



The

Criterion

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*40 Joys and Blessings
of Catholic Schools
during the Late
Summer/Fall, page 16.*

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Archdiocesan seminarians Nathan Thompson, left, Randy Schneider, Samuel Rosko and Liam Hosty walk together on Aug. 10 at Fort Harrison State Park in Indianapolis. The outing to the state park was part of the annual convocation of archdiocesan seminarians in which the future priests have the chance to build up fellowship among themselves. (Photo by Sean Gallagher)

Bioethicists discuss moral dilemma of seeking vaccine exemptions

VATICAN CITY (CNS)—Getting vaccinated is “an act of love,” Pope Francis said in his latest urgent appeal, after more than a year of insisting



Pope Francis

COVID-19 vaccines be equitably available worldwide for everyone to get inoculated.

Nonetheless, some Catholics have been wondering if they should seek a religious exemption from an immunization requirement with vaccines tested or produced with cell lines originally derived from aborted fetuses more than 50 years ago.

Individuals are free to make a decision on getting the vaccine. Some, like the Archdiocese of New York, have said for Catholics, refusing the vaccine would be based on a personal belief, not Catholic teaching, as the Vatican and pope have made it clear some vaccines for COVID-19 are permissible and it’s a moral duty to get vaccinated.

Because there has been “overwhelming consensus within the Catholic magisterium” for years on the permissibility of using such vaccines in the absence of alternatives, “to counsel people that it is legitimate to refuse the vaccines on religious grounds—and, in fact, to facilitate it—is to actively assist people in mal-forming their consciences,” said M. Therese Lysaught, a corresponding member of the Pontifical Academy for Life.

“In fact, in actively assisting people to put the lives of others at risk, such advocates assist them in being indifferent to and even assisting them in doing evil. This sins against charity. This is the Catholic definition of scandal,” said the professor at the Neiswanger Institute for Bioethics and Healthcare Leadership of

See VACCINES, page 11

Forging friendships

Archdiocesan seminarians gather to build fraternity before returning to seminary

By Sean Gallagher

With a new year of priestly formation just around the corner, archdiocesan seminarians gathered on Aug. 8-11 at Our Lady of Fatima Retreat House for a time of prayer, fellowship and fun.

This year’s convocation saw the most archdiocesan seminarians starting a year of formation—27—since 2013.

Seven new seminarians received a blessing from Archbishop Charles C. Thompson during a Mass he celebrated

on Aug. 9 for the future priests.

The 27 archdiocesan seminarians come from 10 of the 11 deaneries of the Church in central and southern Indiana. Sixteen of them are enrolled at Saint Meinrad Seminary and School of Theology in St. Meinrad while 11 will receive formation at Bishop Simon Bruté College Seminary and Marian University, both in Indianapolis.

Father Eric Augenstein, archdiocesan director of seminarians, noted that the increase in seminarians for the

See SEMINARIANS, page 9

U.S. missionary nuns fly home to organize shipment to Haiti after quake

LODI, N.J. (CNS)—Getting emergency supplies and aid into the Haiti region most impacted by the Aug. 14 earthquake will prove a major logistical challenge, said two missionary nuns who work in Haiti.

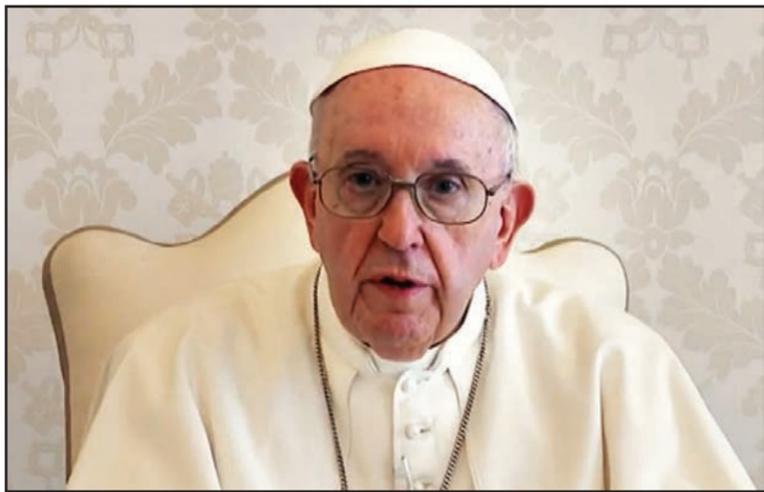
“There were some scary situations before [the earthquake], however, nothing like the last two years and especially the last two months in Haiti,” Felician Sister Mary Inga Borko, who works in Jacmel, Haiti, told Catholic News Service (CNS) by phone from Lodi, N.J.

Her congregation is organizing a container shipment of supplies to Haiti, both for her

See HAITI, page 11



A volunteer health care worker carries a young earthquake victim in Port-au-Prince, Haiti on Aug. 21. The victim was transported from Les Cayes via U.S. Coast Guard helicopter. (CNS photo/Ricardo Arduengo, Reuters)



Pope Francis is pictured in a video for an ad campaign promoting COVID-19 vaccines throughout the Americas. (CNS Screenshot/courtesy Ad Council)

Vaccination is an act of love, pope says in ad campaign

VATICAN CITY (CNS)—When each individual makes a small act of charity, like getting the COVID-19 vaccine, every gesture added together can transform the world, Pope Francis said in a global ad campaign.

“Being vaccinated with vaccines authorized by the competent authorities is an act of love. And contributing to ensure the majority of people are vaccinated is an act of love—love for oneself, love for one’s family and friends, love for all people,” he said in a public service announcement released on Aug. 18 in Rome.

The video message was part of a global effort by the U.S.-based nonpartisan, nonprofit Ad Council and the COVID Collaborative’s “It’s Up To You” campaign to increase people’s confidence in COVID-19 vaccines by reminding them that the vaccines are safe, effective and save people’s lives. The Vatican’s Dicastery for Integral Human Development also cooperated with the educational initiative.

The three-minute video in Spanish with English, Spanish and Portuguese subtitles features Pope Francis and six cardinals and archbishops from North and South America. Archbishop Jose H. Gomez of Los Angeles, president of the U.S. Conference of Catholic Bishops (USCCB), is among them.

The “It’s Up To You” campaign has been inviting “trusted messengers” to deliver “fact-based and life-saving information to populations hesitant about the COVID-19 vaccines, helping them to make informed decisions for themselves and their families,” it said in a joint news release with the Ad Council.

Lisa Sherman, president and CEO of the Ad Council, said, “The role of trusted messengers to educate and inspire their networks is undeniable.

“We are extremely grateful to [Pope Francis] and the cardinals and archbishops for lending their voices and platforms to help people across the globe feel more confident in the vaccines,” particularly to the world’s 1.3 billion Catholics, she said in the news release.

It said 72% of the adult population and 67% of Hispanic adults have currently been vaccinated against COVID-19 with at least one dose in the United States.

But COVID-19 cases are on the rise worldwide, especially in North, Central and South America. Some nations are still showing very low rates of individuals who are fully vaccinated, such as Honduras with only 5.5% of the adult population and El Salvador with 30%.

While access to vaccines is a challenge, “confidence in the vaccines also presents a hurdle,” the news release said.

In his message, the pope said, “Thanks to God and to the work of many, we now have vaccines to protect us from COVID-19. They grant us the hope of ending the pandemic, but only if they are available to all and if we work together.”

Getting inoculated “is an act of love” for oneself, family, friends and all people, he said.

“Love is also social and political” as these individual “small gestures of personal charity” add up, “overflowing” into something universal that is “capable of transforming and improving societies,” he said.

“Vaccination is a simple but profound way of promoting the common good and caring for each other, especially the most vulnerable,” the pope said.

“I pray to God that everyone may contribute their own small grain of sand, their own small gesture of love; no matter how small, love is always great. Contribute with these small gestures for a better future. God bless you, and thank you,” he said.

Also offering messages encouraging vaccination were: Cardinal Carlos Aguir Retes of Mexico; Cardinal Óscar Rodríguez Maradiaga of Tegucigalpa, Honduras; Cardinal Cláudio Hummes, retired archbishop of São Paulo; Cardinal Gregorio Rosa Chávez, auxiliary bishop of San Salvador, El Salvador; and Archbishop Miguel Cabrejos Vidarte of Trujillo, Peru.

The campaign encouraged people to go to GetVaccineAnswers.org and DeTiDepende.org (in Spanish) for more information and answers to questions about the COVID-19 vaccines.

For more information on the USCCB’s “Moral considerations regarding the new COVID-19 vaccine,” go to www.usccb.org/moral-considerations-covid-vaccines. †



Public Schedule of Archbishop Charles C. Thompson

August 28–September 8, 2021

August 28 – 5:30 p.m.
75th Anniversary Mass and Blessing at Holy Spirit Church, Indianapolis

August 29 – 2 p.m.
Archdiocesan Wedding Anniversary Mass at SS. Peter and Paul Cathedral, Indianapolis

August 31 – 1 p.m.
Council of Priests meeting at Archbishop Edward T. O’Meara Catholic Center, Indianapolis

August 31 – 7 p.m.
Confirmation Mass for youths of St. Barnabas and Our Lady of the Most Holy Rosary parishes, both in Indianapolis, at SS. Peter and Paul Cathedral

September 1 – 7 p.m.
Confirmation Mass for youths of St. Barnabas Parish Indianapolis, at SS. Peter and Paul Cathedral

September 2 – 11 a.m. CST
Mass for Gathering of Missionaries of Mercy at Saint Meinrad Archabbey, St. Meinrad

September 2-5
Bishops’ Support Group

September 7 – noon
Legacy Gala Sponsor Lunch, Indianapolis

September 7 – 6 p.m.
ACE, Echo, FOCUS Cookout at St. John the Evangelist Parish, Indianapolis

September 8 – 8:15 a.m.
Mass for students of St. Roch School, Indianapolis, at St. Roch Church

Indiana Biking for Babies will take place on Sept. 17-19, midpoint rally on Sept. 18

The eighth annual Indiana Biking for Babies ride to help raise funds for the Indiana Knights of Columbus Ultrasound Initiative will take place on Sept. 17-19. Monies raised are used by the Knights to purchase life-saving ultrasound machines for Indiana Women’s Care Centers in hopes of more mothers choosing life for their unborn child.

Several roles need to be filled for this year’s event: bikers, donors, cheerleaders, sponsors and prayer warriors.

Bikers are needed to ride either the entire 175 miles—from the Illinois-Indiana state line west of Terre Haute, to the Indiana-Ohio state line east of Richmond—or a leg of the journey. Each rider has a goal of raising at least \$500. To register or for more information, contact Robert Newport at ranewport@gmail.com.

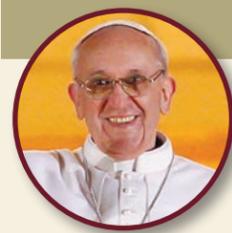
Donors can sponsor a rider for any amount at www.kofc437.com. Last year, 22 cyclists participated in the event. For more information, contact Larry Kunkel, life director for the Indiana State Council

of the Knights of Columbus, at life@indianakofc.org.

Cheerleaders can line the route to cheer on the bikers, and prayer warriors can pray for the riders and their cause during the ride. For more information on either of these roles or to sign up, contact Robert Newport at ranewport@gmail.com.

A midpoint rally will be held at Our Lady of Lourdes Parish, 5333 E. Washington St., in Indianapolis, at 1:30 p.m. on Sept. 18. The rally will include prayer and talks from riders and pro-life speakers, including Tim O’Donnell, Indianapolis 40 Days for Life coordinator, and O’Connor House Director Susan Barrett. The O’Connor House provides a Christian home in Carmel, Ind., to help single, pregnant, homeless women improve life for themselves and their children.

According to a Poynter Institute Politifact article, nearly 90% of women in a crisis pregnancy choose life for their child after seeing an ultrasound image. †



Pope Francis’ intention for September

• **An Environmentally Sustainable Lifestyle**—We pray that we all will make courageous choices for a simple and environmentally sustainable lifestyle, rejoicing in our young people who are resolutely committed to this.

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



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NEWS FROM YOU!

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At SAM Mass, archbishop says addiction ministry must be ‘rooted in Christ’

By Natalie Hoefler

COLUMBUS—Rain gushed outside St. Bartholomew Church in Columbus, accompanied by a large clap of thunder, as Archbishop Charles C. Thompson ritually placed his hands in blessing upon the head of Mark John.

“When the rain and thunder came, it was just like God was talking to us, saying, ‘I’m here! I’m hearing you!’” said his wife Sue.

The blessing occurred during the archdiocese’s annual Substance Addiction Ministry (SAM) Mass, held this year on Aug. 12.

“I think it’s important to bring awareness to the archdiocese that addiction is a struggle that many in the pews have,” said Brie Ann Varick, director of the Office of Human Life and Dignity, the umbrella office under which SAM resides.

In his homily, Archbishop Thompson expounded on the need for the Church to offer healing to those suffering from addiction.

‘Nothing is beyond God’s ... power to transform’

As the rain poured outside, the archbishop spoke of the need for those “involved in substance addiction ministry—whether as health care provider, counselor, caretaker, family member or one suffering from addiction—to pour out “patience, understanding and the capacity to forgive multiple times.

“Any encounter within this ministry, for Christians, must be one that is rooted in the person of Jesus Christ, because in that encounter, we encounter the very presence of God, the very love of God.

“A Church that recognizes those in need never loses sight of the dignity of the person amid the muck of suffering and taking the time to bring about healing and reconciliation.”

Archbishop Thompson reminded the roughly 100 people present that Christ “suffered and died for us—to heal our infirmities, bind our wounds, absolve our guilt and relieve our fears. ...

“It is through personal encounter with him in word, sacrament, prayer and one another that we experience a sense of peace, mercy and joy that the world cannot provide.

“Nothing is beyond the scope of God’s mercy and power to transform.”

Addiction ‘is a disease’

When speaking with *The Criterion* about the importance of the SAM Mass, Varick noted that the stigma associated with substance addiction makes it “very hard for those struggling with addiction or those who have family members or friends struggling with it, for them to find any place for comfort and support, and even harder to find that in their faith community. ...

“It’s a mission of this ministry to make it known that our faith is one of comfort and, I would say especially, a place for healing and where one should come if struggling with addiction.”

The annual Mass falls on or near Aug. 14, the feast of St. Maximilian Kolbe. Having been killed by lethal injection, he is the patron saint of addicts.

“That includes addiction to opiates, but also other things,” said Varick. “‘Substance’ includes alcohol, food, gambling, pornography—that’s been rampant, especially with COVID.”

Addictions have seen an increase through the pandemic because of one particular component, said Varick— isolation.

“Addiction is an isolating disease, and it *is* a disease,” she said. She noted studies show that, when introduced to an addictive substance, the brain of one with addictive tendencies fires neurons differently than one without such tendencies.

“So, there is medical evidence that [addiction] is a disease—an addict’s response is not of their choice,” said Varick.

She noted that, while people can die from opioid addiction, “there are other kinds of death from different forms of addictions—marriage, relationships, health, not living the life God created for you.”



