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.”

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.

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.

Conventional 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 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 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.†
The archdiocese’s annual “Morning with Mary” event set for Oct. 10

By Natalie Hoefer

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?’” Sister Marie recounted to Catholic News Service. Her photo shows a tangle of debris. “They could to prepare for the next day.”

“Now, after the blast, we are going years backward. Not only our center and the dispensary,” she said. “We need a miracle,” she said of Lebanon's dire situation.

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

Indianapolis: WHMI, 40.1, 9:30 a.m.

Indianapolis: WNDY, 23, 6:30 a.m.

Terre Haute: WTHI, 12, 11:30 a.m.

Cincinnati: EKRC, 12.2, 8:30 a.m.

Evansville: WEVV, 44.2, 6 a.m.

Lausanne: WBNM, 21, 7 a.m.

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New book recounts pope’s vision for integral ecology

VATICAN CITY (CNS)—In a new book recounting his conversations with Pope Francis, Italian environmental activist Carlo Petrini said he hopes the published discussions will contribute to the ground work laid out by “Laudato Si’,” “On Care for Our Common Home.”

The book, titled “TerraFutura [Future Earth]: Conversations with Pope Francis on Integral Ecology,” is meant to highlight the importance of the pope’s encyclical on the environment and its impact on the world for five years after its publication in 2015.

“If we want to use human life as a metaphor, I would say that this encyclical is entering its adolescence. It has passed its infancy; it has learned to walk. But now comes the time of youth. I am confident that this growth will be very stimulating,” Petrini told journalists on Sept. 8, presenting the book at the Vatican’s Sala Marconi.

In 1986, Petrini founded the Slow Food Movement, a grassroots organization that promotes the preservation of local food culture and traditional cooking to counteract the rise of fast food chains and food waste.

The activist and author told journalists that he first spoke to Pope Francis when the pope called him in 2013, several months after his election. The book features three conversations between Petrini and the pope from 2018 to 2020.

USCCB president urges special collection to aid disaster-stricken dioceses

WASHINGTON (CNS)—Archbishop Jose H. Gomez of Los Angeles, president of the U.S. Conference of Catholic Bishops (USCCB), has asked his fellow bishops to consider having their parishes take up a special collection to aid dioceses and parishes stricken by recent natural disasters.

The author of the U.S. Conference of Catholic Bishops’ letter to his fellow bishops, Archbishop Gomez said: “The traditional storm season has only just begun, and already we have witnessed the devastating impact of Hurricane Laura and the California wildfires,” the archbishop wrote in a letter to his fellow bishops. “Thousands of homes, businesses, and churches have been severely damaged or destroyed and the impacts will be long lasting.”

Archbishop Gomez acknowledged the severity of the impact of COVID-19 on parish and diocesan activities and its challenging impact on fundraising, but he also expressed hope in the generosity of the faithful and their care for those in need.

“We offer our prayers to families who have lost loved ones, homes and businesses,” Archbishop Gomez said. Funds collected in the Archdiocese of Indianapolis will be used to support the relief efforts of Catholic Charities USA.

Checks to the archdiocese can be mailed to: Catholic Charities Indianapolis, 1400 N. Meridian St., Indianapolis, IN 46202-2367. Please put “hurricane relief” on the memo line. Online donations to Catholic Charities USA can be sent to tinyurl.com/y39x3wu3.

“Funds will be used in response to Hurricane Laura and any other disasters that occur and will be distributed where they are most needed, archdiocesan officials said.†

Remembering a 09/11 hero

A stole of Franciscan Father Mychal Judge is displayed on Sept. 4 in St. Bartholomew Church in Columbus. Father Mychal was ministering at the World Trade Center in New York as a chaplain of the city’s fire department on Sept. 11, 2001, after terrorists crashed two airliners into the twin towers. He died when one of the towers collapsed. A Presbyterian minister who knew Father Mychal in New York later moved to Columbus and gave two stoles that belonged to the Franciscan priest to St. Bartholomew Parish. (Photo by Sean Gallagher)
Mike Krokos, Publisher

Archbishop Charles C. Thompson, ones on that fateful day. It is still there for many who lost loved acts that should never be forgotten. And later learning of a group of heroes forcing U.S. cities only adds to the uneasiness and the civil unrest prevalent in several those speaking on their behalf—appear to happen after our Sept. 11 remembrance, of life, never forgetting that tragic time. We re-live the images and the aftermath We became one faith. We became one gender. We became one generation. What happens on Nov. 3 and beyond: worth keeping on our hearts, no matter now as we again reflect on 9/11, and polarization on so many levels in our As we fell to our knees in prayer for We became one class. as one nation under God, brothers As we retold with pride of the sacrifice We are America. We are United. One family One body One generation One class One language One body One family One people We are The Power of One. We are United. We are America. To her powerful words, we simply add. Amen. †

