the Indianapolis hospital with the virus.

A combination of caring and consoling

"He was critical and declining rapidly," she recalls softly. "The family had to make the decision that nothing could be done and to take him off the ventilator. I sat with that family and cried with that family. As difficult as it was, it was a beautiful experience for his children to be here and to go in and say goodbye."

She pauses as the power of those emotions touch her again.

"It doesn't get easier," she says, even more softly. "I've lost three brothers and both of my parents. The pain never goes away, but we learn to live with the pain."

She takes a breath and her voice turns hopeful as she reconsiders her previous use of the word "goodbye."

"We as Catholics believe we will

be reunited in eternity. We don't say 'goodbye.' We say, 'We'll see you later.' Because we believe in the resurrection of the body and the soul—and the reuniting of the body and soul in eternity."

Sister Marlene says the combinations of caring and consoling, of celebrating and comforting, reflect the core of the health care system's mission statement: "Continuing Christ's ministry in our Franciscan tradition."

"We're not beginning a ministry," she says. "We're continuing a ministry that Jesus started 2,000 years ago and St. Francis continued 800 years ago and our founder, Blessed Maria Theresia Bonzel, continued more than 150 years ago."

"Jesus was human. He was a teacher. He was a healer. He laughed. He cried."

"Our mission statement is not something that hangs on our walls. It's lived within our halls every day." †



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