Archbishop Charles C. Thompson ritually lays his hands upon Mark John during the archdiocese’s annual Substance Addiction Ministry (SAM) Mass, held this year at St. Bartholomew Church in Columbus on Aug. 12. Father Christopher Wadelton, pastor of St. Bartholomew, looks on as Denny, left, and Debbie Frey and Mark’s wife Sue join in the blessing. The Johns are members of St. Ambrose Parish in Seymour. Their friends, the Freys, are members of St. Joseph Parish in Shelbyville. (Photo by Natalie Hoefler)

‘It’s a gift to have a Mass just for this’

As the wife of an alcoholic, Sue John knows the forms of death that both addicts and relatives of addicts face.

“It can be a struggle,” she admitted, as her husband Mark looked at her understandingly. The couple are members of St. Ambrose Parish in Seymour.

“We came here to this Mass because it was just about addiction,” said Mark, who readily admits he is an alcoholic. “It was an awesome experience, because sometimes [addicts] don’t get the full attention they need.

“We even got to go to confession before Mass, so when the rain came down it just kind of wiped everything clean! It

really was an inspiring Mass, especially with the archbishop here.”

Sue agreed.

“I loved it. It was very spiritual, and gave me the opportunity to, ‘Be still, and know that I am God,’” she said, quoting Psalm 46:10.

“It was a wonderful experience and we’re very grateful. God truly is the answer, and you can’t get through anything like this without Christ. It’s a gift to have a Mass set [aside] just for this.”

(For more information on the archdiocese’s Substance Addiction Ministry, go to cutt.ly/ArchIndySAM [case sensitive].) †

Aug. 31 webinar offers help on getting parishes involved in Respect Life Month in October

The United States Conference of Catholic Bishops (USCCB) will offer a Respect Life Webinar to help parishes become involved in Respect Life Month at noon on Aug. 31.

This webinar is for anyone who wants to help their parish observe Respect Life Month in October. Participants do not have to work at a parish to join. USCCB staff will walk through the www.respectlife.org

www.respectlife.org website and resources that are available, which highlight St. Joseph as a defender of life.

All registrants will receive a recording within a few business days after the webinar (even if unable to attend live).

To register for this free, hour-long webinar, go to cutt.ly/RespectLifeWebinar (case sensitive). †

ACROSS THE ARCH
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A school bus can mean so much more than just a simple mode of transportation. At St. Joseph’s parish in Shelbyville, Father Mike Keucher utilizes a bus for outreach, hope and connection. In times where we all yearn for more connection, Father Mike shows us how thinking outside the box, or “outside the bus,” can help enable ministry in new ways.

Scan to Watch

Pastor, St. Joseph’s Catholic Church. Additional Roles: Dean of the Batesville Deanery, Vocations Director for the Archdiocese of Indianapolis

I have not been here long, but I already can tell there is something special about this parish. There are good people. There is good, genuine faith. Each and every one of us is called by God to do our part to make this place even better than it is right now.

There are plenty of ways to get involved here. I believe there should rarely be an evening or a time throughout the day where there is nothing going on here. Our school adds a great deal of life to our parish, and so do all of our ministries.

What is our mission? To be the Church, which, as Scripture says, is the body of Christ.

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IN CONVERSATION

Behind the Bus (1:29) | Dean of the Deanery (1:47) | Pivoting During COVID (6:06) | Simply “Presevering” (3:28)

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The Criterion

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Editorial



A woman is assisted by a member of the medical personnel outside a hospital in Les Cayes, Haiti, on Aug. 16, following a magnitude 7.2 earthquake two days earlier. (CNS photo/Ricardo Arduengo, Reuters)

Let's offer our prayers, resources to those around the world in need

No matter how you follow the news these days—be it TV, radio, newspaper, the Internet and various forms of social media—if you're a person of faith, your prayer list is growing.

We need only look to the chaos and the uncertain present and future in Afghanistan, a devastating earthquake and tropical storm in Haiti, more hurricanes and tropical storms affecting the U.S. and other countries, and unprecedented flooding in Tennessee to help us understand so many in our nation and around the world need our prayers.

Add the ongoing concern about COVID-19 and its expanding delta variant, the uncertainty of how to best address this illness, and the challenge of how it is impacting segments of society—including our children and their schools—and you get the sense that our prayer list is never-ending.

Just thinking about the state of today's world can make us weary. But our faith calls us to look at each situation, reflect on it, and respond with the help of grace in the way God asks his disciples to respond.

Prayer is a gift we can easily offer to our brothers and sisters in need. In fact, it is the first gift we should offer as we learn of tragedies—be they near or far. It is also among the first practices we pass on to our children, and there is nothing more powerful than praying as a family in times of need.

As we face these unsettling times, why not offer a family rosary for those facing tragic circumstances? As Holy Cross Father Patrick Peyton, known as "The Rosary Priest," said often, "The family that prays together stays together." Offering special prayers throughout the day—including at bedtime—is a beautiful gift which brings family closer.

Catholics are also among the most generous when it comes to sharing their resources, including with our universal family. Simply put, it is another way we respond as disciples of Jesus.

Be it a hurricane, earthquake, tornado or other natural disaster, the Catholic Church and its members always step to the forefront to assist those in need.

Archbishop Jose H. Gomez of Los Angeles, president of the U.S. Conference of Catholic Bishops (USCCB), asked bishops across the country to take up a voluntary collection to help Haiti recover from its recent pair of natural disasters.

Parishes in the Archdiocese of Indianapolis were encouraged to take up a collection the weekend of Aug. 21-22. Funds collected were to be remitted to Catholic Relief Services (CRS), the international relief agency of the Church in the U.S. Parishioners may also go to www.CRS.org to make an online donation.

Saying that Haitians are likely to experience continuing hardships from an Aug. 14 earthquake and a tropical storm that swept through the ravaged southwestern part of the country days later, Archbishop Gomez said money collected will be funneled to the Bishops Emergency Disaster Fund. It will be used to support the pastoral and reconstruction needs of the Church in Haiti as well as efforts of CRS and possibly Catholic Charities USA.

The USCCB said in a news release on Aug. 20 that if the money collected cannot be distributed in Haiti, funding will be used for other emergency relief where it is needed most as determined by the bishops' Committee on National Collections.

Archbishop Gomez acknowledged in the letter that many U.S. dioceses continue to feel the financial pinch of the COVID-19 pandemic, but recognized that parishioners are generous and harbor deep care for people in need around the globe.

Generosity has always been a staple of the Church—including here in central and southern Indiana—when it comes to helping our suffering brothers and sisters.

Through our prayers and our resources, may we assist those in Haiti who are in desperate need.

And as a community of faith, may our prayers bring hope and healing to those in Afghanistan and other parts of the world—including the U.S.—who are suffering through uncertainty.

—Mike Krokos

Reflection/Fr. Tad Pacholczyk

The moral analysis of boxing

In 1996, when Muhammad Ali lit the Olympic flame in Atlanta on international television, the issue of sports-induced brain damage was raised to new prominence.



One of the greatest boxers in history, his evident frailty and overt Parkinson's disease tremors led many to question the sport of boxing and its future. Since then, countless other athletes, not only from the world of boxing, but from football, hockey, mixed martial arts, soccer and beyond, have shared tragic stories of debilitating sports-related concussions.

Although many sports involve the risk of unintentional injuries, boxing for many raises the issue to an entirely different level. Indeed, it is important for us to inquire about the intended purpose or goal of boxing.

Literature describing the ancient practice of the sport of boxing makes it clear that Greek athletes sometimes suffered permanent injuries or even died during tournaments. During Roman gladiatorial boxing events, they basically fought to the death. Any sporting activity where the declared goal would be to kill one's opponent would, of course, automatically raise serious moral objections.

Modern boxing has no such goal, though certain elements of bodily harm and violence continue to characterize the sport, with an average of 10 boxing deaths occurring each year since 1900. Among the more serious forms of harm that can occur from competitive boxing is physical damage to the brain. From January of 1960 to August of 2011, for example, 488 boxing-related deaths were reported, with approximately 65 percent of those deaths involving grave neurological damage.

If the goal of a professional boxing match is "just" to knock out the opponent to gain victory, the purpose of the competition itself still raises moral concerns, because participants are striving to inflict potentially serious harm to their opponent's brain by causing a concussion, a type of traumatic brain injury.

Suffering a concussion can result in a panoply of symptoms and problems, including fuzzy thinking, painful vision, harmful reactions to light, difficulties with memory and learning, and loss of the ability to focus. Sometimes repetitive brain trauma can result in progressive neurodegenerative disease with significant symptoms arising years later, including dementia.

Our ability to recognize and understand traumatic brain injury is continuing to improve with time. Several proteins, released by nerve cells when they are damaged following a concussion, can often be detected as "fluid biomarkers" either in the blood or in the cerebrospinal fluid. Testing for the presence of these proteins can aid in identifying and confirming even mild traumatic brain injuries that may not be obvious on first assessment.

Neurologists, of course, are among the first to emphasize that a concussion

represents a serious medical condition. Treatment options generally remain limited and tend to include the need for extended time to allow the neurological impairment to heal.

Young athletes can be so desperate to compete, nevertheless, that they will say they are fine after suffering an injury—even when they are not—and seek to return to a competitive event. A second injury to the brain, without allowing for full healing of the first, can significantly increase the risk for prolonged symptoms.

Considering the intensity of competitive pressure, particularly among young people who may have a limited ability to consider the consequences of their actions and the potential future effects of injuries, the question arises whether there isn't a broader moral obligation in the community to "save players from themselves" and for those around them to refrain from applying undue pressure to perform on young athletes.

Regrettably, undue pressure to participate sometimes arises from parents and coaches, and outside mediators are sometimes needed to assure that young people's best interests are protected.

One element of responsible gamesmanship in today's sporting events involves the development and use of appropriate gear to protect athletes from accidental harm. Another involves the establishment of rigorous penalties for players and teams that intentionally seek to cause harm to their opponents during competitions and tournaments.

For the sport of boxing, however, such measures reveal a contradiction. If one were to completely protect a boxer, for example, with appropriate body padding to avoid injury, the sport would lose much of its energy and appeal, since causing injury is central to the process of engagement. If one were to be penalized for intentionally seeking to harm the other boxer, as may be done for other sports like hockey, again, boxing would become eviscerated of much of its core.

There are obvious meritorious considerations to boxing, like the intense training, personal discipline, and resilience involved, all of which are clearly valid on their own terms. St. Paul even uses the analogy of boxing to describe the way we should exercise heroic discipline in the Christian life (1 Cor 9:25-27).

But while there are various elements that can attract us to the sport, the violent goal of the engagement remains gravely problematic at a moral level. The sport of boxing not only risks serious impairment and even death, but poses many uncomfortable questions for us regarding our own appetites as spectators, and our willingness to allow for certain elements of brutality and even barbarism in the practice of sporting events.

(Father Tadeusz Pacholczyk, Ph.D., earned his doctorate in neuroscience from Yale University and did post-doctoral work at Harvard University. He is a priest of the diocese of Fall River, Mass., and serves as the director of education at The National Catholic Bioethics Center in Philadelphia. See www.ncbcenter.org and www.fathertad.com.) †

Letters Policy

Letters from readers are published in *The Criterion* as part of the newspaper's commitment to "the responsible exchange of freely-held and expressed opinion among the People of God" (*Communio et Progressio*, 116).

Letters from readers are welcome and every effort will be made to include letters from as many people and representing as many viewpoints as possible. Letters should be informed, relevant, well-expressed and temperate in tone. They must reflect a basic sense of courtesy and respect.

The editors reserve the right to select the letters that will be published and to edit

letters from readers as necessary based on space limitations, pastoral sensitivity and content (including spelling and grammar). In order to encourage opinions from a variety of readers, frequent writers will ordinarily be limited to one letter every three months. Concise letters (usually less than 300 words) are more likely to be printed.

Letters must be signed, but, for serious reasons, names may be withheld.

Send letters to "Letters to the Editor," *The Criterion*, 1400 N. Meridian Street, Indianapolis, IN 46202-2367. Readers with access to e-mail may send letters to criterion@archindy.org. †



Christ the Cornerstone

St. Monica, St. Augustine honored for their holiness

“O God, who consoled the sorrowful and who mercifully accepted the motherly tears of Saint Monica for the conversion of her son Augustine, grant us, through the intercession of them both, that we may bitterly regret our sins and find the grace of your pardon”
(Collect for the feast of St. Monica).

The publication date for this column is Friday, Aug. 27, the feast of St. Monica. Tomorrow we will celebrate the feast of St. Augustine, Monica’s son and one of the greatest theologians in Christian history. Both are honored for their holiness, their closeness to Jesus Christ our Redeemer.

According to the *Catechism of the Catholic Church* (#27), holiness is the desire for God that is written in the human heart. We human beings are meant to search for God, to find him and to become united with him—both here on Earth and in our heavenly home.

Holiness is the quality of our union with God, the indication of our closeness to him. Holy women and men are close to God. That’s why we call them “saints,” which comes from the Latin word *sanctus* or *holy*.

All of us are called to holiness, to closeness to God, but unfortunately most of us find ourselves further away from God than we would like to be. That’s why Christ gives us the sacraments—especially the Eucharist and the sacrament of penance—to help us in our daily struggles on the way to holiness. We are all called to be close to God, but for many of us the journey is a long and difficult one.

St. Monica is honored because of her persistent prayer for her son Augustine. For more than 15 years, she prayed that her son would find his way to Christ. And while parents can never successfully determine or control their children’s choices in life, Monica’s “motherly tears” were instrumental in opening her son’s mind and heart to the miracle of God’s grace.

The story of Augustine’s conversion is widely known. He was desperately searching for the truth, and, in the process, tried many different philosophies and ways of life. He struggled with chastity and fathered a child without being married. His actions caused his mother deep sorrow because he was so clearly lost, but his eventual conversion

caused Monica much joy.

Saints Monica and Augustine are models of Christian holiness. The Second Vatican Council taught that every baptized follower of Jesus Christ is called to be holy. As we read in *“Lumen Gentium,”* chapter 5, on “The Universal Call to Holiness”:

“The Lord Jesus, the divine Teacher and Model of all perfection, preached holiness of life to each and every one of his disciples of every condition. He himself stands as the author and consummator of this holiness of life: ‘Be you therefore perfect, even as your heavenly Father is perfect’ [Mt 5: 48]. Indeed, he sent the Holy Spirit upon all men that he might move them inwardly to love God with their whole heart and their whole soul, with all their mind and all their strength and that they might love each other as Christ loves them” (#40).

We should not be thrown off by the call to be “perfect.” The story of St. Augustine shows clearly that moral perfection is the desired outcome of living the Christian life. It is not a prerequisite. As the saying goes, “Every saint has a past, and every sinner has a future.”

We are all invited, and challenged, to grow in holiness. This requires the patience and persistence of St. Monica. It also demands that we open our minds and hearts to God’s will for us, as St. Augustine did. As we search for God, we must be willing to accept the fact that we will make mistakes, but we also need to resolve to learn from those mistakes.

Holiness doesn’t come easily to us who are ordinary human beings. We are inclined by original sin to be selfish and sinful. But God’s grace is plentiful and his mercy is abundant. All we have to do is repent, let go of our need to be in control, and let God transform us by the power of his love.

