For 50 years, CYO umpire strives to make the right call in sports, in life and in faith

By John Shaughnessy

As Mike LaGrave marks his 50th year as an umpire, including his longtime dedication to the Catholic Youth Organization (CYO), there’s a certain irony to how he began this career which has brought him so much joy:

It all started when he was thrown out of a game as a player for arguing an umpire’s call.

That moment unfolded when LaGrave was in his early 20s and playing first base for a team from St. Joan of Arc Parish in Indianapolis in an adult fast-pitch softball league. When the umpire missed an obvious call at first base because he was out of position, LaGrave bluntly told the ump about his mistake. And when the ump said, “You do the ball playing, let me do the umpiring,” LaGrave replied, “As bad as you’re doing, I could do both.”

The umpire tossed LaGrave out of the game, and as they talked about the call after the game, the ump told him, “If you think you can do better, here’s a number to get into it.”

LaGrave took the phone number to start the process of becoming an umpire, called it and by the next spring, he was on the diamond.

Above: One of Mike LaGrave’s greatest joys in 50 years as an umpire is working kickball games for the archdiocese’s Catholic Youth Organization. (Photo by John Shaughnessy)
People must choose: Grow garden of life or desert of death, pope says

VATICAN CITY (CNS) — God created every human being to be free to choose how to live in this world, Pope Francis said. And those choices “will have a consequence, for you, for others and for the world: you can make the Earth a magnificent garden or you can make it a desert of death,” he said.

God is always there to help guide people in making the right choice, and this requires discernment, that is, a special “reflection of the mind, of the heart, that we have to do before making a decision,” the pope said.

The pope made his remarks during his weekly general audience in the Vatican’s Paul VI audience hall on Aug. 31. He began a new series of talks on discernment after wrapping up a lengthy series on old age.

The topic of discernment is essential, he said, because everyone is faced with having to make decisions in life.

“According to the Bible, we do not find, set before us pre-packaged, the life we are to live. No! We have to decide it all the time,” according to whatever we are to live. No! We have to decide it all the time,” according to whatever we are to live.

Discernment is demanding, but indispensable for living. It requires that I know myself, that I know what is good for me here and now. Above all, it requires a filament relationship with God who will guide people, he said. It requires intelligence, skill and the will to make a good choice, he said.

Sometimes sacrifice is required for this discernment to become effective.

When discernment points to a decision that is ‘good’ and ‘correct,’ there is an encounter between God’s will and our will, he said, and this gives rise to “a very special joy.”

“Is it the joy of those who have found the Lord,” he said. “Perhaps along the way you have to suffer a bit of uncertainty, thinking, seeking, but in the end the right decision blesses you with joy.”

“He who has found the Lord,” he said. “Perhaps along the way you have to suffer a bit of uncertainty, thinking, seeking, but in the end the right decision blesses you with joy.”

“The Lord gives the mission, you have to do this and that, and every person, the step he or she takes, must discern which decision to make,” he added.

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“If we want to live, if you want to enjoy life, remember that you are a creature, that you are not the criterion of good and evil, and that the choices you make will have a consequence.”

— Pope Francis speaks at the Paul VI audience hall on Aug. 31.

The Indiana Supreme Court on Aug. 31 unanimously protected the Archdiocese of Indianapolis’ right to ensure students and families receive an authentic Catholic education.

In Payne-Elliot v. Archdiocese of Indianapolis, the state’s highest court, by a 4-0 decision, upheld religious institutions’ ability to choose the religious values that they will pass on to the next generation.

Catholic school teachers in the Archdiocese of Indianapolis sign an agreement to uphold the teachings of the Catholic Church in word and deed. In 2017, Joshua Payne-Elliott, who taught at Cathedral High School in Indianapolis, entered a same-sex union in violation of both his employment agreement and Catholic teaching. After an extensive period of discernment and dialogue with the Archdiocese of Indianapolis, it was made clear to Cathedral, a private Catholic high school, that it needed to require teachers to uphold Church teaching to remain affiliated with the Church. After Cathedral separated from Payne-Elliott and provided him with a settlement, he sued the archdiocese.

“Courts can’t decide what it means to be Catholic—only the Church can do that,” said Luke Goodrich, vice president and senior counsel at the Becket Fund for Religious Liberty, which represented the archdiocese in the case. “By keeping the judiciary out of religious identity, the Indiana Supreme Court just protected all religious institutions to be free from government interference in deciding their core religious values.”

An Indiana trial court originally dismissed the lawsuit in favor of the archdiocese, but Payne-Elliott appealed the decision. After the Indiana Court of Appeals reinstated the lawsuit, the Becket Fund for Religious Liberty asked the Indiana Supreme Court to review the case.

In its decision, the Indiana Supreme Court upheld the archdiocese’s religious autonomy from state interference in sensitive internal religious decisions. As Justice Geoffrey G. Slaughter explained the, “[United States] Constitution encompasses the right of religious institutions to decide for themselves, free from state interference, matters of Church government.” This ensures that all religious organizations can freely govern themselves in accordance with their beliefs.

“The court’s decision today was a commonsense ruling in favor of our most fundamental rights,” said Goodrich. “Religious schools will only be able to pass down the faith to the next generation if they can freely receive guidance from their churches on what their faith is. We are grateful the court recognized this healthy form of separation of Church and state.”
40 Days for Life fall campaign on Sept. 28-Nov. 6 in Bloomington, Indianapolis

Maureen Irwin, a member of St. Joseph Parish in Richmond, Va., leads a decade of the rosary outside a Planned Parenthood facility on Oct. 29, 2021, during a 40 Days for Life event. More than 100 people stood in a heavy downpour, including Bishop Barry C. Knestout, to pray for the unborn and their mothers who are considering aborting them. (CNS photo/Brian T. Olszewski, The Catholic Virginian)

Respect Life Sunday Mass set for 1 p.m. on Oct. 2 at SS. Peter and Paul Cathedral

Archbishop Charles C. Thompson

Onward, Christian Soldiers

“Like a mighty army moves the Church of God;
Brothers, we are treading where the saints have trod.
We are not divided, all one body we,
One in hope and doctrine, one in charity.”