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

Be Our Guest/Archbishop Paul P. 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 to assist the poor and vulnerable by evangelizing and teaching the faith. While we support our local parish and diocese, national collections allow modest gifts to the suffering masses and to 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 missions on the high seas. You help people in low-income communities get access to job training and work toward affordable housing. You help health care providers to help alleviate poverty for the long-term. You help people struggling to rebuild their faith after decades of religious persecution. As we lit candles of waiting and hope, We became one class. As we carried each other down the stairs of the burning building, We became one gender. As we carried every other down the stairs of the burning building, We became one class. As we wept 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 told 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 people We are The Power of One. We are United. We are America. To her powerful words, we simply add. Amen. †

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 damper, 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 damper, as I have joined in the remarkable liturgical celebrations that are occurring this summer inside a nearby tent. There, with its canvas sides rolled up, the people of several southeast Indiana communities, including Baptist, take part in the holy sacrifice of the Mass, with a remarkable celebrant encouraging their prayerful participation. We are The Power of One. We are United. We are America. To her powerful words, we simply add. Amen. †

—Mike Krokos

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

En arameo, el idioma que hablaba, su nombre es Mariam. Basado en la raíz “marah”, 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” (Rú 1:20). María estaba destinada a convertirse en la Madre de los Dolores, cuyo corazón amargo 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 amor sufriente 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.

Maria es nuestra Madre del Perpetuo Socorro. Por su intercesión, la gracia de su hijo, Jesús, puede cambiar malogrosamente nuestra amargura en lágrimas de alegría, de la misma manera que una vez convirtió el agua en dulce. El 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 Acclamación, nos proporciona una excelente manera de pedir la protección y el cuidado de nuestra Santísima Madre:

Acclamación, oh piadosísima Virgen María, que jamás se ha olvido decir que ninguno de los que han acudido a tu protección, implorando tu ayuda.

Reconocemos a María, en poderosa manera de pedir la protección, un 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!

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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, adding that while speaking ill of others is almost naturally, it is a tool of the devil to divide the Church. 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 topic is available. Five sessions are available at youtu.be/vZp20m3. It features some resources to get you started learning about Catholic social teaching.

For more information or to register, visit www.sacredconferences.com or contact Father Dennis at frdennis@stlouis-parish.org.

September 17
St. Joseph Parish, 1401 S. Mckelly Ave., Indianapolis.

September 19
Our Lady of Lourdes Parish, 3333 E. 56th St., Indianapolis. Biking for Babies Midday Rally, 4 p.m.-7 p.m., free. People 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: sacredconferences.com or lori@indolife.org.

September 20
St. Louis Parish, 13 S. Louis Place, Batesville. Drive-Thru Chicken Dinner, 11 a.m. 4-p.m., 3-piece chicken dinner with mashed potatoes, green beans, rolls, 10% discount for children under 12. Takeout. chicken $12.00 cash/ straight. Information: 812-215-1979.

September 26
Our Lady of the Most Holy Rosary Parish, 520 W. 10th St., Indianapolis, Faithful Citizens Rosary Walk after 10 a.m. Mass, recitation of rosary and Divine Mercy chaplet through Fletcher Place Street. Information: holyrosaryprofile@gmail.com

September 28
The Villages of Indianapolis Online Foster Parenting Virtual Information Night, 6 p.m., for those interested in becoming a foster parent, no fee. More information in Register to call The Villages at 800-874-6880 or visit www.villageskids.org.

October 2

October 4
Holy Family Parish, 3027 Pearl St., Oldenburg. Annual Holy Family Fall Festival, 11 a.m.-4 p.m., drive-thru chicken dinners, live music, carnival rides, games, face painting, raffle, parish parking lot entry from Washington St. Information: 812-934-3013.

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 Andrew Walz and associate director Alexander Mingus. Registration: indiana-catholic.org/events. Information: cc@archindy.org or 317-236-1455.

October 17
Mount St. Francis Retreat Center, 101 S. 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 10:30 p.m. on Oct. 17. The retreat includes time for prayer and silent meditation as the group decides, opportunities for walking the labyrinth (both inside and on the grounds), guided grief healing path, and exploring creative ways to pray through nature, silence and the arts. Multiple resources will be available for those seeking additional materials of centering prayer, mindfulness, silence, and journaling. The cost is $125, which includes a room, two meals and all materials. Information: 317-545-7681 or benedictinn@benedictinn.org.

October 18
Mount St. Francis Retreat Center, 101 S. Anthony Dr., Mt. St. Francis. Weekend of Peace in a room to use for the day, lunch. Information: 317-545-7681 or benedictinn@benedictinn.org.