Let’s pray for the grace to be like Monica and Augustine, whose desire for holiness not only changed their lives but also has inspired millions of people over the centuries. Let’s join with the whole Church as we pray in the words of the Collect for the feast of St. Augustine:

“Renew in your Church, we pray, O Lord, the spirit with which you endowed your Bishop Saint Augustine that, filled with the same spirit, we may thirst for you, the sole fount of true wisdom, and seek you, the author of heavenly love.” †



Cristo, la piedra angular

Santa Mónica y san Agustín venerados por su santidad

“Oh, Dios, que consolaste a los tristes y que misericordiosamente aceptaste las lágrimas maternas de santa Mónica por la conversión de su hijo Agustín, concédenos, por la intercesión de ambos, que lamentemos amargamente nuestros pecados y encontremos la gracia de tu perdón”
(Colecta de la festividad de santa Mónica).

La fecha de publicación de esta columna es el viernes 27 de agosto, la festividad de santa Mónica. Mañana celebraremos la fiesta de san Agustín, hijo de Mónica y uno de los más grandes teólogos de la historia cristiana. Ambos son venerados por su santidad, su cercanía a Jesucristo nuestro Redentor.

De acuerdo con el *Catecismo de la Iglesia Católica* (n.º 27) “el deseo de Dios está inscrito en el corazón del hombre.” Los seres humanos estamos destinados a buscar a Dios, a encontrarlo y a unirnos Él, tanto aquí en la Tierra como en nuestro hogar celestial.

La santidad es la calidad de nuestra unión con Dios, la señal de nuestra cercanía con Él. Los hombres y las mujeres santos están cerca de Dios; es por ello que los llamamos “santos,” que proviene de la palabra latina *sanctus*.

Todos estamos llamados a la santidad, a acercarnos a Dios, pero desafortunadamente la mayoría de nosotros nos alejamos de Él más de lo que quisiéramos. Es por esto que Cristo nos entrega los sacramentos, especialmente en la Eucaristía y el sacramento de la penitencia, para ayudarnos en nuestras batallas cotidianas, camino a la santidad. Estamos llamados a estar cerca de Dios, pero para muchos de nosotros la travesía es larga y difícil.

Santa Mónica es venerada por su persistente oración por su hijo Agustín por el cual rezó durante más de 15 años para que encontrara el camino hacia Cristo. Y aunque los padres nunca pueden determinar o controlar a su satisfacción las elecciones de sus hijos en la vida, las “lágrimas maternas” de Mónica fueron fundamentales para abrir la mente y el corazón de su hijo al milagro de la gracia de Dios.

La historia de la conversión de Agustín es ampliamente conocida: buscaba desesperadamente la verdad y, en el proceso, probó muchas filosofías y formas de vida diferentes. Luchó contra la castidad y tuvo un hijo sin estar casado. Sus acciones causaron un profundo dolor a su madre porque estaba claramente perdido, pero su conversión le brindó mucha alegría a Mónica.

Santa Mónica y san Agustín son modelos de santidad cristiana. El Concilio Vaticano II enseñó que todo bautizado seguidor de Jesucristo está llamado a ser santo. Como leemos en *Lumen Gentium*, capítulo 5, sobre la “Universal vocación a la santidad”:

“El divino Maestro y Modelo de toda perfección, el Señor Jesús, predicó a todos y cada uno de sus discípulos, cualquiera que fuese su condición, la santidad de vida, de la que Él es iniciador y consumidor: ‘Sed, pues, vosotros perfectos, como vuestro Padre celestial es perfecto’ [Mt 5:48]. Envió a todos el Espíritu Santo para que los mueva interiormente a amar a Dios con todo el corazón, con toda el alma, con toda la mente y con todas las fuerzas [cf. Mt 12:30] y a amarse mutuamente como Cristo les amó” (#40).

No debemos dejarnos llevar por la llamada a ser “perfectos.” La historia de san Agustín muestra claramente que la perfección moral es el resultado deseado de vivir la vida cristiana, no un requisito previo. Como dice el dicho “todo santo tiene un pasado y todo pecador tiene un futuro.”

Todos estamos invitados, y desafiados, a avanzar en la santidad. Esto requiere tener la paciencia y la persistencia de santa Mónica.

También exige que abramos nuestra mente y nuestro corazón a la voluntad de Dios para nosotros, como lo hizo san Agustín. A medida que buscamos a Dios, debemos estar dispuestos a aceptar el hecho de que cometeremos errores, pero también debemos decidirnos a aprender de ellos.

La santidad no es algo que nos resulte fácil ya que somos seres humanos ordinarios, cuya tendencia es ser egoístas y pecadores a consecuencia del pecado original. Pero la gracia y la misericordia de Dios son abundantes; lo único que debemos hacer es arrepentirnos, hacer a un lado nuestra necesidad de tener el control, y dejar que Dios nos transforme por el poder de su amor.

Pidamos la gracia de ser como Mónica y Agustín, cuyo deseo de santidad no solo transformó sus vidas, sino que ha inspirado a millones de personas a lo largo de los siglos. Unámonos a toda la Iglesia para elevar en oración las palabras de la colecta de la festividad de san Agustín:

“Renueva en tu Iglesia, te rogamos, Señor, el espíritu con el que dotaste a tu obispo san Agustín, para que, llenos del mismo espíritu, tengamos sed de ti, la única fuente de la verdadera sabiduría, y te busquemos, autor del amor celestial.” †

Events Calendar

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

August 30

St. Therese of the Child Jesus (Little Flower) Parish Center, St. Therese Room, 4720 E. 13th St., Indianapolis. **SoulCore Rosary Workout**, 6:30-7:15 p.m., prayer and exercise, free. Information: 317-727-1167, joane632003@yahoo.com or soulcore.com.

September 1

MCL Cafeteria, 5520 Castleton Corner Lane, Indianapolis. **Solo Seniors**, 5:30 p.m., Catholic, educational, charitable and social singles—separated, widowed or divorced—age 50 and older, new members welcome, also call about regular Friday night dinner events. Information: 317-796-8605 or 317-243-0777.

Immaculate Heart of Mary Parish, 5692 Central Avenue, Indianapolis. **Mary's Treasures**, 7 p.m., storyteller Sandra Hartlieb portrays Mary recalling the events of her and her Son's life, free. Information: ueble@ihmindy.org or 317-257-2266.

Holy Spirit Church, 7243 E. 10th St., Indianapolis. **World Day of Prayer for the Care of Creation Ecumenical Prayer Service**, sponsored by Eastside Creation Care Network, 7 p.m., bilingual, online option available, free. Information: 317-353-9494.

September 3

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

Our Lady of the Greenwood Church, 335 S. Meridian St., Greenwood. **First Friday bilingual celebration of the Most Sacred Heart of Jesus**, Mass, 5:45 p.m., exposition of the Blessed Sacrament, following Mass until 9 p.m., sacrament of reconciliation available. Information: 317-750-7309, msross1@hotmail.com.

September 3-5

St. Joseph Parish, 1401 S. Mickley Ave. Indianapolis. **Fall Festival**, Fri. and Sat. 5-11 p.m., Sun. 3-11 p.m., Vietnamese and Mexican food, rides, kids' games, barn sale, silent auction, Black Jack, Texas Hold'em, free admission. Information: 317-244-9002.

September 4

St. John Paul II Parish, St. Paul Chapel, 216 Schellers Ave., Sellersburg. **First Saturday Marian Devotion**, 8 a.m. rosary, meditation, prayer; 8:30 a.m. Mass with confessions prior. Information: 812-246-3522.

St. Michael Church, 145 St. Michael Blvd., Brookville. **First Saturday Marian Devotional Prayer Group**, Mass, devotional prayers, rosary, 8 a.m. Information: 765-647-5462.

Clay County Courthouse lawn, 609 E. National Ave., Brazil. **Pray USA Prayer Rally**, noon, sponsored by Annunciation Parish Legion of Mary, prayers for the country. Information: tana.donnely@fontier.com.

September 4-5

St. Roch Parish, 3600 S. Pennsylvania St.,

Indianapolis. **Bruté Weekend**, all weekend Masses, Father Joseph Moriarty, rector of Bishop Simon Bruté College Seminary, will celebrate Mass and share how the seminary forms future priests. Information: Ellen Sanders, 317-236-1501 or esanders@archindy.org.

September 5

St. Catherine of Siena Parish, 9995 E. Base Rd., Greensburg. **Church Picnic**, 11 a.m.-5 p.m., games, raffles, country store, basket booth, beer garden, Fireside Inn chicken or roast beef dinners 11 a.m.-4 p.m., dine inside or out, carry out available, \$12 adults, \$5 children. Information: 812-934-2880 or stcatherine47240@gmail.com.

Benedictine Conversations via GroupMe, 4 p.m. Sundays, Benedictine Sister Jill Marie Reuber, facilitator, sponsored by Sisters of St. Benedict, Ferdinand, Ind. (Diocese of Evansville). Information: vocation@thedorm.org.

September 6

St. Peter Parish, 1207 East Road., Brookville. **100th Labor Day Festival**, 10 a.m.-8 p.m., country fried chicken, turtle soup, beer garden, quilt raffle, country store, basket raffles, games, free admission. Information: 765-647-5462 or brookvilleparishes@gmail.com.

St. Anthony of Padua Parish, 4773 Church Road., Morris. **Annual Labor Day Picnic/Festival**, 11 a.m.-5 p.m., fried chicken dinners, children's games, grand raffle, free admission. Information:

812-934-6218 or stewardship@stanthonymorris.org.

September 8

Group Lectio via Zoom, 7 p.m. Sundays, Benedictine Sister Jill Marie Reuber, facilitator, second and fourth Wednesdays of each month, sponsored by Sisters of St. Benedict, Ferdinand, Ind. (Diocese of Evansville). Information: vocation@thedorm.org.

September 8-10

St. Mary Parish, 629 Clay St., North Vernon. **Community Festival**, Fri. 5-11 p.m., Sat. 3-11 p.m., Sun. 11 a.m.-3 p.m., carnival rides, live music, beer garden, raffle casino night, outdoor grill and chicken dinner, silent auction, free admission. Information: 812-346-3604 or saintmarysfestival@gmail.com.

September 9

Prairie View Golf Club, 7000 Longest Dr., Carmel. **Little Sisters of the Poor Swing Fore Seniors Golf Tournament**, 10 a.m. registration, \$220 for individual player, includes cart use, green fees, lunch and dinner. Information and registration: cutt.ly/swingforeseniors21, 317-415-5767 or devindianapolis@littlesistersofthepoor.org.

September 10

Northside Events and Social Club 2100 E. 71st St., Indianapolis. **Struttin' Our Stuff**, St. Vincent de Paul Indianapolis Council annual fundraiser, 6-10 p.m., cocktail hour, dinner, silent and live auction, fashion show for men and women, heads-and-tails

raffle, \$75. Information: 317-796-6325.

September 11

Providence Spirituality and Conference Center, 1 Sisters of Providence, Saint Mary-of-the-Woods, St. Mary-of-the-Woods. **Hunger Bust Fun run/Walk**, sponsored by St. Mary-of-the-Woods Parish, benefiting Providence Food Pantry, race registration 9 a.m., race start 10 a.m., \$10. Information 812-208-6157.

St. Joan of Arc Parish, 4217 Central Ave., Indianapolis. **French Market**, noon-10 p.m., Mass 5:30 p.m., French cuisine, live entertainment, raffle, artisans, bake sale, historic church tours, children's food and games until 5 p.m., free admission. Information: 317-283-5508. †

Wedding Anniversaries

ELBERT AND STELLA WILSON



ELBERT AND STELLA (SINGER) WILSON, members of St. Mark the Evangelist Parish in Indianapolis, celebrated their 65th wedding anniversary on Aug. 26.

The couple was married at the First Christian Church in Madison on Aug. 26, 1956, and later had their marriage convalidated at St. Mark the Evangelist Church.

They have two children: Shari Wilson-Feldman and David Wilson.

The couple also has four grandchildren and one great-grandchild. † (correction)

TOM AND JACKIE QUARTO



TOM AND JACKIE (MILLER) QUARTO, members of St. Pius X Parish in Indianapolis, celebrated their 55th wedding anniversary on Aug. 13.

The couple was married at Christ the King Church in Indianapolis on Aug. 13, 1966.

They have two children: Teresa Nunley and Michael Quarto.

The couple also has four grandchildren. †

ROBERT AND SHEILA BEAURAIN



ROBERT AND SHEILA (BURK) BEAURAIN, members of St. Thomas More Parish in Mooresville, will celebrate their 50th wedding anniversary on Aug. 28.

The couple was married at St. Joseph the Workman Cathedral in La Crosse, Wis., on Aug. 28, 1971.

They have two children: Jennifer Engel and Susan Pierce.

The couple also has three grandchildren. †

THOMAS AND ROSANNA FITZGERALD



THOMAS AND ROSANNA (GRIMES) FITZGERALD, members of St. Agnes Parish in Nashville, celebrated their 50th wedding anniversary on Aug. 7.

The couple was married at St. Lawrence Church in Indianapolis on Aug. 7, 1971.

They have three children: Laura Hauk, Rachel Kratzer and Benjamin Fitzgerald.

The couple also has six grandchildren and five great-grandchildren. †

Trees and wildflower seeds available for suggested donation for Season of Creation

To celebrate the Season of Creation—recognized each year between Sept. 1-Oct. 4—the archdiocese's Creation Care Ministry and Marian University's Nina Mason Pulliam EcoLab are selling trees and wildflower seeds for a low, suggested donation through Sept. 8.

Trees are available for a suggested donation of \$20. They include tulip poplar, bur oak, roughleaf dogwood, easter redcedar and common ninebark.

Wildflower seed packets are

available for a \$6 suggested donation. They include purple cornflower, butterfly weed, blue indigo and more.

Activity kits for children are also available.

Pickup is available in mid-late September at Our Lady of Grace Monastery, 1401 Southern Ave, in Beech Grove; Marian University, 3200 Cold Spring Road, in Indianapolis; and other locations in central and southern Indiana.

To order, go to OurCommonHome.org/Trees or call 317-788-7581, ext. 2. †

Providence Sisters host 'Come and See' discernment weekend for women on Oct. 1-3

The Sisters of Providence of Saint Mary-of-the-Woods, in St. Mary-of-the-Woods, will host a "Come and See" weekend of discernment for Catholic women ages 18-42 considering a religious vocation from 7 p.m. on Oct. 1 through 1 p.m. on Oct. 3.

During this free, in-person weekend retreat, participants will learn about the life and mission of Congregation foundress Saint Mother Theodore Guérin, as well as experience the mission in action today by interacting with the Sisters of Providence.

Learn more about what the Sisters of Providence have to offer, including: faithfulness to prayer and total trust in Providence; a lived legacy of love,

mercy and justice from foundress Saint Mother Theodore Guérin; a close-knit community that has called Saint Mary-of-the-Woods home since 1840; a long history of standing up for justice; and ministries that respond to the current needs of today.

The congregation has sisters who serve throughout the United States, including at the United States/Mexico border and in Asia, who teach, empower homeless young adults, serve in the medical field, in environmental justice and much more.

Sign up or learn more at ComeandSee.SistersofProvidence.org or call or text Providence Sister Joni Luna at 361-500-9505. †

Announcements for couples celebrating 50, 55, 60, 65, 70 or more years of marriage are accepted. Go to cutt.ly/anniversaries or call 317-236-1585.

With collapse, war's expense, human costs are lamented, derided

WASHINGTON (CNS)—In a politically polarized society, it's hard for opposites to agree on something, but in the case of the collapse of Afghanistan so soon after U.S. forces pulled out of the country, there's agreement.