From the hymn Onward, Christian Soldiers

Together, we can do many great things. We can feed the hungry, clothe the naked, and give homeless families a safe place to rest. We can educate our future priests and care for our retired priests. We can support our youth and young adults with faith-centered programs and activities. And that’s not all!

Your support of the United Catholic Appeal makes all of these things possible. Please give today at www.archindy.org/UCA.

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Despite secular influences, let’s continue to build strong families of faith

“The Christian family constitutes a specific revelation and realization of ecclesial communion, and for this reason it can and should be called a domestic church. It is a community of faith, hope, and charity; it assumes singular importance in the Church, as is evident in the New Testament” (Catechism of the Catholic Church, #2204).

As Catholics, we are taught “the family is the original cell of social life” (#2207). And it is the place where parents or guardians are commissioned with passing on the faith to children.

Many children are baptized as infants, which cleanses them of the original sin all of us are born with. And we parents, as their primary educators, vow—along with their godparents—to bring them up in the Catholic faith.

At an early age, we introduce them to Jesus, Mary, Joseph, the saints and tenets of our Catholic faith. As our children grow, sacraments continue to be integral in the formation we prayerfully impart on them. At first reconciliation, first Communion, later confirmation and confirmation are among those sacraments, and depending on their vocation, marriage or holy orders, they may come into their formation as they approach adulthood. Throughout all this, we must remind our children that the sacraments give them grace. And as St. Teresa of Calcutta reminds us, we must show them that “love begins at home, and it is not how much we do … but how much love we put in that action.”

While we hope and pray our well-intentioned evangelization efforts bear fruit, what makes this task more daunting for families today is the fact that our secular world is attempting to dominate society’s landscape and force faith onto each individual’s back. This has been happening for a while. The profession I chose is to be a “healer of broken hearts.”

I’ve never lost a tree before. Our property had three magnificent oaks, each more than 100, maybe 150 years old. Like J.R.R. Tolkien’s Ents, each has its own graveness. One died after a long decline, and we finally had it taken down. It was so large that I couldn’t reach it from the ground. So lofty it could easily be seen across the street or from the block. It was home to squirrels and a way station for woodpeckers and mourning doves. Blue jays and mockingbirds. Even the occasional ill-tempered crow.

This week, I watched it being dismantled by fearless men scaling its eroding trunk and severing its limbs with chain saws, standing on doomed branches that for so long knew only the footfalls of much smaller creatures. I felt a deep sadness at the loss.

My tree was born when this land was large that I couldn’t see the sky. One night, waking the neighbors and the camp nurse, (co-directors of CYO Camp Rancho Framasa in Brown County that I share and loss. They’ll love you for it!

As if that brought back many joyful memories of the Infant Jesus (Little Flower) Parish of the Infant Jesus (Little Flower) Parish of the Infant Jesus (Little Flower) Parish of the Infant Jesus (Little Flower) Parish of the Infant Jesus (Little Flower) Parish of the Infant Jesus (Little Flower) Parish. As if that brought back many joyful memories...
St. Peter Claver's life calls us to let all people with dignity

“O Dios, que hiciste de san Pedro Claver un esclavo de los esclavos y lo fortaleciste con maravillosa caridad y paciencia al acudir en su ayuda, concéde, por su intercesión, que buscando a Jesucristo, anemos al próximo con obras y en la verdad” (Colecta para el memorial de san Pedro Claver).

Hoy es el memorial de san Pedro Claver. Nuestra Iglesia honra la memoria de este santo hombre por su extraordinario amor a Dios y al próximo, especialmente a los más de 500,000 africanos que fueron beneficiados de su atención pastoral en la Colombia del siglo XVII.

La esclavitud es un grave daño como la de Pedro Claver. ”

El joven misionero jesuita, Pedro Claver, intentó saludar a cada uno personalmente, ofrecerles alimentos y medicinas, y abogar ante las autoridades locales y los propietarios de esclavos por un trato más humano.

Tras 40 años de ministerio entre los esclavos africanos, Pedro sucumbió a una grave enfermedad. Según relatos contemporáneos, en los últimos años de su vida estuvo demasiado enfermo para salir de su habitación. Permaneció durante cuatros, en gran parte olvidado y descuidado, maltratado físicamente y hambriento por un supuesto cuidador que había sido contratado para atenderlo, pero nunca se quejó de su trato.

Fue hallado muerto el 8 de septiembre de 1654, día de la Natividad de la Santísima Virgen María, y en 1688 fue canonizado por el Papa León XIII quien dijo, “Ninguna vida, excepto la de Cristo, me ha conmovido tan profundamente como la de Pedro Claver.”

Quisiéramos pensar que, al menos en nuestro país, la esclavitud es cosa del pasado, pero nada más lejos de la realidad. La esclavidad existe aquí, y en muchos lugares del mundo, en un grado alarmante, incluso en forma de tráfico sexual. Hace apenas dos años, los obispos de Estados Unidos emitieron la siguiente declaración:

“Es difícil imaginar que, en el siglo XXI, se pueda explotar y obligar a otros seres humanos a trabajar en la industria del sexo y otras industrias. Como obispos católicos, nos comprometemos a utilizar los recursos de la Iglesia para poner fin a esta aflicción. También nos comprometemos a utilizar nuestra autoridad docente para educar a los católicos y a otros sobre la trata de personas.”