October 23
Mount St. Francis Retreat Center, 101 S. Anthony Dr., Mt. St. Francis. Weekend of Peace in a room to use for the day, lunch. Information: 317-545-7681 or benedictinn@benedictinn.org.

October 30
St. Michael Parish, 145 St. Michael Blvd., Brookville. First Saturday Marian Devotion, 8 a.m. rosary, meditation, prayer; 8:30 a.m. Mass with confessions prior. Information: 765-647-5462.

November 22
St. Lawrence Parish, 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, Mass of Reconciliation of Caution. Information: 317-759-7303 or mross31@hotmail.com.

November 28
Our Lady of the Holy Rosary Parish, 520 W. 10th St., Indianapolis. Faithful Citizens Rosary Walk after 10 a.m. Mass, recitation of rosary and Divine Mercy chaplet through Fletcher Place Street. Information: holyrosaryprofile@gmail.com.

December 1

December 6

December 16
St. Joseph Parish, 1401 S. Mckelly Ave., Indianapolis.

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


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 ritual. 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 archbishop’s pastoral council. It is closer to the people, literally, than the remarkable solemnity that the new bishops bring as their daughter’s cloak. 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 masks outdoors as a way to macroscopically defeat the microscopic virions which could carry SARS-CoV-2 infection to persons too close to 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 a 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.

Archdiocesan Social Concerns Ministry to host webinar on parish COVID response on Sept. 16.

The archdiocesan Social Concerns Ministry of Catholic Charities is offering a webinar entitled “Parish Engagement in a COVID World” online 2-3 p.m. on Sept. 16.

The webinar will discuss the spiritual, emotional and material needs of a parish through a COVID disaster lens, share out-of-box thinking with parish engagement, and discuss parish needs and how to move forward.

The webinar is free, but registration is required. To get a link or more information, contact Theresa Chamblee at tchamblee@archindy.org or 317-236-1404.
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. It 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 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.

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 “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.

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.
Joyful Witness/Kimberly Pohovey

Appreciating the life lessons our children teach us

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

I have listened to and read commentaries from the Class of 2020 parents who sounded downright distraught at the prospect of your student going off to college. Not to discount their feelings at all, but personally I have a hard time getting too sentimental about it.

From the time our children are born, they are merely entrusted to us. Our job is to love, protect, teach them how to be capable human beings. I think, if we’ve accomplished our task, they should be ready to separate from us and vice versa.

In the case of my oldest offspring, my youngest child, I have, instead of feeling a sense of loss, been thinking of all I have gained from being a parent.

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 Charlotte Diocese. Helping families struggling from 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 be more than some may think.

Kimberly didn’t feel hungry, not in the way you might expect. Her tummy grumbled, yes, but it was not hunger—she just didn’t feel hungry. She called it “starvation mode.” Kimberly had hit a low point. But it wasn’t her own well-being that she worried about most. It was her children’s.

By the time she was faced with the prospect of watching her son take those pills from a doctor?

She wanted to provide for her children, who are just entering their teens. By the time she read the recipient’s essay, she usually cry, but my heart sang to keep her calm till Matthew’s life and death.

Matthew’s first lesson started the day he died when I thrust into the realization of a sadness stronger than I had ever known. But I think his greatest lesson for me was one of stewardship.

It is to proceed with his life insurance policy, we established a scholarship fund in Matthew’s memory at our then-parish, Sanctuary.

Each year, when I read the recipient’s essay, I usually cry, but my heart sings to keep my head in line with Matthew’s life and death. Only God knows why Matthew’s life was so brief, but I like to believe this scholarship fund that may bring an aspect of hunger that may be more than some may think.

We need models of Christian debate that are civil and serious. We need to be models to 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 his 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, and giving him the freedom to navigate life for himself.

A pastor recently recounted to me that his shock when a “sweet older lady” in his parish asked him one simple question about Francis: Francis was an idol worshipper. That used to be the kind of silly libel one heard only from post-Black Chick lit, or anti-Catholic bigots. Now it is the kind of absurdity more commonly found in the minds of secular fools.

The archer sees the mark upon the path of the arrow, 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 founder and director of the archdiocese.)

Amid the Fray/Greg Erlanson

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 the way he argues his case to the Ephesians, the Letter to the Ephesians, he urges his readers “to live in a manner worthy of the, if you have received, with all humility and gentleness, with patience, bearing one another through love, striving to preserve the unity of the spirit through the bond of peace” (Eph 4:1-3).

He’s definitely a one-of-a-kind kid. He 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.

The final stanza from an essay in one of my son’s writing books by Kahil Gibran, perfectly sums up my feelings on the privilege of parenting:

“You are the bow from which your children as arrows are sent forth. The archer sees the mark upon the path of the arrow, 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.”

(Twenty Something/Christina Capace

Theology of home: an invitation to reclaim what matters most

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The Book of Sirach is the source of the first biblical reading for Mass this weekend. Sirach’s author was Joshua, 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.)