It's a disaster—but for different reasons.

"It's insane, to say the least," said David Crum, national commander of the Catholic War Veterans and Auxiliary of the United States of America, in an Aug. 17 phone interview with Catholic News Service (CNS) from his home in Bellerose, N.Y.

"I think it's a scandal, as far as it goes. They put that much time and investment for 20 years, we have people that came back without limbs or anything else," said Crum, a Coast Guard veteran who served in 1968 in Vietnam. "Obviously, we didn't learn the lesson from that."

Crum—who had news coverage of the Taliban's takeover of Afghanistan in the background during the interview—added: "I'm not saying that we wanted to keep troops there, but I think it's just shameful the way the president [Joe Biden] let it happen—especially when his advisers advised him exactly against what he did."

The parallels between Afghanistan and Vietnam, which fell to the North Vietnamese in 1975 after the United States withdrew combat forces in 1973, are "spot on," Crum said. "Obviously, the way that we let Saigon fall and let Kabul fall, Kabul actually looks worse. You look at the scene at the airport. It's just disgraceful."

In agreement with Crum, albeit with another perspective, is Jesuit Father John Dear, who now leads a retreat center on the California coast.

"I think the United States has to get out of Afghanistan. I totally support that and always have," Father Dear told CNS in a separate Aug. 17 phone interview. "It's been a total failure. We spent \$2 trillion, [more than] 2,300 Americans were killed. I don't know how many hundred thousand Afghans were killed."

Father Dear visited Afghanistan seven years ago. He said he "spent time in Kabul and spent days listening to kids tell me about their relatives who'd been blown up by our drones. And they were saying none of these people had anything to do with the Taliban, they were ordinary civilians. It was just so evil. I know that nothing good can come from invading Afghanistan. The Russians tried it and failed."

The Soviet Union invaded Afghanistan in the late 1970s but ultimately retreated in an operation then called "Russia's Vietnam."

"It's a tragedy," Father Dear said of the current collapse of Afghanistan. "It makes me think all over again that we should spend this \$2 trillion in feeding people and housing people and getting medicine to people and getting to the roots of war and teaching nonviolent conflict resolution."

Father Dear criticized the Catholic bishops in the U.S. He said they "voted way unanimously in favor" of the bombing of Afghanistan in November 2001 in the wake of the 9/11 terror attacks in the United States two months before. "I remember telling that to [Jesuit priest and fellow peace activist] Daniel Berrigan that night, and he wept."

At their fall 2001 fall general assembly, the bishops took that action in adopting a wide-ranging pastoral message, "Living With Faith and Hope After Sept. 11."

The U.S. invaded Afghanistan in late 2001 in a bid to dismantle al-Qaida and force the Taliban from power, after nearly 3,000 people died in the 9/11 terrorist attacks on U.S. soil.

The Catholic bishops said use of force to root out terrorism was "legitimate," but they warned: "Every military response must be in accord with sound moral principles, notably such norms ... as noncombatant immunity, proportionality, right intention and probability of success."

Their pastoral message also addressed the wider context of conflict in the world, including Sudan, the Middle East and Iraq, where it condemned the continuing economic embargo.

Across the Atlantic, Sarah Teather, director of Jesuit Refugee Service UK said in an Aug. 16 statement the British government needed to protect those now fleeing Afghanistan.

Teather called on England to "act now to provide safety to asylum-seekers already in the U.K. and to guarantee safety for those who will arrive in coming weeks and months. The government must urgently abandon attempts to penalize refugees for how they are able to travel to seek safety, and for asylum-seekers who are already here, it must recognize the terrible change in circumstances in Afghanistan and grant them immediate humanitarian protection, at the very least."



People who were evacuated from Kabul wave from an Indo-Tibetan Border Police bus as it leaves the Hindon Air Force Station in Ghaziabad, India, on Aug. 17. (CNS photo/Anushree Fadnavis, Reuters)

Similar concerns for asylum-seekers were expressed in the United States.

"There are still roughly 80,000 Afghan Special Immigrant Visa holders and their families in grave danger—not to mention the tens of thousands in other vulnerable populations, including journalists, women's rights activists, NGO [non-governmental organization] workers, and others," said an Aug. 16 statement by Krish O'Mara Vignarajah, president and CEO of Lutheran Immigration and Refugee Service.

"To frame the perspectives on U.S. withdrawal as either 'stay in a forever war' or 'save our allies' is a false dichotomy. We are simply calling on the administration to keep our promise. Our allies protected us, and in turn, we vowed to protect them," Vignarajah said. "We call upon President Biden to immediately evacuate all U.S. citizens, American-affiliated Afghans, and other vulnerable populations." †

Bishop: Church has 'sacred duty' to speak truth about human person, gender

ARLINGTON, Va. (CNS)—The topic of transgenderism is discussed routinely in the news, on television shows and in schools.

This prevailing ideology—that a person can change his or her gender—is impacting Catholic families, too, said Bishop Michael F. Burbidge of Arlington, Va.



Bishop Michael F. Burbidge

So, following consultation with experts in theology, bioethics, clinical counseling, civil and canonical law, as well as with priests, Bishop Burbidge issued "A Catechesis on the Human Person and Gender Ideology" on Aug. 12.

He also released policies relating to the human person and gender ideology to be followed in Catholic schools and faith

formation and youth ministry programs in his diocese.

"As a Catholic Church, we have a sacred duty and obligation—out of our love for our young people and God's family—to speak the truth," said Bishop Burbidge. "Not only to speak the truth, but to explain why we believe what we do and to give Catholics the language they need to explain this to others."

This resource was intended to assist all Catholics, but especially adults and parents of children who experience gender identity confusion.

Many reach out for help to priests such as Father Stephen Schultz, who in addition to serving as chaplain of St. Paul VI Catholic High School in Chantilly, Va., ministers to individuals in these situations.

"It's really picked up among younger people," said Father Schultz, one of the many people consulted in the drafting of the catechetical resource. "There's been times this year that in a week, I've gotten two or three calls from parents of middle school-age children who are reporting sexual identity dysphoria."

The topic of transgenderism is very much a part of the cultural conversation right now, said Father Schultz, "but it feels like a one-sided conversation. There are these movements that think we can totally define ourselves and that we are completely self-creating individuals."

The Catholic Church teaches differently. "Our bodies are a gift, and we need to receive them as a gift and understand ourselves—body and soul—in the light of God's love," he told the *Arlington Catholic Herald*, the diocesan newspaper.

The catechetical resource begins by explaining the

Catholic understanding of the nature of human beings.

"To be a human person means to be a unity of body and soul from the moment of conception," the document said. As a result, our God-given bodies are "neither foreign nor a burden, but an integral part of the person."

Part of that person is his or her gender. Men and women of different times, cultures and personalities may express their femininity and masculinity in a variety of ways, and some may have interests that are more associated with the opposite sex. But none of that changes their sex as male or female, the document said.

The differences between men and women are ordered toward their complementary union in marriage.

"Man and woman were made 'for each other'—not that God left them half-made and incomplete: He created them to be a communion of persons, in which each can be 'helpmate' to the other, for they are equal as persons," said the document.

According to the American Psychiatric Association, gender dysphoria is a psychological condition in which a biological male or female comes to feel that his or her emotional and/or psychological identity does not match his or her biological sex and "experiences clinically significant distress" as a result.

"The experience of this interior conflict is not sinful in itself, but must be understood as a disorder reflecting the broader disharmony caused by original sin," the document said, and those who experience this issue should be treated with "respect, justice and charity."

The prevailing secular culture encourages these individuals to choose a new name, go by opposite sex pronouns, and turn to chemical or surgical interventions that alter the body's appearance and destroy otherwise healthy reproductive organs. The Church says the way to assist those experiencing gender dysphoria is to help them come to a true understanding of their identity.

The rest of the catechetical resource advises Catholics on how they should speak the truth about transgenderism with love.

"The Church has a special solicitude for those who are suffering and desires to lead them to the truth and to healing," said the document. "Thus, when speaking with those who experience gender dysphoria or who claim a 'transgender' identity, it is essential to listen and seek to understand their experiences. They need to know they are loved and valued, and that the Church hears their concerns and takes them seriously."

"At the same time, a person who deliberately rejects his or her given identity or the sexed body and seeks harmful

medical or surgical interventions is pursuing a path that is objectively wrong and harmful on many levels."

The document encourages people to not use pronouns or names that do not reflect the truth of a person's sexuality. "Such use might seem innocuous and even appear to be an innocent way of signaling love and acceptance of a person. In reality, however, it presents a profound crisis: We can never say something contrary to what we know to be true," said the document.

"To use names and pronouns that contradict the person's God-given identity is to speak falsely," it said. "The faithful should avoid using 'gender-affirming' terms or pronouns that convey approval of or reinforce the person's rejection of the truth."

The resource also recommends that parents be on the lookout that their children are not exposed to this false ideology in school or online.

"This means the close monitoring of what your children receive via the Internet and social media. Transgender ideology is being celebrated, promoted, and pushed out over all social media platforms and even children's programming," it said. "Much of your good work and witness can be undone quickly by a child's unsupervised or unrestricted Internet access."

Bishop Burbidge knows many will be criticized and ostracized for their belief that men and women cannot change their sex, but he asks the faithful to speak out anyway.

"We cannot be silenced. The mandate to speak on this issue clearly and lovingly is greater than ever," he said. "There's no need to be afraid. It's the truth, we're speaking it in love, and God will give us the strength and courage and perseverance we need."

Finally, the document addresses those who experience gender dysphoria with a word of encouragement.

"Please know that, although you may struggle with your body or self-image, God's unrelenting love for you means that he loves you in the totality of your body as well," it said. "Our basic obligation to respect and care for the body comes from the fact that your body is part of the person—you—whom God loves."

"Christ suffered for our sake, not to exempt us from all suffering but to be with us in the midst of those struggles. The Church is here to assist and accompany you on this journey, so that you will know the beauty of the body and soul that God gave you."

(The full text of "A Catechesis on the Human Person and Gender Ideology" can be found online at bit.ly/gendercatechesis.) †

Coordinator of evangelization, discipleship seeks to build parish teams

By Natalie Hoefler

During his time as a Fellowship of Catholic University Students (FOCUS) missionary on a college campus, Sam Rasp witnessed a young man who demonstrated how not to evangelize.

“His mode of evangelizing was to sit in the campus Catholic center and wait for people to walk in,” recalled Rasp.

“That’s not the way to evangelize. It’s to go out into the pasture and be where the people are.

“Pope Francis in [his apostolic exhortation] ‘The Joy of the Gospel’ says people say it’s for professionals to evangelize. But it’s for every Catholic to fulfill Mt 28:19—that is, to ‘Go and make disciples of all nations ...’”

As the new coordinator of evangelization and discipleship for the archdiocese’s Secretariat for Worship and Evangelization, 27-year-old Rasp will assist parishes in helping individuals “go and make disciples.”

Such has been his own work for the last five years as a FOCUS missionary, evangelizing Catholic college students and teaching them how to do the same.

Along the way, he learned that evangelization “at its core is inviting people into a personal relationship with the Lord and helping them discern truths of the faith.”

His journey started as a seminarian for the Diocese of Owensboro, Ky., for two years at Bishop Simon Bruté College Seminary in Indianapolis, studying at nearby Marian University.

After two years, Rasp discerned out of the seminary. He continued studying at Marian, earning a bachelor’s degree in theology with a minor in philosophy.

He then embarked on his five-year journey as a FOCUS missionary from 2016-2021. Along the way he met fellow missionary Elizabeth. The two started dating in 2017 and married in 2019, all while continuing in their roles as missionaries together.

Now, Rasp is eager to start “helping to equip parishes to be able and willing to help organize peers—both inside the parish and outside—into faithful disciples.

“I’m here to bring some helpful guidance under Archbishop [Charles C.] Thompson’s vision in the pastoral plan, to be a contact for each parish to help start an evangelization movement within parish boundaries.”

Rasp, who took the coordinator position in June, has already taken concrete steps.

“I’ve started meeting existing contacts in parishes and started building relationships and brainstorming what they can do next,” he said. “I’ll help training their evangelization



‘I’m here to bring some helpful guidance under Archbishop [Charles C.] Thompson’s vision in the pastoral plan, to be a contact for each parish to help start an evangelization movement within parish boundaries.’

—Sam Rasp, new coordinator of evangelization and discipleship for the archdiocese’s Secretariat for Worship and Evangelization

teams to reach out to the unchurched.”

One method he’ll employ is the use of small group Bible studies within parishes.

“These faith sharing groups will build community based on evangelization to reach those on the outskirts,” he said.

As he makes strides in his new position, Rasp plans to take strokes at his favorite pastime, golf, as well as disc golf and ultimate Frisbee.

“Of course, my number one favorite way to spend time is with my wife,” he noted. The couple, members of St. Jude Parish in Indianapolis, enjoy board games, discovering local coffee shops and hiking. He’s also taken up the hobby of “making things,” including a coffee table, a raised garden box, and more projects to come.

Rasp said he has enjoyed a warm

welcome in his new position.

“Everyone has been receptive to what I have to say, both at parishes and here” at the Archbishop Edward T. O’Meara Catholic Center in Indianapolis.

“We’re glad Sam’s on board to help our 126 parishes establish and maintain evangelization teams,” said Ken Ogorek, who as archdiocesan director of catechesis collaborates on various evangelization and discipleship efforts. “As more parishes get these discipleship-focused teams in place, our overall outreach to the unchurched and to alienated Catholics will multiply nicely by God’s grace.”

(For more information on the services offered by the Office of Evangelization, go to evangelizeindy.com.) †

Pandemic shows us courage is needed to place needs of others first, cardinal says

VATICAN CITY (CNS)—The sense of shared responsibility for the common good requires the courage to place the needs of others before one’s own, a Vatican official wrote on behalf of Pope Francis.

In a message sent on Aug. 19 to the 42th Meeting in Rimini, an annual event sponsored by the Communion and Liberation lay ecclesial movement,

Cardinal Pietro Parolin, Vatican secretary of state, said the pandemic has reawakened “fundamental questions about the meaning of existence and the utility of living that had been dormant or, worse still, censored for too long.”

“Society has a vital need for people who are responsible,” the cardinal said. “Without a person there is no society,

but a random aggregation of beings who do not know why they are together. The only glue left would be the selfishness of calculation and self-interest that makes us indifferent to everything and everyone.”

The theme of the Aug. 20-25 meeting—“The courage to say ‘I’”—was inspired by a quote from the diary of 19th-century Danish philosopher Soren Kierkegaard.

The event’s theme, Cardinal Parolin said, was “extremely significant” at a time when the world needs “to start off again on the right foot, so as not to waste the opportunity provided by the crisis of the pandemic.”

For many, he continued, the pandemic has inspired a sense of personal responsibility in those who, “faced with sickness and pain, faced with the emergence of a need, many people unflinchingly said, ‘Here I am.’”

Drawing once again from the meeting’s theme, Cardinal Parolin said that for others, the idolatry of power and money often places individual needs over the collective good, “with an ‘I’ focused on its own needs and subjective rights rather than an ‘I’ open to others, striving to form the ‘we’ of fraternity and social friendship.”

“The Holy Father tirelessly warns those with public responsibilities against the temptation to use people and discard them when they are no longer needed, instead of serving them,” he said.