Se trata de un crimen horrendo que atenta contra la dignidad y los derechos básicos de la persona humana. Hoy que hacer todo lo posible por erradicarlo. Al final, debemos trabajar juntos (Iglesia, Estado y comunidad) para eliminar las causas profundas y los medios que permiten a los traficantes prosperar, para reinar los daños causados a los sobrevivientes de este dolor, y para garantizar que, algún día, la trata de personas desaparezca de la faz de la Tierra.

Si san Pedro Claver estuviera hoy aquí con nosotros, se dedicaría a atender a las víctimas de esta práctica inhumana y gravemente pecaminosa y aborgería con vehemencia por una mejor aplicación de las leyes que prohíben la esclavitud moderna.

Hoy, san Pedro Claver es venerado por los católicos de todo el mundo, dándose muchas parrillas y escuelas llevan el nombre de este gran santo, al igual que muchas organizaciones, misiones, congregaciones religiosas, y hospitales. Por ejemplo, los Caballeros de Pedro Claver son la mayor organización fraternal católico afroamericana de Estados Unidos. Además, la misión de san Pedro Claver continúa hoy entre los capellanes de los puertos y los que visitan los barcos en nombre de la Iglesia.

Asimismo, las Hermanas Misioneras de San Pedro Claver son una congregación religiosa de mujeres dedicadas a atender las necesidades espirituales y sociales de los pobres en todo el mundo, especialmente en África.

Oremos por que la inspiración y el ejemplo de este santo hombre nos desafíen a todos a pasar de posiciones de cómoda indiferencia a la oración, la defensa y la acción directa para “eliminar tan cruel y profundo” y trabajar para garantizar que la esclavitud en todas sus formas “desaparezca de la faz de la Tierra.”

San Pedro Claver, esclavo de los esclavos, ruego por nosotros.”
Season of Creation. 5:15 p.m., Archbishop Charles C. Thompson, celebration. Information: 317-637-3983 or mjl@sureounionhome.org.


St. Mary Church, 311 N. New Jersey St., Indianapolis. Mass for the 60th wedding anniversary of Andrew Chesnut and Therese (Hakert) Chesnut. They have three children: Andrew, Joe and Michael Chesnut.

St. Lawrence Church, 601 W. New York St., Indianapolis. Festival of Faiths, 4:30-10 p.m., speaker presentations, ethnic food table, prayers, music, entertainment, DJ, ethnic food vendors, kids’ games, prize booth, free admission. Information: 812-944-0417.

They have five children: Karen Berty, Cindy Hildreth, Thomas, Mary and Andrew.

St. Therese of the Infant Jesus Parish, 404 E. Vine St., Liberty. Oktoberfest, 4-10 p.m., Mass 4 p.m., German Meal $13, basket raffle, beer/wine garden, gambling, country store, children’s activities 5-10 p.m., free admission. Information: 765-825-8578.

They have one daughter: Natalie Burt.

The couple also has 17 grandchildren and six great-grandchildren.

The couple also has 23 grandchildren.

The couple was married in Holy Family Church in Oldenburg, Indiana.

Information: 812-537-3992.

Mark and Tim Kolbus.

The couple was married in St. Therese of the Infant Jesus Parish in Indianapolis, celebrated their 60th wedding anniversary on Sept. 1.

The couple was married in Holy Family Church in Indianapolis.

St. Meinrad Parish, 19630 N. Fourth St., Saint Meinrad. Fall Picnic: 9:30 a.m. - 1:30 p.m. CT, dine on carry out fried chicken dinners, $12, and soup and cohoat, live music, cash and quilt raffle, country store, themed baskets, kids’ zone, handicap dining, parking and all-glass windows, free admission. Information: 812-449-1264 or uncatholicchurchfallpicnic@gmail.com.

St. Therese of the Infant Jesus Parish, 404 E. Vine St., Liberty.

The couple was married in Holy Spirit Church in Indianapolis.

Members of Holy Spirit Parish in Indianapolis, celebrated their 55th wedding anniversary on Sept. 8.

St. Meinrad Parish, 19630 N. Fourth St., Saint Meinrad. Fall Picnic: 9:30 a.m. - 1:30 p.m. CT, dine on carry out fried chicken dinners, $12, and soup and cohoat, live music, cash and quilt raffle, country store, themed baskets, kids’ zone, handicap dining, parking and all-glass windows, free admission. Information: 812-449-1264 or uncatholicchurchfallpicnic@gmail.com.

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Announcements for couples celebrating 50, 55, 60, 65, 70 or more years of marriage are accepted. Go to cut.ly/anniversaries or call 317-236-1585.
VATICAN CITY (CNS)—The death penalty is an affront to human dignity that offers no solace to victims and denies the possibility for conversion of those who commit serious crimes, Pope Francis said.

The growing calls around the world for an end to capital punishment are “a sign of hope” for the Church, the pope said in a video message released by the Pope’s Worldwide Prayer Network on Aug. 31.

“Capital punishment offers no justice to victims, but rather encourages revenge. And it prevents any possibility of undoing a possible miscarriage of justice,” he said.

“From a legal point of view, it is not necessary,” the pope added.

In his video message, the pope said the death penalty is unnecessary because society “can effectively repress crime” without denying those who offend “the possibility of redeeming themselves.”

The death penalty, he said, is “morally inadmissible” because it destroys life, which is “the most important gift we have received.”

“Let us not forget that, up to the very last moment, a person can convert and change,” the pope said. “The commandment, ‘Thou shalt not kill,’ refers to both the innocent and the guilty.”

Concluding his prayer intention, Pope Francis called on “all people of goodwill” to rally together to end capital punishment and prayed that “the death penalty, which attacks the dignity of the human person, may be legally abolished in every country.”

In 2018, Pope Francis ordered a revision of the Catechism of the Catholic Church’s paragraph on capital punishment to say that “the death penalty is inadmissible because it is an attack on the inviolability and dignity of the person” (#2267), and to commit the Church to working toward its abolition worldwide.†
umpiring his first game—a CYO baseball game on the diamond at St. Mark the Evangelist Parish in Indianapolis.