The Sunday Readings

Sunday, September 13, 2020

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

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 divinity 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 Holy Eucharist, invites its audience to forgive the faults of others and to trust in the merciful God, its audience to forgive the faults of others and to trust in the merciful God, as He forgives us with promises of God’s mercy, it shows our foolhardiness and denseness at understanding. 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 foolishness 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 will be difficult for us, especially when we have been mistreated. However, while the Church has accumulated, it is not to send to them an organization such as the Propagation of the Faith, which trains missionaries for mission work in foreign lands.

But the articles to which you refer—which are used for divine worship by dedication or consecration—are designated sacred objects, which are designated for divine worship by dedication or consecration—are designated sacred objects, which are designated for divine worship by dedication or consecration.

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.

Managing the rampart 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 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)

A 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 last hands off do not occur, and that 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 if he still feels that, for the safety of your family you are best off refraining from Mass attendance while you have the dispensation, 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 take to keep worshipers safe and slow the spread of the virus.

Questions may be sent to Fr. Kenneth Doyle at askfatherdoyle@gmail.com and 30 Columbus Circle Dir, Albany, New York 12203.}

TheCriterionFriday, September 11, 2020Page 9

Daily Readings

Monday, September 14
The Exaltation of the Holy Cross Numbers 21:4-6a
Psalm 78:1b-2, 4-38
Philippians 2:6-11
John 13:1-17

Tuesday, September 15
Our Lady of Sorrows
1 Corinthians 12:12-14, 27-31a
Psalm 100:1b-5

Wednesday, September 16
St. Cornelius, pope and martyr
St. Cyprian, bishop and martyr
1 Corinthians 12:15-27
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 118:1-2, 16-17, 28
Luke 7:36-39 or Acts 17:1-10

Friday, September 18
St. James, bishop and martyr
1 Corinthians 16:13-20
Psalm 17:1b-6, 7-8, 16, 15
Luke 8:1-3

Saturday, September 19
St. Januarius, bishop and martyr
1 Corinthians 15:24-49
Psalm 56:10b-12, 13-14
Luke 8:4-15

Sunday, September 20
Twenty-fifth Sunday in Ordinary Time
Isaiah 56:5-9
Psalm 145:2-3, 8-9, 17-18
Philippians 1:20-24, 27a
Matthew 20:1-16a

Question Corner/ Sr. Jane Marie Deignan, OP

Unsolicited religious articles may be disposed of in various ways

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

A 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 simply says 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 for the sake of family harmony, I’m not sure that this would be the wisest course.

Q 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 the 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

A 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.

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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.

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Questions may be sent to Fr. Kenneth Doyle at askfatherdoyle@gmail.com and 30 Columbus Circle Dir, Albany, New York 12203. •
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. Obligations of archdiocesan priests serving our archdiocese are listed elsewhere in this edition. Order priests and religious sisters and brothers are in mourning unless they are natives of the archdiocese or have other connections to it; those are separate obituary pages on this page.


McCullough, Thomas, 68, Americana, Brazil, April 16. Brother of Sharon Anderson, Patty Cornelith, Ann McCullough Rodenburger Sanders, Janet and Jerry McCullough. Uncle of several.


Moriaty, Patrice, 76, Good Shepherd, Brownsburg, Aug. 17. Mother of Beth Thrasher. Grandmother of three.

Monteiro, Patricia Janitz, 40, St. Paul Catholic Center, Bloomington; James P. Scott Fund; $8,000 for roof replacement.


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

Biannual grants awarded to parishes, schools and archdiocesan agencies

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 generosity of archdiocesan priests serving in the archdiocese; and $43,605 was awarded through a combination of the Home Mission and James P. Scott funds; $50,000 for school safety.

The Archdiocese of Indianapolis has partnered with the Center for Theology of Home.com. For more information, please log on to www.archindy.org/finance/grant.html.


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Former St. Christopher parishioner professes perpetual vows

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 Covington, Ky. Founded in 1860, the Dominican Sisters of Saint Cecilia have approximately 300 sisters serving in more than 40 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 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 everyone 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 proficient 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 Isaksen
Director, Human Resources
Archdiocese of Indianapolis
1400 N. Meridian St.
Indianapolis, IN 46202
E-mail: eisaksen@archindy.org

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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 resume and cover letter to apply@guerinCatholic.org. Please include at least three references as part of the resume. Questions concerning the position should be directed to Dr. John E. Arba, President, at jatha@guerinCatholic.org.

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

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New transitional deacons

Deacon Calliste Sensi, 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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The Criterion Friday, September 11, 2020
‘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 to helping plant the pinwheels in the garden—a rare time when she was able to come off the ventilator and go home.

“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 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.”

Sr. Marlene Shapley, O.S.F.