In today’s world, he added, there is a need for people to say “ ‘I’ with

responsibility and not with selfishness, communicating with his or her own life that the day can begin with reliable hope.”

“Where, then, can the courage to say ‘I’ come from?” the cardinal asked. “It comes from that phenomenon called encounter. Only in the phenomenon of encounter is the possibility given to the self to decide, to make itself capable of welcoming, of recognizing and welcoming.”

By encountering Christ, he added, Christians can find the courage to hope because it is “the risen Lord who is our security, who makes us experience profound peace, even in the midst of life’s storms.”

Cardinal Parolin conveyed Pope Francis’ hope that the participants of the Meeting in Rimini may give a “living witness” to the Gospel, especially for those who “are quietly seeking God, led by a yearning to see his face, even in countries of ancient Christian tradition.”

“This is the contribution that the Holy Father expects the meeting to give to restarting, in the awareness that ‘the security of faith sets us on a journey; it enables witness and dialogue with all,’ where no one is excluded, because the horizon of faith in Christ is the entire world,” he said. †



Cardinal Pietro Parolin



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SEMINARIANS

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archdiocese comes at a time when many dioceses in the U.S. have experienced a drop off in their number of future priests.

He attributes the growth in seminarians for the archdiocese to the change in November 2019 to a team approach to promoting priestly vocations. At that time, Father Michael Keucher was appointed archdiocesan vocations director and several priests across central and southern Indiana began ministry as associate vocations directors.

Father Augenstein said that the associate vocations directors have been “able to maintain contact with men who are discerning the priesthood a little more easily, even during COVID, because they’re closer to where people are.

“When vocations is on the mind of a lot of people in a lot of different places,” he said, “you’re naturally going to see more people responding, more people being able to think about and answer the call.”

Emiliano Enriquez De Alva was one of the new seminarians who responded to God’s call.

A member of St. Ambrose Parish in Seymour and an incoming freshman at Bishop Bruté, he was glad to begin building relationships with his fellow seminarians during the convocation.

“It’s been amazing and a blessing to get to see these guys dedicate their lives to God as much as I will too,” De Alva said. “I’m looking forward to learning a thing or two from these guys, because they’ve learned a lot and had experience. I will eventually, too.”

Learning from each other, sharing

meals, praying together, taking outings as a group, supporting each other—all of this happens during the seminarian convocation. It is a way for them to begin building up the fellowship that will be vital when they, God willing, are ordained and become part of the archdiocese’s presbyterate.

Father Daniel Bedel knows the importance of that fellowship from experience. Ordained in 2014, he reflected on the importance of the seminarian convocation on Aug. 9 at Fatima during a cookout for current and future archdiocesan priests.

“I forged friendships with guys that were way ahead of me in seminary, or behind, and those friendships have lasted into the priesthood,” said Father Bedel, who recently began serving as director of spiritual formation at Bishop Bruté.

The convocations, he said, “helped lay a foundation” for priestly fellowship for him.

“In the priesthood, it gets expanded, of course, because you know in ministry that another priest has that shared experience,” Father Bedel said. “They

know where you’re coming from. You can relate to them and talk to them about things going on in your parish. Those foundations were instrumental for the priesthood.”

In an interview with *The Criterion* after his Aug. 9 Mass with the seminarians, Archbishop Thompson said building fraternity can’t wait until after a man is ordained; it must start in the seminary.

This fellowship, he also said, isn’t just important for the priests, but for the whole Church.

“If our Church is

going to be healthy and our parishes are going to be healthy, we first need healthy priests. Healthy, happy priests lead to healthy, happy parishes and dioceses.”

At the heart of fellowship among seminarians and priests is Christ, Archbishop Thompson told the seminarians in his homily during the Mass.

“The focus is not on ourselves, but on Christ,” he said. “He’s always present in our midst. Keep that focus whether there’s suffering or joy. ... Always keep the proper focus and do not lose sight of who we are as God’s children. Keep Christ at the center of it all.”

New seminarian Thomas Day experienced the importance of fellowship among those discerning a life of service in the Church when he was previously in formation as a member of the Order of Preachers, commonly known as the Dominicans.

“One of the ways we get to know the love of God is by seeing it in our brothers and by learning to love our brothers,” said

Day, a member of Our Lady of the Most Holy Rosary Parish in Indianapolis.

“I think [fellowship] is going to be an incredibly important part [of my formation]. I’m really going to have to invest myself in it.”

It’s been an important part of the priestly formation of transitional Deacon Michael Clawson, who is entering into his final year as a seminarian before being ordained a priest for the archdiocese next June.

“I enjoy being here with all of the guys, hanging out with them, the fraternity,” said Deacon Clawson, a member of Annunciation Parish in Brazil. “It’s exciting to realize that I’m so close to the goal that I’ve had for the last eight years.”

Deacon Clawson likened the seminarian convocation to spring training for Major League Baseball.

“Everybody gets together after a couple of months off from the season,” he said. “They get back in shape and get to meet all new guys.”

And, of course, there were more new guys to meet at this convocation.

“It’s been good, really exciting to realize how well the archdiocese is doing with vocations,” said Deacon Clawson. “Over the summer, I was trying to encourage as many guys as I could.”

Father Augenstein has hopes that more new seminarians for the archdiocese are coming down the road.

“We’re already starting to work on next year,” he said. “I’ve had two guys already starting applications for next fall.”

(For more information about a vocation to the priesthood in the Archdiocese of Indianapolis, visit HearGodsCall.com.) †



Transitional Deacon Michael Clawson, left, and Archbishop Charles C. Thompson elevate the Eucharist during an Aug. 9 Mass in the chapel of Our Lady of Fatima Retreat House in Indianapolis. Concelebrating the Mass are Father Douglas Marcotte, left, and Father Eric Augenstein. (Photo by Sean Gallagher)



Seminarian Justin Horner tosses a ball in a game of bocce on Aug. 11 at Fort Harrison State Park in Indianapolis. Joining him in the game are seminarian Khui Shing, left, transitional Deacon Matthew Perronie and seminarians James Hentz and Kris Garlitch. (Photo by Sean Gallagher)



Seminarians Jose Neri, left, Aaron Noll and Isaac Siefker kneel in prayer during an Aug. 9 Mass in the chapel of Our Lady of Fatima Retreat House in Indianapolis. The liturgy was part of the annual convocation of archdiocesan seminarians. Men in formation for the priesthood for the archdiocese who are in the last four years of preparation now wear clerical attire during liturgies and when taking part in pastoral ministry. (Photo by Sean Gallagher)



Father Eric Augenstein, left, speaks to archdiocesan priests and seminarians on Aug. 9 during a cookout on the grounds of Our Lady of Fatima Retreat House in Indianapolis. (Photo by Sean Gallagher)

Saint Meinrad monk professes solemn vows in Aug. 15 Mass

Criterion staff report

Benedictine Father Mateo Zamora, a monk of Saint Meinrad Archabbey in St. Meinrad, professed solemn vows as a member of the southern Indiana monastery during an Aug. 15 Mass at its Archabbey Church of Our Lady of Einsiedeln.

In professing solemn vows, Father Mateo becomes a full and permanent member of the Benedictine community.

A native of Angeles City, Philippines, Father Mateo, 44, was ordained a priest in 2007 for the Diocese of Lexington, Ky.

He previously earned a bachelor's degree in communications at Ateneo de Manila University in Quezon City, Philippines, and worked for two years as a college instructor before becoming a seminarian.

In the Diocese of Lexington, Father Mateo served in several parishes, at the Newman centers at the University of Kentucky in Lexington and Morehead State University in Morehead, Ky., and in the diocese's canon law tribunal.

Since professing temporary vows at Saint Meinrad in 2018, Father Mateo has taught homiletics at Saint Meinrad Seminary and School of Theology. He is currently working online toward earning a doctorate of ministry degree in homiletics from the Aquinas Institute of Theology in St. Louis.

Father Mateo also serves as a spiritual director for seminarians and as an assistant in the monastery's oblate office. He also oversees Mass intentions for the monastery. †



Benedictine Father Mateo Zamora waits on Aug. 15 to process into the Archabbey Church of Our Lady of Einsiedeln in St. Meinrad. The monk professed solemn vows that day as a member of Saint Meinrad Archabbey. He is holding a "vow chart," which is a handwritten document that expresses a Benedictine monk's vows of obedience, fidelity to the monastic way of life and stability. (Photo courtesy of Saint Meinrad Archabbey)

Seek God through a relationship with Christ, others, pope says at Angelus

VATICAN CITY (CNS)—God can be found in the humanity of Jesus and in the people one meets in life, Pope Francis said.

"Jesus affirms that the true bread of salvation, which transmits eternal life, is his very flesh; that to enter into communion with God, before observing the laws or satisfying religious precepts, it is necessary to live out a real and concrete relationship with him," the pope told those gathered in St. Peter's Square on Aug. 22 during his Sunday *Angelus* address.

This relationship is necessary "because salvation came from him, in his incarnation. This means that one must not pursue God in dreams and in images of grandeur and power, but he must be recognized in the humanity of Jesus and, as a consequence, in that of the brothers and sisters we meet on the path of life," he said.

The pope reflected on the Sunday Gospel reading from St. John in which many of Jesus' followers were shocked or found it hard to accept what Jesus said

about being the "bread that came down from heaven." Some turned their back on Jesus and stopped following him.

But Simon Peter spoke on behalf of the 12 Apostles, confirming their decision to stay with Jesus, saying: "Master, to whom shall we go? You have the words of eternal life. We have come to believe and are convinced that you are the Holy One of God" (Jn 6:68-69).

Commenting on the passage, Pope Francis said Peter's response "is a beautiful confession of faith."

But, he said, it was also important to understand the reason for the others' disbelief and rejection.

"Jesus' words enkindled great scandal: He was saying that God decided to manifest himself and accomplish salvation in the weakness of human flesh. It is the mystery of incarnation," which may be shocking or an obstacle to faith for people today, too, the pope said.

It is the "folly" of the Gospel for those "who seek miracles or worldly wisdom," and "the world is

scandalized" that people can be nourished by the bread of the Eucharist.

When Jesus explained his miracle of the loaves and fishes was a sign of "his sacrifice, that is, of the gift of his life, his flesh and blood, and that those who want to follow him must incorporate him, his humanity given for God and for others ... this Jesus no longer was no longer liked, this Jesus throws us into crisis," Pope Francis said.

"We should be worried if he does not throw us into crisis, because we might have watered down his message," he added.

"God made himself flesh and blood; he lowered himself to the point of becoming a man like us," burdening himself with people's sufferings and sin, he said.

That is why God asks people to seek him "in relationship with Christ and with our brothers and sisters. Seeking him in life, in history, in our daily life," he said. †

Cardinal Burke remains hospitalized, but he is off ventilator, out of intensive care

LA CROSSE, Wis. (CNS)—Cardinal Raymond L. Burke remained hospitalized for COVID-19, but as of Aug. 21 he was taken off a ventilator that he had been on for some days and taken out of the ICU to be returned to a regular hospital room, according to the Shrine of

Our Lady of Guadalupe in La Crosse.

Father Paul N. Check, executive director of the shrine in Cardinal Burke's home diocese, relayed an announcement about the cardinal from his family on the cardinal's official Twitter account @cardinalrburke and on the shrine website.

"Praised be Jesus Christ!" the priest said. "His sister spoke with him on the phone this morning, and His



Cardinal Raymond L. Burke

Eminence expressed his deep gratitude for the many prayers offered on his behalf.

"His family asks that we continue those prayers for his full and speedy recovery," the priest said, "and they are grateful to God for the exceptional medical

care the cardinal has received from the dedicated doctors and nurses who continue to assist him."

Father Check did not give the cardinal's location. In an earlier statement, he said the cardinal's family "does not plan to disclose his

location," but thanked the faithful for prayers and rosaries being said for him.

In an Aug. 14 tweet, Cardinal Burke's official Twitter account said the 73-year-old prelate had been admitted to the hospital with COVID-19 and was "being assisted by a ventilator. Doctors are encouraged by his progress."

The cardinal had first tweeted on Aug. 10: "Praised be Jesus Christ! I wish to inform you that I have recently tested positive for the COVID-19 virus. Thanks be to God, I am resting comfortably and receiving excellent medical care. Please pray for me as I begin my recovery. Let us trust in Divine Providence. God bless you."

The cardinal has not made it public knowledge on whether he was vaccinated for the 2019 coronavirus. †

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HAITI

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congregation's mission projects near Jacmel but to the earthquake-affected Les Cayes region.

"Life has changed and people easily cannot go to Port-au-Prince—you have to pass through the gang neighborhoods; if people have to go, they go at night," said Polish-born Sister Mary Inga.

Members of the New Jersey community of Felician Sisters first arrived in Haiti shortly after the devastating 2010 earthquake.

Four Felician Sisters were at their mission home in Jacmel on Aug. 14 when a magnitude 7.2 earthquake hit. The nuns ran quickly outside, and they continued to do so as aftershocks occurred throughout the day and into the night, said Sister Mary Inga and Felician Sister Marilyn Marie Minter, who was also in New Jersey assisting with the shipment preparations.

Though the Felician mission was spared from severe damage, 80 miles away the city of Les Cayes was devastated.

Before leaving for the U.S., the sisters emptied their shelves of medications, surgical gloves, clothes, shoes, sheets and bandages and sent them to Les Cayes to help the medical centers there meet the growing need for supplies. Roads have been destroyed, making it

difficult to get help to those who need it.

Families are living in makeshift tents on dirt floors, dreading the mudslides and flooding that often accompany seasonal storms, said Sister Marilyn Marie. She said she is living in quarantine since recently arriving in the U.S. but that plans are underway to send supplies from the port at Newark, N.J., through Port-au-Prince, which is often a slow and arduous process but necessary.

"This is the fourth container we have sent down [through] the years: mattresses, clothing, school supplies, household items, plastic tarps for when we have these hurricanes, cleaning items, statues and religious items, stations of the cross and some foodstuffs," Sister Marilyn Marie told CNS by phone.

"The hospital in Les Cayes will need to get replenished, but there will be a time when the big aid agencies stop—for example, how much are you hearing about Haiti with the Afghanistan situation?"

By Aug. 23, the quake's death toll was more than 2,200, with more than 6,000 reported injured. An estimated 53,000 homes were completely destroyed in the quake, with about 77,000 more damaged, according to the BBC.

The U.S. Army is preparing to set up a field hospital in Les Cayes. The USS Arlington arrived in Haiti carrying helicopters, a surgical team and a landing craft to assist in the relief effort. Several countries, including the United States, have already dispatched aid and rescue teams.

Sister Mary Inga said it is ironic that her community came to Haiti following the 2010 earthquake and that now, after so many years, the country is probably in a worse condition today than at that time, due to its ongoing political and economic crisis and the July assassination of Haiti's president.

"Once we had a meeting at which people shared who was kidnapped from their families, and four of the eight people had someone kidnapped in their families—including one kidnapping that was for a pair of shoes," Sister Mary Inga said.

In traveling to the U.S. and in order to avoid the dangerous roads connecting Haiti's capital to the southern part of the country, the nuns said they managed to charter a small plane from Jacmel directly to Port-au-Prince before flying to New Jersey on Aug. 18.

The Felician Sisters based in Jacmel organize reading and computer literacy and other job training and religious educational programs, as well as a mobile health clinic serving the region.