Even after being an umpire in more than 17,000 games, Mike LaGrave of St. Christopher Parish in Indianapolis has kept his approach the same every game important because I know it’s important to the teams. (Photo by John Shaughnessy)

The key to umpiring—and life

“...The CYO is just a great organization, and you have people of all ages, a great diversity of people who are involved in myriad endeavors. Some clergy are leading efforts in CYO's social justice work, and says, “That’s Mike LaGrave.” He has the same respect level is way up there for him. People love to see Mike LaGrave out on the diamond.”

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CREATION

continues from page 1

He can be found addressing the concept of integral ecology as expressed by Pope Francis in his encyclical “Laudato Si’,” on Care for Our Common Home. Such efforts are important, he said, because people must realize that all life on Earth is interconnected and that to actively protect what God has created. To open this year’s Season of Creation, St. Francis Xavier Parish in Indianapolis had a work shop on Aug. 30 on the encyclical.

St. Joseph Sister Teresa Metz and parish staff were also among those involved in a meeting of the members of the Sisters of the Child Jesus, discussed this year’s theme, “Listening to the Voice of Creation: The Call to Integrate Faith and Nature Care.”

Father Nguyen is among priests across the country who are involved in myriad ways to improve the world through their efforts. He is part of the ecumenical Season of Creation observed by Christians worldwide from Sept. 1-Oct. 4, coinciding on feast of St. Francis.

Some clergy are leading efforts in parishes to create more awareness of the world’s most pressing issues that have willingly encouraged parishioner-led practical, educational and Scripture-based endeavors.

Lonnie Ellis, executive director of In Solidarity, works with clergy and couldn’t help but get to the diamond at St. Jude School in Indianapolis, because he knew he was the umpire for one of those intense rivalry games that has long been a CYO baseball rivalry on the south side of Indianapolis—the epicenter of kickoff in the archdiocese, and some southerners would add, “in the world.”

After the girls on the St. Jude team united in union to sing the national anthem before the game, LaGrave strode across the diamond to take his place of command behind the pitcher’s circle. And then the fun and the intensity began.

The St. Jude team surged into an early lead with some great defensive plays that led the moms, the dads and the younger teams practicing for the next game he would ump. Moments later, a look of joy filled his face as he again headed onto the diamond, the place where he has always felt at home.

A formula for finding joy and success

LaGrave has a simple explanation for why he has continued to umpire for 50 years. It starts with his threefold formula for finding joy in a job.
You’re wrong—a great conversation starter?

By Ken Ogorek

Recently, a parish catechetical leader told me what a parish council member said when he arose the topic of adult catechesis—of lifelong faith formation. The council member said, “I don’t need to study the faith. I learned it all when I was a kid.”

“May I suggest we start with the nuclear option?” It may sound like a scorched-Earth approach, but my first thought regarding what I’d say to that council member was, “You’re wrong!” Like drafting a snarky e-mail then thinking better of sending it, though, I realize that such an outburst is unlikely to keep a fruitful discussion going.

So, what to say? What to say when a person makes a statement so obviously off base? Internally, at least, maybe start with the basics?

An 11th and 12th Commandment

We tend to equate learning with acquiring new information. And while it’s true that in catechesis a person can and often does hear information that’s new to her or him, much of lifelong faith formation consists of revisiting doctrinal or moral content learned long ago—but with fresh eyes. It leads people to ponder. “How have I changed since the last time I reflected on this truth?” What experiences have I had that make me more receptive or appreciative of this insight that God is sharing with me?

It’s not like the Church says “You know, there’s an 11th and 12th Commandment, but we’ve been waiting till you turn 40 to tell you about them.” Rather, when we hear the refrain, “I know this already,” we might say words to this effect: “I’m sure you do, and that’s great. But I bet you’ve changed a bit since the last time you asked God to help this teaching sink deep into your heart and soul. So, let’s take another look at it—together.”

A way Jesus speaks

As Catholics, we know that both sacred Scripture and sacred tradition together comprise the one word of God (Catechesis of the Catholic Church, 97). The Church has written on a Bible passage or a teaching of the Church, Jesus sometimes speaks to us in a direct and personal way.

So, to say, “I don’t need to study the faith,” is like saying, “I don’t need to make use of a key way that Jesus might be sharing his thoughts and feelings with me.” Not exactly a rallying cry for a disciple of our Savior and Lord.

Our witness and invitation

What’s the best way, then, to counter this misperception of some Catholic adults that catechesis is just for kids or Rite of Christian Initiation of Adults participants? Your personal witness can be very powerful here.

When you share how meaningful it is for you to participate in adult catechesis—to deepen your knowledge of and relationship with Jesus—your example can have a life-changing impact on your fellow parishioners by God’s grace and mercy. Don’t hide your lamp under a bushel basket.

The next time an adult catechesis opportunity at your parish arises in a conversation (maybe because of your invitation) and you hear words like “I don’t…” “I don’t succumb to my temptation—to proclaim a loud and blunt “You’re wrong!”

Let folks know that even though they learned a lot when they were kids, they can’t go wrong revisiting Church teaching prayerfully and reflectively. That bit of honey will likely be more attractive than the vinegar I was tempted to share.

[Ken Ogorek is the archdiocesan director of catechesis. He can be emailed at ko@archindy.org]
Conference draws people from various backgrounds who serve youth

By Sean Gallagher

Parish youth ministers can play an important role in forming young people on a spiritual path. In the Archdiocese of Chicago, the archdiocesan Office of Youth Ministry is responsible for youth work in the archdiocese. The office recently held its annual Into the Heart Conference for people from many backgrounds involved in youth ministry. (Submitted photo)

A love of a lifetime and a thank you to God

By John Shugrue

The question that Tom Flann has to ask himself is one that all people in the spiritual community must face: What is the most important thing in your life? And if Flann has a clear idea about how to answer this question, he has a life to which he can point with pride.

“Her faith was so important to her that it embraced all of her, and it made her can. Tom says. “She had a lot of joy and fulfillment when she brought people to God. She would be talking about how our faith community can make a difference in the world, and she would be very happy”.

The director of catechesis, Ken O'gorek, knew Cindy well and admired her efforts to grow their own faith and that of others. “Cindy was always conversations about her own spiritual journey. She would say things like ‘We need to find the time to participate in some professional and spiritual development opportunities in our lives,’ ” O’gorek said. In fact, Cindy was poised to attend a conference—with the help of a group of people in her parish, who invited her to attend.

“We live in a time when political, social, and regional differences seem to divide people and make them feel isolated,” said Cindy.

For the next 3 years, Tom and Cindy Flann of Christ the King Parish in unincorporated Cook County will celebrate their 50th wedding anniversary before her death on Christmas Day in 2021. (Submitted photo)

As a way to help people reach the ultimate goal that God has for everyone, “the most important thing in my life is to do reparation for my sins and to help other people get to heaven.”

“Cindy was a ground within the community who was very open to the idea of prayer and helping others,” O’gorek said. “She was a lot of good in getting God’s word out there. We need that.”

Nydia Hilsinger

Year one of the national Eucharistic Revival is underway.

The archdiocesan Eucharistic Revival Planning Team released a new call to “10 Ways Parishes Can Enter Year 1 of the National Eucharistic Revival”. (See accompanying article on page 11)

We’re using the phrase “year one” because this is the time when parishes can engage in communities of faith and provide opportunities to get to know one another. We’ve also created 10 starters for each parish. These starters are a deeper relationship with the Eucharist, a deeper understanding of the Church, a deeper understand of Scripture or Sacred Tradition—a passage referencing the Eucharist.

For updates on the National Eucharistic Revival, go to www.archcath.org/ev

The archdiocese’s annual “31 Days of Prayer” for the Eucharist is being offered in addition to the parish prayer initiatives. (Photo by the author)

“Take stock of all activities currently occurring in the parish,” Villalora says. “Are there ways to increase the number of people who pray for an increase in devotion to the Eucharist? Are there ways to increase the number of people who participate in the abstinence from something for the good of their soul? Are there ways to increase the number of people who volunteer to help the Church in some way?”

“Learn God’s will for your faith journey,” Flann says. “We live in a time when political, social, and regional differences seem to divide people and make them feel isolated,” said Cindy. For updates on the National Eucharistic Revival, go to www.cdf.org
It also gave him a perspective on some foundational aspects of the priesthood, such as how priests serve as spiritual fathers for the people they serve. 

“Th...
Bishop Dale J. Melczek, who took steps to address racism, dies at 83

GARY, Ind. (CNS)—Retired Bishop Dale J. Melczek of Gary, who wrote two pastoral letters that addressed racism and took an active role in building understanding across racial lines throughout his tenure, died on Aug. 25. He was 83.

The pastoral letters, issued in 2002 and 2003, invited the faithful to reflect upon parish-based discussions that allowed parishioners to examine the gifts of their diverse ethnic and racial heritage in the context of the Church and society. Bishop Robert J. McCloy of Gary described Bishop Melczek’s Third bishop of Gary, as a “true shepherd who loved his flock in the Diocese of Gary.”

“He was a tireless servant and a compassionate pastor. We have been blessed tremendously to have such a hopeful and caring leader,” Bishop McCloy said.

“Until his last days, Bishop Melczek was still looking forward for new ways to share the love of Jesus in northwest Indiana,” he added. “We now entrust him forward into the Lord’s eternal embrace.”

A funeral Mass was celebrated on Aug. 29 at the Cathedral of the Holy Angels in Gary. Burial followed in the cathedral cemetery.

“Knowledge is transformational, and Bishop Dale knew this as reflected by his episcopal motto, ‘To Know Christ,’” said Archbishop Charles C. Thompson of Indianapolis in his homily. “Through knowing Christ, [Bishop Dale] came to know his own identity and desire to share that knowledge with all whom he met. He restored the rarest of knowledge, sacred wisdom... prayer, Scripture and service to others.”

In his funeral remarks, Bishop McCloy read parts of a letter sent to the Gary Diocese on behalf of Pope Francis, which said the pontiff was “saddened” to learn of the bishop’s death.

“The pope offered ‘prayerful condolences to your clergy and lay faithful’ while recalling Bishop Melczek’s ‘many years of devoted episcopal service, zeal for education and a commitment to fostering a lay apostolate.’”

Bishop McCloy, the fifth bishop of Gary, recalled his first memory of his predecessor as “the running priest” who lived in the same neighborhood in Detroit as the McCloy family.

Not only did Bishop Melczek keep himself physically fit throughout his life, “he [also] kept himself spiritually fit” by keeping his focus on Christ, Bishop McCloy said.

St. John Paul II appointed Bishop Melczek as apostolic administrator of the Gary Diocese on Aug. 19, 1992, because of the failing health of Bishop Norbert F. Gaughan. He officially became the diocesan bishop on June 1, 1996. He retired on Nov. 24, 2014.

Prior to arriving in Gary, he served for nearly a decade as an auxiliary bishop in the Archdiocese of Detroit where he served as an episcopal vicar and had administrative and pastoral responsibilities for 80 parishes. He also coordinated St. John Paul’s visit to Detroit in September 1987.

Born in Detroit on Nov. 9, 1938, Bishop Melczek was the eldest of Aloysius and Geraldine Melczek’s three children. He earned a master of divinity from St. John Provincial Seminary in Plymouth, Mich.