When the country's political situation settles down, they plan to open a bakery in Jacmel to provide jobs and income for local residents, said Marcia Wallander, chief of mission for the Felician Sisters in New Jersey.

Meanwhile, the sisters will use their time in the U.S. to fundraise and gather supplies for their activities in Haiti.

"It is so complicated to ship to Port-au-Prince," Wallander told CNS.



In Jacmel, Haiti, Felician Sisters Mary Inga Borko and Sister Mary Julitta Kurek pack boxes of clothing and medical supplies to send to Les Cayes on Aug. 14 following the earthquake in southern Haiti. (CNS photo/courtesy The Felician Sisters)

"The sisters go to the port to pick up the barrels," and sometimes they have to negotiate to get the shipment, she said. "They know how to work within the community and have a ministry of presence, living and working like the people."

Founded in Poland in 1855, the first Felician Sisters arrived in North America in 1874 to minister to the immigrant and indigenous families of Polonia, Wis. They established eight provinces across the United States and Canada. †

U.S. parishes, faith-based groups urge help for Haiti

WASHINGTON (CNS)—Even before news of a devastating Aug. 14 earthquake in Haiti arrived, churches in the U.S. such as the Cathedral of the Most Sacred Heart of Jesus in the Diocese of Knoxville, Tenn., were already lamenting the lack of visits between their parish communities and the people of Haiti.

"It's really frustrating. We need to be communicating with our sisters and brothers in Haiti on a more personal level than just on WhatsApp," said Matt Webster, one of the leaders of the cathedral's Haiti Outreach Program, according to an Aug. 10 newsletter.

But news of the devastation, the climbing death toll, and injuries from the magnitude 7.2 earthquake have sent Catholic communities in the U.S. such as the one in Knoxville and faith-based organizations with ties to Haiti scrambling for ways to help, even if the faith groups or sister parishes with whom they have direct contact were not affected.

With more than 2,200 people confirmed dead and more than 6,000 reported injured as of Aug. 23, Catholics in the U.S. are urging help be directed toward the island as well as to Haitian immigrants.

Washington's Holy Trinity Parish, through its St. Jean Baptiste Committee, is working with the organization Food for the Poor, to collect money to secure barges to send food and medical supplies to Haiti. Parishioners are donating online and also took up a second collection during weekend Masses to help.

In St. Louis, just hours after the news of the earthquake, 350 people volunteered at the Chaminade Preparatory High School, a Catholic institution, to pack food to be shipped to Haiti, distributed by the CRUDEM Foundation.

Retired Archbishop Robert J. Carlson of St. Louis led the group in prayer as they participated in the "packathon" where volunteers placed rice, pinto beans, freeze-dried vegetables and vitamins in bags sealed then placed in a box. They will be distributed to Hôpital Sacré Coeur in Milot, Haiti.

The organization Faith in Action urged donations to places such as Catholic Relief Services, the U.S. bishops' overseas relief and development agency, and the Catholic Diocese in Les Cayes, Haiti, saying that the "people of Haiti were already at their wit's end and taking all that they can handle" even before the act of nature.

Haiti went through the assassination of its president on July 7 and never had truly recovered from a previous quake in 2010 that left more than 220,000 dead.

"The earthquake destroyed roads, bridges, and other infrastructure that were already unable to meet the needs of the people," said Faith in Action in an Aug. 16 news release. "Many hospitals, churches, hotels, businesses, homes are now completely destroyed and inhabitable with many people still trapped inside and underneath the rubble.

"On top of these dire conditions," it said, the region was "right in the middle of hurricane season." Early on Aug. 17, Tropical Storm Grace passed over the southwestern part of Haiti, dumping several inches of rain and complicating quake rescue efforts.

Faith in Action urged humanitarian help from the U.S. government and the international community "to make Haiti a priority and move swiftly with resources, search and rescue teams, heavy equipment, and other appropriate means to rescue and save as many lives as possible."

COVID-19 is making the situation even more dire, Faith in Action said, urging international aid to reinforce civil society so "that rebuilding assistance reaches the people and communities that need it the most."

The organization also said the earthquake is "yet another reason for the U.S. to stop deportation flights to Haiti."

"The people of Haiti need our help, prayer, support, compassion, and solidarity now more than ever. Haiti does not seem to be able to get a break that is so desperately needed and prayed for," Faith in Action said.

"When one person hurts, humanity is hurting, when one person is suffering the whole human race is suffering," it added. "Let's come together to not only pray for Haiti, but also take action that will save lives and create a better, more secure future for Haitian children and families." †

VACCINES

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the Stritch School of Medicine at Loyola University Chicago.

She and other experts in bioethics or moral theology responded by e-mail on Aug. 19 to a series of questions by Catholic News Service (CNS).

Vaccinations, like all medical interventions, are voluntary—a right that is upheld by the Church and democratic societies.

However, Lysaught said vaccinations are also "morally obligatory" when they are seen as an "ordinary means" of protecting human life.

According to the U.S. bishops' "Ethical and Religious Directives for Catholic Health Care Services," "An ordinary or proportionate means is one that offers a reasonable hope of benefit and does not entail an excessive burden or impose excessive expense on the family or community," she said, saying that COVID-19 vaccines meet those requirements.

Lysaught said: "Vaccines are clearly 'ordinary means,' and ordinary means are

morally obligatory"—assuming, there are no associated medical or health risks for that individual. Catholic tradition teaches that "voluntarily protecting our own life and health and the life and health of others is an overriding theological and moral commitment."

Many organizations and places of work or study have measures that people are asked to voluntarily comply with, and if people don't, "then they must be willing to bear the costs of their conscience. That's how conscientious objection works," she said.

In the case of vaccine refusal, the doctrinal congregation said in its 2020 note on the morality of using some anti-COVID-19 vaccines that people "must do their utmost to avoid, by other prophylactic means and appropriate behavior, becoming vehicles for the transmission of the infectious agent."

That's because, while people have to be willing to bear the consequences of their objection, they cannot impose those consequences on others, Lysaught said.

"This is a crucial—and unacceptable—moral difference from a Catholic perspective. We are allowed to accept martyrdom for ourselves, if God so

calls us; we are not allowed to martyr others," she said. If people's objection to vaccination "helps impede the achievement of herd immunity and helps to fuel the development of new variants, many others will bear the costs of their exemption as well."

Stefano Semplici, another corresponding member of the Pontifical Academy for Life, said many of the reasons for vaccine refusal and hesitation "are in many cases the same as those put forward regardless of religious grounds," that is, they have little to do with a religion's teachings.

Reasons more often reflect: concerns about a vaccine's risks, which may be "magnified by the circulation of often-misleading news and information; an underestimation of those [risks] related to the disease, especially among young people; the idea of self-determination as inviolable when considering a health treatment; and the difficulty of communication between the scientific community and public opinion," said Semplici, a professor of social ethics and bioethics at Rome's Tor Vergata University.

This almost sacred sense of "self-determination" can be seen in the recent

"My Body. My Choice" signs, protesting against mask mandates and vaccination requirements.

Vaccines, however, are "a fundamental question of public health," Semplici said, and limits on personal freedom have to be considered when they affect the welfare of others.

A democratic government allows exemptions to particular mandates out of respect for people's sincerely held beliefs and personal limitations or health risks.

So it is important people not be misled and become "sincerely convinced that the vaccines are somehow 'morally tainted' and that being vaccinated will somehow involve them in the evil of abortion," Lysaught said.

She said if too many people refuse to be vaccinated, "more people will get sick and die, especially the poor, the ill, the incarcerated, the elderly, pregnant women," essentially, "throwaway people," who are sacrificed not only to economics "but to the theoretical moral purity of pro-life individual consciences."

When there is no regard to how many people might be harmed or die "for their 'choice,' she said, "it is, ironically, a 'morality that kills.'" †

Corrections Corner/Ed Witulski

Former inmate says Trusted Mentors is a blessing

(A former inmate asked for assistance through the Trusted Mentors program, which mentors at-risk adults. He recently shared his story with Ed Witulski, the organization's mentor match coordinator.)



There is so much that I think people should know about those of us who have experienced homelessness,

addiction and a life of crime. However, that's another story for another day.

Organizations like Trusted Mentors truly understand, and it is part of their mission to help others understand. I discovered Trusted Mentors, which provides trained, volunteer mentors to adults at risk of homelessness, ex-offenders re-entering society and young adults aging out of foster care, while incarcerated at Marion County Jail II.

At the time, I was personally facing 77 years for several armed robberies and certain that I was going to prison for the rest of my life. While I was awaiting sentencing, I was an inmate worker. My

job description was dorm representative.

It was while doing this job that I realized I was created to be a leader. It was my job to help other inmates with many things, but I made it my purpose to help them to see something in themselves they never saw, even if they were going to prison for a very long time. I knew in my heart we could still become contributing members of society.

I initially went to a resource fair at the jail to get information for my fellow inmate peers, to get as many resources as I could to help those who were getting out have a chance at a better life. Little did I know my unwavering faith, my commitment to help others, my hard work—and nothing short of several hundred miracles from God—that I would be released to do one year in prison and then get to go home! Thank God I spent all the time I did helping others create a successful comeback strategy. Because of this, I had an arsenal of resources available to me, and Trusted Mentors was on the top of my list.

In the beginning, I was paired with a mentor named Jim. I was the first person he had ever mentored. Both of us were not sure how either would benefit, but we stayed with it.

A beautiful thing happened, and we are both so blessed and grateful to know each other, learn from each other, and grow together.

Jim was not familiar with several aspects of my life. In fact, he admittedly knew nothing about a lifestyle of someone who was homeless, addicted to meth for 10 years, kicked out of school and bullied their entire life for being gay, sent to prison for several crimes, and many other things that I had experienced. But he never criticized, judged or shamed.

In fact, he was a stark presence of what a true human, man and follower of Christ should strive to be. He was eager to learn more, and he had a genuine interest in learning every single aspect of my life so that he could better understand.

We are both better humans, men and followers of Christ because of Trusted Mentors.

(Ed Witulski of Trusted Mentors is a member of the archdiocese's Corrections Ministry Advisory Committee. A member of St. Monica Parish in Indianapolis, he invites you to meet with him to discuss mentoring by calling 317-590-6970, or e-mailing ewitulski@trustedmentors.org.) †

Faith and Family/Sean Gallagher

Mutual support among families is needed to form children well

My five sons all started school recently, as have children and young adults across central and southern Indiana. My boys



range from being in college down to the second grade. There's a lot of learning going on in their lives.

That's one of the prime responsibilities of my wife Cindy and me as the first educators of our children, which the

Church names us in its teachings on the family.

Of course, this learning is not limited to the classroom. Our boys are learning something—good or bad—all the time. They learn from the example Cindy and I give them in our everyday lives, as well as in specific advice we give them, and in heart-to-heart conversations we have with them from time to time.

They also learn from each other, their friends and classmates and the broader culture in which they live, which often comes to them through increasingly ubiquitous computers, phones and other digital devices.

This last channel of education for our boys and today's children can sometimes grab their attention more completely than the more subtle means of formation that come through parents and teachers. That's especially troublesome as the broader culture becomes more opposed to the Gospel.

So, Cindy and I and other parents today face challenges in educating and forming our children that our parents couldn't even imagine when we were their age in the 1970s and 1980s.

That doesn't mean that we are left without assistance in this sacred mission. Practically speaking, when it comes to regulating the use of "screens" as we call them in our house (e.g., computers, phones, tablets), router-based Internet filters are helpful.

Through them, parents can set time limits for a device's Internet availability, a "bedtime" at night after which users can no longer surf the net, and limits on what specific websites and kinds of websites can be accessed.

Such filters are by no means perfect. So, parents should monitor as best they can what their children are doing on digital devices. More importantly, and perhaps more effective in the end, parents need to nurture relationships with their children and encourage them to build face-to-face relationships with their peers who are seeking to grow in their faith and in virtue.

Helping our children to value and live life in face-to-face relationships will cut off the negative potential of screens at the choke point of the desire to be on screens in the first place. So many children and young adults today find fulfillment more and more exclusively through screens. That's not healthy, even if what a person does online is otherwise wholesome.

I hesitate to a certain extent to give this advice because I know from experience how challenging it can be as a parent to put it into practice. But the future of our children is too important for us parents just to throw up our hands and give up in the face of such challenges.

It's hard, no doubt, to check the influence of our broader culture in the lives of our children that comes through digital devices.

That's why it is important for parents who want to form their children well in the faith and simply as human beings to support each other through prayer and in nurturing relationships among each other.

When that happens, the light of the Gospel will reflect off the faces of our children more than the light of digital screens. †

Love's Litmus/Natalie Hoefler

Couple's actions and attitude show love is not resentful

It was a deal gone bad. The results were unintended, but the damage was financially substantial.

A friend of mine shared the story with me. His parents, devout members of a non-Catholic congregation, had contributed money into an investment opportunity offered by a member of their church.

But the investment fell through. Rather than be honest with his investors about the loss of their money, he "falsified statements to buy some time."

He was eventually found out and spent time in prison.

My friend's parents lost a significant amount of money. But as strong Christians, they chose the loving way of 1 Cor. 13:4-8, particularly that love "is not resentful."

They visited the man in prison several times, assuring him of their forgiveness.

The couple also provided financial support to the failed investor's wife while he was in prison, knowing that she was a stay-at-home mother of two and not involved in her husband's actions. They looked beyond the hurt and recognized she was a victim as well and needed help.

My friend's parents never held a grudge against the man. They do not discuss the incident now, embracing the attitude that the act is in the past.

Their actions and attitude are a prime example of love not just forgiving, but forgetting.

When St. Faustina Kowalska—to whom Christ gave the Divine Mercy image and message—told her confessor she had

an apparition of Christ, the priest wondered if it instead was a manifestation of the devil or a demon.

"If he visits again, ask him what I confessed the last time I received the sacrament of penance," he requested.

The next time they met, St. Faustina had had another apparition. She had asked Christ the priest's question, and the answer she shared with the priest convinced him it was indeed Christ appearing.

"Tell him I don't remember," Christ had responded to the question—the true response of a God who forgives and forgets our sins, a God who shows mercy, a God who is not resentful.

We are called to imitate God's example. It isn't easy.

When we find it hard to forgive a wrong and move on, we would do well to remember that love is a doing, not a feeling. It is a choice more often than a compulsion.

If we find it difficult to make the choice to not be resentful, to forgive and forget, St. Paul reminds us that "God proves his love for us in that while we still were sinners Christ died for us" (Rom 5:8). As has been done to us, so we should do to others.

And if we still find it hard to not shed resentment, we can always fall into the open arms of our loving God and say, "I can't do it. You be the one to act in me. You be the one to forgive, and help me forgive through your grace."

"And please forgive me in the process."

(Send your stories of people you know who live out love as described by St. Paul in 1 Cor 13:4-7 to Natalie Hoefler at nhoefler@archindy.org, or call 317-236-1486 or 800-932-9836, ext. 1486. Include your parish and a daytime phone number where you may be reached.) †

Amid the Fray/Greg Erlandson

COVID and other challenges remind us we must act now

The human tendency to postpone and procrastinate is at times breathtaking. It can also be fatal.



Now that Americans are starting to believe that COVID-19 variations can be more efficiently lethal, hundreds of thousands of us are finally getting vaccinated. For some, they will have delayed too long.

A 39-year-old father in Florida, a father of five, died last month from the virus. Before he died, he texted, "I should have gotten the damn vaccine."

We all do this, putting off a task or a decision, despite warnings that delay may be harmful. Often these might be small decisions—renewing a license, filling a prescription, writing a term paper. The penalty may be small, the punishment minor.

But sometimes our tendency to delay can be much riskier.

An article in *Foreign Affairs* magazine titled "The Forever Virus" attempted to recommend "a strategy for the long fight against COVID-19." It was no surprise that a pandemic struck. Experts had been warning us.

Yet the failures of world leaders to rally effectively against the virus in its early stages has now left us in danger of multiple variants that may be even more deadly than the delta variant currently forcing us all back into masks.

The article's authors call for a "system reboot," including a "global health threats council" and a greater investment in testing and vaccines that will be able to address the worldwide need for both. "Figuring out how to" address this pandemic and prepare for the next one "might be the most meaningful challenge of our lifetime," they conclude.

Can we rise to the occasion?

In some ways, the collapse of the Florida condominium at Surfside in June seems a tragic metaphor for our current state of vacillation and avoidance.

The video of the building collapsing in the middle of the night as residents slept unawares in their beds is the stuff of nightmares. And yet this unpredictable horror was in fact predicted. Media reports confirmed that there had been multiple warnings of danger.

The Washington Post reported that "debate over the cost and scope of the work ... dragged out preparations for the repairs for three years."

"Despite increasingly dire warnings from the board," the newspaper wrote, "many condo owners balked at paying for the extensive improvements."

Delay was the preferential option until it was too late.

Reading about the Surfside tragedy, I thought of climate change. Humanity has had decades of warnings. The scientific evidence may have been tenuous at first, but it has become increasingly clear and increasingly dire.

Now we are seeing "storms of the century" and "fires of the century" every

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

The Sunday Readings

Sunday, August 29, 2021

- Deuteronomy 4:1-2, 6-8
- James 1:17-18, 21b-22, 27
- Mark 7:1-8, 14-15, 21-23

The Book of Deuteronomy provides the first reading for Mass this weekend. In this passage, Moses presents to the



people the revelation that he received God's law. It is God's law, revealed by God, not Moses' invention given on a whim.

While a towering, indeed unsurpassed, figure in Jewish religious history, Moses was only human.

As are all humans, Moses was limited, lacking insight, knowledge and a view into the future. He was impaired therefore from making decisions wisely and open to missteps and to their consequences.

The good news in the face of these universal human limitations is that God constantly and lavishly gives guidance and mercy.

"Law" here is not an arbitrary edict. It is not relative. It is not necessarily a test. Instead, it is like the law of gravity. It is reality. To violate God's law introduces confusion or worse into life. So, when humans behave in ways counter to God's law, they upset things. They create the punishment that befalls them.

The Epistle of St. James furnishes the second reading.

Several men in the New Testament bear the name of James. Any of these men, or another, could have been the author of this letter, but scholars today tend to think that the author was James, a foster brother of Jesus.

Reference to James as the Lord's brother always raises questions. What about the most ancient Christian belief that Mary always was a virgin? Was Jesus her only child? Who were James and the other brothers and sisters of the Lord mentioned in the New Testament?

The oldest thought among Christians, recorded in the centuries immediately after Christ—and not at all contradicted by the Scripture—was that they were Joseph's children from an earlier marriage. Under Jewish custom of the time, any foster siblings of Jesus legally would have been regarded as full brothers and sisters.

The older tradition influenced classical religious art, which depicted Joseph as an old man, but Mary was young. Here again, the implication in this art is that she was his second wife.

Maybe less likely, drawing upon other interpretations, they were the cousins of Jesus.

This reading insists that every good thing comes from God.

St. Mark's Gospel is the source of the last reading.

In this story, some bystanders notice that a few of the Lord's disciples are careless in observing the law of Moses. It should be remembered that this law provided for virtually every circumstance a human would encounter, great or small.

Jesus replied that some gave God mere lip service or went through the motions of obedience. Instead, the Lord called for a true conversion of the heart, founded upon love for God and others, and manifesting itself in actual deeds and words.

His comments indicate that Jesus was God, the lawgiver. He could, and did, interpret the law.

Reflection

These readings repeat an old theme. Theologians say that the most devastating effect of original sin was its leaving humans convinced that they are much more self-sustaining than they are. Every generation thinks that it possesses the final answers to the questions of life.

New generations come and sometimes improve on the past. But often notions taken once as state-of-the-art are considered as old fashioned as the steam engine is regarded today. This does not mean that at last human knowledge has triumphed, but that humanity saw steam power as the summit of human ingenuity.

Now, we have improved our knowledge. It is not the end. Circumstances in the future will improve what we have today. We are not that smart. We need to learn.

In humility and by facing facts, we should realize that we need God and God's law. †

Daily Readings

Monday, August 30

1 Thessalonians 4:13-18
Psalm 96:1, 3-5, 11-13
Luke 4:16-30

Tuesday, August 31

1 Thessalonians 5:1-6, 9-11
Psalm 27:1, 4, 13-14
Luke 4:31-37

Wednesday, September 1

Colossians 1:1-8
Psalm 52:10-11
Luke 4:38-44

Thursday, September 2

Colossians 1:9-14
Psalm 98:2-6
Luke 5:1-11

Friday, September 3

St. Gregory the Great, doctor of the Church
Colossians 1:15-20
Psalm 100:1b-5
Luke 5:33-39

Saturday, September 4

Colossians 1:21-23
Psalm 54:3-4, 6, 8
Luke 6:1-5

Sunday, September 5

Twenty-third Sunday in Ordinary Time
Isaiah 35:4-7a
Psalm 146:7-10
James 2:1-5
Mark 7:31-37

Question Corner/Fr. Kenneth Doyle

Existence of purgatory has been a consistent teaching of the Church

QI'm confused about the Catholic teaching on purgatory, as we never really covered it in our Rite of Christian Initiation of Adults program.



I understand it to be a "stopover" of sorts, for a soul's purification on its way to heaven. But I've also been told different things as to the nature of this purification—anything

from a final confession, to a burning off of sins, to a witnessing of harm the person may have caused while still alive and of which they may have not previously been aware.

I've also been told that a person's purgatory time can start in the here and now, while still alive, and even that some of the suffering in this life may be to help others already in purgatory. Finally, I've been told that almost everyone will likely go to purgatory. Can you comment? (Indiana)

AThe Catholic Church has always believed in the existence of purgatory. That belief is defined in the *Catechism of the Catholic Church*, which says: "All who die in God's grace and

friendship, but still imperfectly purified, are indeed assured of their eternal salvation; but after death they undergo purification, so as to achieve the holiness necessary to enter the joy of heaven" (#1030).

It is also reflected in the words of Jesus himself, who says in the Gospel of St. Matthew that certain sins "will not be forgiven, either in this age or in the age to come" (Mt 12:32), which suggests that some purging of the soul may need to occur after death.

There are indications from the earliest centuries of the Church that this belief was common among Christians. For example, St. Monica, in the fourth century, asked her son St. Augustine before she died to continue to remember her soul in his Masses.

Even before the advent of Christianity, we read in the Second Book of Maccabees that Judas Maccabeus "made atonement for the dead" (2 Mc 12:46) that they might be freed from sin, which suggests a Jewish practice of offering prayers to cleanse the souls of the departed.

And yes, it has always been the common practice of believers who are still living to offer prayers and sacrifices for the departed.

As for the exact nature of what that purification after death may be, we just don't know. It could be instantaneous. And regarding your speculation as to what percentage will wind up in purgatory, we've never been told; but speaking personally, spiritual and moral perfection seem a long way away, so my own guess is that a lot of us will need some remediation.

QDo Catholic priests forget what they are told in confession? (Location withheld)

AYes, we do. Part of that is due, I'm sure, to the grace of God. But another reason might be the repetitive nature of most confessions. I always try to remind myself, when I enter the confessional, to stay alert and to remember that my role is to put the penitent in touch with God.

Rather than have confession become simply a repetition of regular faults (and that is fine), I often try to engage penitents also with regard to their spiritual life by asking them, for example, "Do you try to pray each day?" Normally, within a few minutes of leaving the confessional, I have forgotten nearly all of the sins people have confessed.

(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

Incarnation

By Quannah Jeffries

Heart of hearts beatless beating
Ageless aging
Power emptied manifestly omnipotent
Unchanged changing without change
Glory veiled, pierced unveiled
Rising Sun darkening, illuminating night
In darkness I lay and unseeing I remain
But warm is the darkness enlightened by
Pure Light, Fiery Love
Embodied not consuming

(Quannah Jeffries is a member of St. Luke the Evangelist Parish in Indianapolis. Photo: A sign in Latin at the site of the Incarnation in Nazareth reads, "The Word became flesh here.") (File photo by Natalie Hoefler)



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.

AUMAGE, Lina N., 94, St. Agnes, Nashville, Aug. 6. Wife of Remy Aumage. Mother of John Aumage. Grandmother of three. Great-grandmother of four.

CHARBONNEAU, Alice, 76, St. Mary, New Albany, July 26. Mother of Anne Landley, Linda Wilson and Sam Charbonneau. Grandmother of seven. Great-grandmother of two.

DUELL, Janet Sue, 80, St. Michael, Brookville, Aug. 15. Wife of James Duell. Mother of Joy Baxter and Jill Shiftlett. Sister of Brenda Robertson. Grandmother of four. Great-grandmother of nine.

DUNCAN, Robert H., 92, St. Lawrence, Indianapolis, Aug. 4. Husband of Jean Duncan. Father of Janet Hellman, Christopher, Richard, Stephen and William Duncan.

Grandfather of 22. Great-grandfather of 28.

FORESTAL, Daniel P., 38, St. Therese of the Infant Jesus (Little Flower), Indianapolis, July 14. Son of Marianne Forestal Dunn. Nephew of several.

HOWARD, Michael E., 84, St. John Paul II, Sellersburg, Aug. 11. Husband of Sue Howard. Father of Susan, Brian, Christopher and David Howard. Brother of Margaret Streets and Frank Howard. Grandfather of three. Great-grandfather of one.

JACKSON, Ed, 71, St. Ambrose, Seymour, July 16. Husband of Kathy Jackson. Father of Aaron and Adam Jackson. Grandfather of two.

KEENE, Barbara, 84, St. Malachy, Brownsburg, Aug. 4. Mother of Hilary Bruce, Rene Hallal-Gonen, Melissa Wakefield, Jennifer, Lesley and Matthew Keene. Grandmother of three.

KNECHT, Jr., Anthony P., 85, St. Mary, Rushville, Aug. 10. Husband of Velma Knecht. Father of Darlene and Julie Spaeth, Brenda, Jerry and Jim Knecht. Brother of Patricia Ertel and Marjorie Knecht. Grandfather of 12. Great-grandfather of two.

LEMMON, Troy Michael D., 20, St. Mary, New Albany, Aug. 6. Son of Carol Moore and Dan Lemmon. Grandson of Linda Moore and John Mullins, Jr.

LENFERT, Betty Anne, 86, St. Mary, New Albany, July 24. Mother of Stefanie Griffith, Stacy Tunnell, Julie Young, Charles and Paul Joseph Lenfert. Sister of Mary Jean Huber. Grandmother of

seven. Great-grandmother of three.

MATINGLY, Joyce L., 84, St. Joseph, Corydon, Aug. 9. Wife of Larry Mattingly. Mother of Tiena Haag, Anna Lawton and Trevor Mattingly. Sister of Vivian McCulloch, Gary, Kevin, Leland and William Kitterman. Grandmother of four. Great-grandmother of three.

MEYER, James J., 84, St. Mary, Rushville, Aug. 18. Father of Bruce Meyer. Brother of Ed Meyer. Grandfather of three.

MEYER, William J., 69, St. Mary, Rushville, Aug. 1.

MORAN, James P., 82, Holy Spirit, Indianapolis, July 31. Husband of Judith Moran. Father of Mary Ayres, Nancy Haas, Debbie Ping, Julie and Kevin Moran. Brother of Patricia Carter and David Moran. Grandfather of seven. Great-grandfather of five.

PITMAN, Eric J., 46, St. Joseph, Corydon, Aug. 6. Brother of Anthony, Michael, Paul, Richard and Robert Pitman.

REITMAN, Joseph L., 90, St. Mary, North Vernon, Aug. 13. Husband of Ruth Reitman. Father of Linda Cribb, Leanna Maschino,

Patricia Nash, Kathryn Phillips, David Johnson, Eddie, John, Michael, Paul and Phillip Reitman. Brother of Mary Ann Sheets. Grandfather of 23. Great-grandfather of 21.

SANDS, Martha (Teives), 94, Our Lady of Perpetual Help, New Albany, Aug. 11. Mother of Jean Carpenter, Jeff, Mark and Steve Sands. Grandmother of seven.

SCHWERING, Dennis D., 86, St. Mary, Greensburg,

Nevada landscape



Nevada desert plants are seen on Aug. 10 near the red rock formations at the Red Rock Canyon National Conservation Area, about 15 miles from Las Vegas. (CNS photo/Chaz Muth)

Aug. 14. Husband of Janet Schwering. Father of Jeanne Fry, Monica Horan, Nancy Vanderpohl, Andy, Dan and Timothy Schwering. Brother of Evelyn Johannigman and Patricia Simon. Grandfather of 14. Great-grandfather of 12.

SHANAHAN, Robert P., 69, St. Matthew the Apostle, Indianapolis, Aug. 10. Husband of Patricia Shanahan. Brother of Pat Paas and Gary

Shanahan. Uncle and great-uncle of several.

SMITH, George I., 87, St. John Paul II, Sellersburg, July 29. Husband of Wilma Smith. Father of June Kruer, Jane Smith-Lamb and Jude Smith. Brother of Mary Geswein. Grandfather of four. Great-grandfather of six.

TUTTLE, Paul S., 84, St. Therese of the Infant Jesus (Little Flower), Indianapolis,

July 13. Husband of Nancy Tuttle. Father of Pamela Hunter, Vicki Roark, Nicholas and Paul Tuttle, III. Brother of Bill and Bob Tuttle. Grandfather of 17. Great-grandfather of 23.

WESTRICH, Francis, 89, St. Malachy, Brownsburg, July 2. Father of Beatrice, Darlene, Larry and Tony Westrich. Brother of Paul Crader and Andrew Westrich. Grandfather of eight. Great-grandfather of 15. †

Faith leaders raise concerns over online censorship of religious speech

SAN FRANCISCO (CNS)—YouTube's blocking of a theologian's talk on the Christian view of sex as a "content violation" raises serious concerns that "religious speech is being censored online," San Francisco's archbishop and Focus on the Family's president said in a *Wall Street Journal* op-ed they co-wrote.

"Today's sexual politics function as a new kind of fundamentalism, one that presents a deep problem to a diverse and democratic society. ... Social media enables the new fundamentalism, enforced by the mysterious rules of big tech's quasi-monopoly," wrote Archbishop Salvatore J. Cordileone and Jim Daly.

In their Aug. 12 op-ed, they explained that twice on Aug. 7 a live broadcast by the Rev. Carl Trueman, a scholar, best-selling author and Presbyterian minister, "was booted off the air."