He was ordained to the priesthood on June 6, 1964, and ministered in parishes until 1975 when he was appointed to serve as the episcopal vicar for parishes. In 1977, he was appointed priest-secretary and vicar general for the Detroit Archdiocese under Cardinal John F. Dearden and later Cardinal Edmund C. Szoka.

In Gary, Bishop Melczek initiated lay ecclesial ministry and permanent deacon programs. He asked parishes to implement active parish pastoral councils and commissions as well as the Rite of Christian Initiation of Adults and youth and adult faith formation programs.

Bishop Melczek implemented a diocesan pastoral council, a clergy council and four lay deanery councils.

Colleagues also recalled Bishop Melczek for his tireless advocacy of Catholic schools.

He founded the Catholic Foundation for Northwest Indiana and established endowment funds for each of the three Catholic high schools in the Gary Diocese to ensure their financial future. In 2002, Bishop Melczek began to address the sin of racism in Northwest Indiana with the release of his first pastoral letter, “The Many Faces of Our Church: A Pastoral Letter on Social Justice.”

The following year, he wrote another pastoral letter, “Created in God’s Image: A Pastoral Letter on the Sin of Racism and a Call to Conversion.” It was followed by parish-based discussions, diocesan-wide listening sessions and a diocesan liturgy of atonement. He also represented the Race Relations Council of Northwest Indiana from 2002 to 2007.

Bishop Melczek took on leadership roles with the U.S. Conference of Catholic Bishops, serving as a chairman of the Committees on the Diaconate and the Laying and the Nominations Committee. For more than 30 years, he was a member of the Joint Committee of Roman Catholic and Orthodox Bishops.

Bishop Melczek was elected to serve on Catholic Relief Services’ board of directors from 1996 to 2002. He represented the bishops’ overseas aid agency on trips to several Asian and African nations.

He is survived by his sisters Sharon Lipinski and Terri (Rob) Philo, three nieces and two nephews.

Dale J. Melczek

The relic, carried by Lina Petri, the niece of the late pope, was a piece of paper, yellowed with age, upon which the late pope’s intercession. The materials for the reliquary, a sculpture wooden cross on top of a smooth stone, were taken from where Blessed John Paul’s relics are placed.

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Joint Paul I

continued from page 1

The relic, carried by Lina Petri, the niece of the late pope, was a piece of paper, yellowed with age, upon which the late pope had written an outline for a spiritual reflection on the three theological virtues—faith, hope and charity—the themes of the day’s Gospel reading to the humble parishioners to examine the gifts of knowledge with all whom he met. He restored the rarest of knowledge, sacred wisdom... prayer, Scripture and service to others.”

In his homily, Pope Francis connected the day’s Gospel reading to the humble and Christ-centered way Blessed John Paul lived his life and to how Christians today are called to live their lives.

The pope said Jesus attracted large crowds with his teachings, but he did not exploit this popularity the way some teachers do when they see people looking to them as a source of solace, resistance and persecution,” he said.

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IRTL president to speak at Bartholomew County Right to Life banquet on Sept. 20

Bartholomew County Right to Life will host its annual banquet in the Community Building at the Bartholomew County 4-H Fairgrounds, 750 W. 200 S., in Columbus, at 6 p.m. on Sept. 20. The featured speaker will be Mike Fichter, president of Indiana Right to Life (IRTL). He will address the overturning of Roe v. Wade.

The Pro-Life Ministry of St. Bartholomew Parish in Columbus is hosting several tables at the banquet. Tickets purchased through the ministry are $25 for two seats. The cost includes dinner supplied by Rolling Pin Catering in Scottsburg. Tickets must be purchased by Sept. 15. To purchase tickets, contact Kelley Snoddy at 812-350-2731 or kelley_snoddy@yahoo.com.

Cardinal congratulates new U.K. prime minister, urges focus on poor

MANCHESTER, England (CNS)—Cardinal Vincent Nichols of Westminster congratulated the United Kingdom’s new prime minister, Liz Truss, and urged her to immediately halt the country’s declining living standards.

The cardinal, president of the English and Welsh bishops’ conference, said many people in the U.K. would be facing the choice between “heating and eating” this winter because of rampant inflation and soaring fuel bills.

He urged Truss to give the needs of the poorest people her urgent attention. “The affluence to which our society has become accustomed seems to be seeping away,” Cardinal Nichols said in a statement on Sept. 5. “The principle of serving the common good means that the needs of the poorest in society must be given urgent attention,” he said.

Chuck Donovan has had a front row seat in pro-life politics from before Roe v. Wade was decided, until after it was overturned nearly 50 years later. Chuck is currently the president of the Charlotte Lozier Institute, the premiere research institute of the pro-life movement. He has served as Senior Legislative Director for National Right to Life, was a speech writer for President Ronald Reagan, was director of the Family Research Council and Senior Research Fellow at the Heritage Foundation.

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Like Christ, we’re called to encounter all of God’s children

By Mike Nelson

We can learn much from Scripture and the teachings of the Church about the value of encountering those different from ourselves.

Certainly, Jesus’ encounter with the woman at the well (Jn 4:4-42), his dining in a tax collector’s home (Mt 9:9-17) and his parable about the good Samaritan (Lk 10:30-37) speak clearly about recognizing the God-given dignity—and the flaws—present in each human being.

More recently, St. John Paul II repeatedly traveled throughout the world to encounter those of different faiths. And in the October 2020 encyclical, “Fratelli Tutti: on Fraternity and Social Friendship,” Pope Francis—as he has throughout his pontificate—encouraged what he’s described as a “culture of encounter” in a world suffering from the coronavirus pandemic and ideological differences.

Such a culture, Pope Francis said, means “a society where differences coexist, complementing, enriching and reciprocally illuminating another one, even amid disagreements and reservations” (§215).

All good and necessary. But in this time of polarization in our country and Church, there is also something to be said for personal experience and how it teaches us—reaches us, really—in a way that simply reading about what others have done and said may not.

I would like to share one such story about “encounter.”

It takes place 60-some years ago, in a San Fernando Valley suburb of Los Angeles. It involves three girls—a Catholic and two Jewish sisters—each from 9 to 11 years old, who were playing together in front of the Catholic girl’s house after school.

“Harmless, right? By today’s standards, we would hope so. But in the early 1960s, Catholics had long been instructed, in schools and in church, that the less associating they did with people from other faiths, the better. The Second Vatican Council and its documents “Unitatis Redintegratio” and “Nostra Aetate” on ecumenical and interfaith relations—saying Catholics, in effect, to treat non-Catholics with love and respect—hadn’t yet happened.

Which meant nothing to the girls playing hopscotch and jumping rope that day—until two other Catholic girls came walking down the street and encountered them. These girls, knowing who all three were, faith-wise, immediately told the Catholic girl, “You shouldn’t be playing with these other girls! They’re Jewish, and the Jews killed Jesus!”

How did the Catholic girl respond to the other two girls, who were bigger and older than she? Did she recoil in horror at what she was doing and beg of the other two, “Please, don’t tell Father or Sister”? Not exactly. Without hesitation, she shouted, “These girls didn’t kill Jesus! These girls are my friends, and I’m gonna play with them!” Her fellow Catholics, clearly not expecting that reply, said nothing more and continued on their way home.

That’s the story the girl’s mother, who saw this from her kitchen window, shared with me years later, after I had married her daughter. Today, six decades after her encounter and nearly 46 years after we were married, I am happy to say that this child of God has lost none of her passion for “encountering,” befriending and loving those who are different from her—or for speaking her mind when she finds injustice in her midst.

Like me, my wife treasures her public school education experience, which afforded us the opportunity to encounter people of all faiths, races and ethnicities. And while, like me, she loves her Catholic faith, she finds her world broadened, her life enriched and her faith in Jesus strengthened when she encounters people of different faiths who share her love of all humanity, who treat everyone with kindness, who respect the God-given dignity present in all creation.

A few years ago, we took a two-week group tour of Italy, among two dozen folks of different backgrounds and, clearly, different faith experiences. Significantly, we realized, it was the first time after close to 35 years of almost day-to-day involvement in Church life and ministry that we had spent this much time with mainly non-Catholic people.

It was one of the most rewarding experiences of our lives. And not because of the amazing sites and the wonderful food—amazing and wonderful though they were—but because of the people. Kind, friendly, generous, loving people with whom, I told them at our final group dinner, we would happily travel again in a heartbeat.

We had, you might say, come outside of our “Catholic cocoon” to rediscover the beauty and dignity with which God imbues all creation.

The example of the life that Christ lived on this Earth can challenge us some 2,000 years later.

The way he lived among people very different from himself says to us now, “Follow me,” as in, “Do as I do.” Walk where I walk. Do not be afraid to encounter those outside your neighborhood, your faith community, your sphere of influence. Look beyond the externals and discover my presence within them—and allow them to discover my presence within you.

“And honor these ‘others’ by treating them as I would—with kindness, love and respect. For they, like you, are the creations of my Father.”

(Catholic journalist Mike Nelson writes from Oxnard, Calif.)
Jesus’ baptism, and countless more. Then again, a vivid rainbow crossed the sky. I picked up and then a torrent of rain fell. This evening, the sky grew dark, the wind making my way through the stifling air. The temperature rose to the mid-90s, and my dashboard display read 102 degrees as I left work. "What a day," I thought, "and one I had anticipated, making my way through the stifling air."

I thought of all the things that had been going on in my life, like the time I vacationed on an island rain. I thought of all the boxing movies where an underdog boxer is taking a brutal punch in the fight of his life and gets knocked to the ground. He hits the floor. The people in his corner yell, "Get up! Get up! Get up!" His opponent is on the ropes celebrating, thinking it’s over. But the underdog boxer is seemingly out for the count, the mind is scurrying through all he’s been through up until this point. He has a lot of love and love and hope and love and motivation. Like a jock, he’s up before the count of 10—and is back in the fight.

For many, these type of boxing stories seem to bear little resemblance to the lives of those who help us. With Catholic Charities, we can’t just "Get up! Get up! Get up!" Those whom we serve don’t always feel powerful or temporary, but it “hits” when it morphs from hill to mountain. The question is not whether we will find ourselves in a battle, but rather how we will fight. Do we dig in and engage our battles, or do we give up? Does our love and motivation carry through? Does our friend face the "Get up! Get up! Get up!” We fight for them, and they fight for us.

Especially in distressed communities, Catholic Charities’ presence is a beacon of hope, reminding residents that they have not been abandoned or forgotten. We know that breaking the cycle of violence in turbulent areas often means breaking the cycle of poverty, and we use our professional expertise to address the root causes. For example, we know that violence and self-harm are often connected, and we work to help people address both problems.

Together, we are bringing hope to troubled communities and giving our brothers and sisters the strength, skills and opportunity to lead lives that are reflective of essential human dignity.

David Bethuram is executive director of the archdiocesan Secretariat for Catholic Charities. You can contact him at dbethuram@archindy.org.

It’s been a joy,” he said. “My mantra is, ‘What wants to happen today?’ In the guidance of the Holy Spirit, things are always trying to happen. And once in a while, you don’t respond to that attention to join our energy to what God wants to happen.”

**WHAT A THRILLING PROSPECT!**

**God is always at work but in mostly hidden ways.** If we can attune ourselves to his prompts, we can assist him. We can accept the calls, we can be open to receiving the dots, we can be his hands and feet.

Immediately, I thought of my aunt Jan, whose generosity and giving to others is from a deep prayer life. She trusts in God, she trusts the stranger in her midst, and jumps at any chance to connect the two.