He was giving a series of talks at the Sacramento Gospel Conference that were livestreamed on the YouTube channel of the conference's host, Immanuel Baptist Church in Sacramento, Calif.

"Viewers were informed that the first interruption was due to a copyright violation, possibly the result of Christian music that the conference organizers played during a break," the archbishop and Daly wrote. "But in the second, more mysterious instance, Mr. Trueman's presentation went dark because of a 'content violation.'"

Neither Rev. Trueman nor Immanuel Baptist have been told if "a human being or an algorithm on automatic pilot" intervened in the broadcast, they said.

"Equally unclear is the specific nature of the alleged content violation," they said. "Nothing in Mr. Trueman's talks encouraged hatred, vulgarity or violence. On the contrary, he offered a thoughtful analysis of American cultural attitudes toward sex through the lens of classic Christian thought, citing sources from Freud to the philosophers Rousseau and Charles Taylor."

In a recent essay in *Deseret Magazine*,

Rev. Trueman wrote that "when traditional attitudes toward sexual behavior collide with modern notions of identity, religious conservatives may be labeled as anti-social or harmful to the sexual identity of others."

"When the belief that bodies are fundamental to who we are, and therefore no one can be 'born in the wrong body,' crashes up against the notion of inner identities," he wrote, "those who hold such views are considered bigoted."

In their op-ed, Archbishop Cordileone and Daly said that after the YouTube incidents, Rev. Trueman "is understandably worried that religious speech is being censored online. So are many other religious believers."

"And for good reason," they continued. "We sense that the First Amendment guarantee of religious liberty is being dismantled, and with it the profound contributions that religion makes to American unity and self-government."

An Aug. 17 opinion piece in the *Deseret News* by writer Cassandra Hedelius echoed the concerns raised by Archbishop Cordileone and Daly. "It's chilling," she wrote, "to think that Internet media giants might be sidelining, or even censoring, traditional religious beliefs."

"On public sidewalks, the First Amendment still theoretically protects free speech. In the new public square of the Internet, power displaces liberty and conscience," said the op-ed by the archbishop and Daly.

Adherents to the new fundamentalism of sexual politics "seek to impose their own rigid certitude," rather than encourage "the dialogue of democratic process," they said.

"On matters ranging from foster care and education to gender ideology and the family, this new fundamentalism is displacing the moral convictions that once grounded U.S. culture. The result isn't a more compassionate and liberal society; it's a more punitive one," they added.

It used to be that religious liberty issues "could be resolved, or at least fruitfully argued," by citing the words of the nation's Founding Fathers, Archbishop Cordileone and Daly said. The Founders' moral vision "was shaped by a mix of biblical faith and Enlightenment thought: reason and faith working together."

"This vision was once widely shared but lately has less force," they said.

This is because, they continued, "the language of 'rights' and social justice that marks so much of today's social unrest may sound familiar—and much of it is a response to real injustice—but some of the key ideas that govern our current culture wars are found nowhere in the Constitution, or, for that matter, in reality."

Many people today believe "intolerance in the service of a new and allegedly 'liberating tolerance' is not only acceptable, but praiseworthy," they said. "Killing freedom in the name of freedom is the Orwellian proposition at work."

Religious liberty "should be important to everyone," they said. "It checks government's tendency to overreach,

and it helps form citizens in the virtues necessary for democracy to work."

"As writers, we speak from two different branches of the Christian tradition," they continued. "Yet as Christians we share an obligation to hear those who suffer, to work for justice and speak the truth with love. St. Paul's Epistle to the Romans reminds us to respect and obey civil authority, and to be leaven for goodness and beauty in the world."

"The American experiment was founded on, and has always thrived on, the freedom of religious believers to speak, teach, preach, practice, serve and work in peace—not only in private, but in the public square—for the truth about God and humanity that ennobles their lives and all lives," Archbishop Cordileone and Daly said.

"The more we diminish that freedom, the more crippled we become as a people. The more we feed it, the deeper and more robust the roots of our nation and its freedoms grow," they said. "Those are the two paths before us. Here's the good news: We get to choose." †

ERLANDSON

continued from page 12

year. Beyond our shores, we are seeing droughts in Africa and the Middle East, while Siberia and the Arctic thaw. The warnings are growing starker, and yet we vacillate. Like the condo residents, we debate the scale of the problem and the cost of the solution.

The Church's social teachings on the common good are needed now more than ever, as humanity struggles to think beyond its own immediate desires and comfort.

At this providential moment in human history, we have a pope who has made this message forcefully. In his

encyclical "*Laudato Si'*," on Care for Our Common Home," Pope Francis appeals for all humanity "to protect our common home." He challenges us to "regain the conviction that we need one another, that we have a shared responsibility for others and the world" (#229).

The problems we face at times seem overwhelming. We procrastinate out of fear and, sometimes, indifference. The voice of the Church is needed now not only to challenge us, but to provide a sense of hope that we can meet the challenge together.

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

Investing with Faith/Kimberly Pohovey

Will in place offers piece of mind and control of decisions

While August turns our thoughts to back-to-school time, the waning days of summer and our anticipation of hopefully cooler fall months, few probably equate it with writing a will. Nevertheless, August is designated as "National Make a Will Month," and like the aforementioned, it focuses us on times of transition in our life.



A last will and testament is a legal document that allows you to plan for what happens to your estate when you pass away. Although it allows you to control these decisions and offers you and your family peace of mind, almost two-thirds of Americans do not have a will.

My husband Mark and I married in 1993. A couple years later, we visited an attorney and drafted a simple, what is referred to as a "sweetheart" will. We did so at the urging of our parents, and I am grateful for that counsel so early in our marriage.

In 2005, my husband battled colon

cancer. Thankfully he survived, but his situation became dire at one point.

Thinking back to that time, I appreciated that we had already had a will in place should the unthinkable occur. However, we realized that we had never updated the will after the birth of our children.

Mark's near-death experience reminded us that we needed to once again visit an attorney to add legal guardians for our then 4- and 8-year-old children. These life transitions called for a regular review of our will. We also realized that by that time, we had accrued more assets.

In addition to naming our children as beneficiaries of our estate, we understood that accumulated assets would allow us to consider charitable giving upon our passing.

Mark and I have a scholarship fund we established at our former parish in memory of our son, who passed away at 3 months of age. We updated our will to reflect a gift of impact to that scholarship fund upon our deaths—one that reflects our Catholic values, our commitment to Catholic education, and

a lasting memorial to our beloved son.

Your last will and testament should be a lasting reflection of who you are and what you value. When you die without a will, you leave these important decisions and opportunities to a local court. Not having a will in place makes it more difficult for your family to carry out your wishes and settle your estate. Probate can be a long and expensive process.

Stating your intent through a will saves time, money and stress for your loved ones. Making or updating your will today allows you to name the executor of your choice. It enables you to decide who benefits from your assets and property. You can designate legal guardians to care for your minor children. Having a will in place enables you to care for your loved ones and lowers the potential for family disputes.

And finally, a will allows you to leave a legacy gift to a charitable organization for which you are passionate.

Throughout your life transitions, having a will in place can offer you peace of mind. Our Catholic Community Foundation staff can provide valuable resources for your consideration in writing a will and help you plan a charitable gift to a Catholic parish, school or ministry that is dear to your heart. Please contact us at ccf@archindy.org for more information. We are happy to walk this journey with you.

(Kimberly Pohovey is the director of major and planned gifts for the archdiocese. Tax or legal information provided herein is not intended as tax or legal advice. Always consult with your legal, tax or financial advisors before implementing any gift plan.) †

Pope encourages people to rediscover importance of Sunday liturgy

VATICAN CITY (CNS)—Pope Francis encouraged new courses of action for parishes to help people understand the importance of Sunday Mass and parish ministries, a top Vatican official wrote in a message.

The message was sent on behalf of the pope on Aug. 23 to the 71st National Liturgical Week, by Cardinal Pietro Parolin, Vatican secretary of state. The meeting, held on Aug. 23-26 in the Italian city of Cremona, brought together pastoral workers, religious and priests to discuss ways to encourage the faithful to attend the Sunday liturgy and participate in other liturgical celebrations, rites and the sacraments.

In the written message, the cardinal said the pandemic and its restrictions, which had prevented the faithful from gathering like before, underlined the importance of the liturgy in Christian life.

But, what happened during the pandemic and the difficulty in resuming liturgical activities, he wrote, "confirmed what was already observed at Sunday assemblies on the Italian peninsula, an alarming indication of the advanced stage

of an epochal change."

It had been noticed, even long before the pandemic, there has been a shift in how people perceive "time" and "space," which has had repercussions on the meaning of Sunday for most people and how most people experience community and the family, he said.

For this reason, he wrote, the Sunday liturgy, which should be "the true summit" of all parish activities and the source of energy for missionary life, is "off-balanced," in terms of which age groups normally attend, and in terms of the "difficulty in finding a harmonious integration in parish life."

Cardinal Parolin wrote, "the Holy Father hopes that the National Liturgical Week, with its proposals for reflection and moments of celebration ... may identify and suggest some liturgical pastoral care guidelines to offer parishes, so that Sunday, the eucharistic assembly, ministries and the rites may emerge from the margins, from which they seem inexorably to be falling, and regain their centrality in the faith and spirituality of believers." †

Employment



Coordinator for High School Youth Ministry

St. Louis de Monfort in Fishers is currently seeking candidates for the position of coordinator of High School Youth Ministry.

Serve the High School youth of the parish in a collaborative relationship with the Pastor, Parish Leadership Team and the formation staff. Possess an active faith and translate the faith and action for others by promoting the Gospel and growth in holiness through the creation of engaging programs and approaches to draw our high school youth into a relationship with Christ.

Qualifications: To perform this job successfully an individual must be able to perform each essential duty satisfactorily. The requirements listed below are representative of the knowledge, skill, and/or ability required. Reasonable accommodations may be made to enable individuals with disabilities to perform the essential functions.

Education/Experience:

- Bachelor's degree in the field of Catholic Theology or equivalent
- Practicing Catholic in good standing
- Strong organizational, verbal and written communication skills
- Ability to work effectively with all levels of employees and volunteers
- Able to honor and maintain confidentiality
- Possess respect for and ability to uphold Catholic Church teaching
- Able to pass and maintain Diocesan child safety protocols

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Employment

Catholic Philanthropic Advisor

The Archdiocese of Indianapolis is seeking a full-time Catholic Philanthropic Advisor at their office in downtown Indianapolis.

The Catholic Philanthropic Advisor is responsible for securing major and planned gifts to support ministries of the Archdiocese of Indianapolis. The individual will work closely with the Director of Major Gifts and Planned Giving and the Prospect Research Analyst to identify, cultivate, solicit and steward major gifts and planned gifts. The Catholic Philanthropic Advisor will assist Catholics to grow in their understanding of living their faith through stewardship – seeing all as a gift from God and responding in gratitude by generously sharing one's gifts with others. The Catholic Philanthropic Advisor will work closely with United Catholic Appeal donors and Legacy Society's donors to advance giving throughout the Archdiocese of Indianapolis. The Catholic Philanthropic Advisor will participate in staff meetings and serve as a member of the Office of Stewardship and Development Major and Planned Gifts team, regularly attending various Office of Stewardship and Development and Catholic Community Foundation events.

Bachelor's degree required. Advanced degree or certificate desired but not required. Three+ years of experience in field is preferred, including fundraising and/or estate or charitable planning.

To apply, send cover letter, resume and three references to
kpohovey@archindy.org.

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40 of the Best Joys and Blessings of Catholic Schools during the Late Summer/Fall Season

By John Shaughnessy

As another school year gets underway, it brings the return of many of the joys and blessings connected with Catholic schools.

In celebration of this time of year, *The Criterion* offers this list of “40 of the Best Joys and Blessings of Catholic Schools during the Late Summer/Fall Season.” (Feel free to add your own favorites.)

- Friday night high school football games under the lights.
- Kickball in all its glory, from girls putting ribbons in their hair before a game to the searing intensity of the way the game is played on the southside of Indianapolis.
- Living rosaries and other events to honor the Blessed Mother in October.
- School Masses celebrating the importance of Christ’s gift of the Eucharist.
- Teachers, principals and staff members who choose to work in Catholic schools, accepting less money than they could make elsewhere because they want to be in a setting where they can teach, share and live their faith with students.
- Grade school children learning about and dressing up as their favorite saint on All Saints Day.
- Parents who sacrifice to provide a Catholic education for their children, believing it’s the foundation needed for their children’s faith and their futures.
- Faith partners—when students in the upper grades of a school serve as a buddy/inspiration/role model to students in the early grades, with both of their lives being touched by the experience.
- The number of men and women who return to their Catholic grade school or high school to teach or coach, because they want to help give current students the life-defining experience they had.
- A three-course meal at the concession stand—a hot dog, popcorn and candy bar.
- Saturday spectator sports extravaganza, with September Saturdays offering a choice of Catholic high school sports that include cross country, boys’ tennis, girls’ golf, boys’ and girls’ soccer, and girls’ volleyball.
- Praying with teammates before a game.
- Praying with opponents after a game.



they share with their players as more important than their win-loss record.

- Praying aloud at the beginning and/or the ending of a class or school day.
- Praying aloud whenever the situation calls for it.
- A child’s promise to God that he or she will be a better brother, sister, son, daughter, friend and person if he helps them do well in a test and/or win a game.
- Teams wearing their Catholic Youth Organization uniforms to their parish’s Mass and getting blessings from the priest and prayers from the congregation.
- All-day service efforts—when students, teachers and staff members from a Catholic high school dedicate a full day to go into the community to help different organizations that assist people in need.
- Every-day service efforts that students do with a lot of care and without any fanfare.
- Homilies at a school Mass in which a priest engages students at their level, giving them a sense of the joy and the bond with Jesus that comes through living one’s faith.
- Longtime students who welcome a new student to their school and into their group of friends.
- The beginning of life-changing and faith-affirming spiritual retreats for high school students.
- Retreats at Camp Rancho Framasa, the archdiocese’s Catholic Youth Organization (CYO) camp.
- Hearing high school students speak glowingly about a school that has shaped their lives and deepened their faith.
- Priests who show up at games to cheer for their parish teams.
- Volunteer coaches arranging their work schedules so they can get to their team’s CYO game on the other side of the city during rush hour.
- People waiting patiently in line at a concession stand as a small child at the front of the line tries to make the daunting decision of choosing popcorn or nachos, Skittles or M&Ms.
- Teachers who integrate lessons of faith into their lessons of English, history, social studies, science and math.
- Teachers who arrive early at school or stay late after school to help struggling students.
- High school religion teachers who strive to share the foundations and blessings of the Catholic faith with teenagers who live in a society and a culture often at odds with the teachings of Christ.
- A more comfortable wardrobe for parents of high school student-athletes as they realize that the clothes they most often wear now are T-shirts or sweatshirts of their children’s high schools.
- The intensity of games between Catholic high school rivals.
- Rival Catholic high school teams coming together for a fundraiser for cancer research or another worthy cause.



- Schools that become an extended family for the children and youths who attend them.
- Schools that also become a community of faith and friendship for the parents of schoolchildren.
- Families that provide meals and support to other families in times of heartbreak and crisis.
- Parents who drive their child and his or her teammates to a CYO game, which leads to the gifts of seeing how they all interact, and hearing what’s fun, challenging and important to them.
- Coaches who view the lessons in life and faith that