Because Jan is paying attention and always in conversation with God, she sees these opportunities in her everyday life. She sees them. She joins her energy to God’s, as the counselor put it:

Take her morning walk to Mass, which begins at 7:30 a.m. from her home.

One morning, she was passed by an 81-year-old gentler who was walking along. They struck up a long conversation. Soon Jan was serving Dale lunch at a nearby park and invited him to Mass at Catholic Charities.

His life story spilled out. Dale had studied under Ansel Adams and befriended Jack Kerouac. He’d been widowed. And most recently, he’d lost the right to drive a car. Jan decided to host him for coffee and plans to help with his next camping trip.

Another morning, Jan relied a biker who was homeless and asked where he was going. She assumed reign of them, hangs with them, helps them. He takes Jan to lunch with him. He trusts the stranger in his midst, and Jan trusts the stranger in him. Together, we can be his hands and feet.

As you reflect on your vocation, how do you find God’s reassuring message of hope? What a thrilling prospect! God is so generous in showing us his love and his presence and walking with those who are hurting and lost. God washes holy water over us as a symbol of renewal and the leader as the servant” (LK 22:26). In St. Paul’s Letter to the Ephesians, we hear, “Live in a manner worthy of the call you have received, with all humility and gentleness, with patience, bearing with one another through" (Eph 4:1-2). When I was much more energy physically, could sleep on the floor before I needed to get up. And I used to always look forward about going to bed between 8:30-9 p.m.

Regardless, I enjoyed braying to the young about the book, as I’ve always loved the "Humility Award," knowing there was no such honor. Jesus gave us a wonderful teaching on humility when in the Gospel of Luke, he noted, ““...everyone who exalts himself will be humbled, and he who humbles himself will be exalted” (LK 18:14).

Additionally, in Luke, we read, “Let the greatest of you among you be your servant,” and the leader as the servant” (LK 22:26). In St. Paul’s Letter to the Ephesians, we hear, "Live in a manner worthy of the call you have received, with all humility and gentleness, with patience, bearing with one another through" (Eph 4:1-2).

Twenty Something

Christina Capecchi

Participating with the Holy Spirit

Sometimes gold flakes surface along the rugged edges of a stone, but the miner in a photo shoot is the winner. The opening or final page of a book delivers the message that you hold to your heart. Or the wind-down of an interview after the formal conversation wraps up a comment that stops you in your tracks.

I interviewed a Catholic counselor, focusing on the nature of his work. Once we’d covered my final question, I asked how he likes his job.

"It’s been a joy,” he said. “My mantra is, ‘What wants to happen today?’ In the guidance of the Holy Spirit, things are always trying to happen. And once in a while, you don’t respond to that attention to join our energy to what God wants to happen.”

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Additionally, in Luke, we read, “Let the greatest of you among you be your servant,” and the leader as the servant” (LK 22:26). In St. Paul’s Letter to the Ephesians, we hear, "Live in a manner worthy of the call you have received, with all humility and gentleness, with patience, bearing with one another through" (Eph 4:1-2).
The first reading for Mass this weekend is from the Book of Exodus, which chronicles the passage of the Hebrew people from Egypt, where they had been slaves. God guided them to freedom through the leadership of Moses, who wholly depended on God’s help. So, while they had Moses to thank for their successful and safe passage across the Sinai Peninsula to the land God had promised them, the thanks ultimately were due to Almighty God.

In this reading, God speaks to Moses, instructing the people for sinning. Indeed, they had committed the greatest of sins by constructing and worshipping an idol, a calf crafted from gold, nothing but a lifeless piece of metal. Harsh punishment properly would follow, not because of divine meanness, but because the people had pushed God away. They would reap the whirlwind. It reflected the ancient Jewish thought that rejecting God totally upset a person’s life, flawed the person’s decision-making, weakened a person and brought unwanted consequences.

Moses implored God to forgive the people. He pleaded with God to remain the people’s guide and protector despite their sin.

St. Paul’s First Epistle to Timothy provides the second reading. Timothy was a disciple of St. Paul. Together with Silvanus, Timothy had accompanied Paul on some of the Apostle’s missionary travels. While elsewhere in his writings Paul seems to express some doubts about Timothy’s skills for leadership, Paul nevertheless regarded him as a special associate and faithful disciple.

To fortify Timothy’s fidelity, Paul explains his own personal devotion to Christ. Paul makes clear that he himself was a sinner, but, despite this, Paul insists, God saved him from eternal death through Jesus the Redeemer.

A passage from St. Luke’s Gospel is the last reading. It is a story of the Lord’s willingness to associate with tax collectors and sinners. It is easy to imagine why the critics of Jesus disdained sinners. After all, sinners insulted God by breaking the divine law, but why were tax collectors despised as terrible sinners?

The reason was two-fold. In the first place, they were tax collectors and traitors, willing tools of the detested Roman occupation, collecting taxes for the imperial treasury. Secondly, they were legalized thieves and extortionists. Under the Roman system, tax collectors assessed taxes in amounts they themselves chose. Then they could take whatever they received above and beyond what was sent to Rome and put it in their own pockets.

Jesus associated with these despicable tax collectors. He even called one of them, Matthew, to be an Apostle. Of course, people criticized Jesus, unable to believe their own eyes.

The Lord answered critics with this beautiful parable. Their lessons are clear. God’s mercy never ends, nor is it ever limited. It awaits even the worst of sinners, if only they repent. God reaches out to us in our need.

He can give us the strength to see the way and to withstand whatever.

Reflection

Displayed in the Vatican Museum is a splendid item, given to Pope Leo XIII by the Austrian Emperor and Hungarian king Francis Joseph I in 1903 on the 25th anniversary of his election as Roman pontiff. Mounted on a magnificent black marble pedestal are wonderfully carved gold figures of 99 sheep, following a shepherd carrying one sheep on his shoulders.

The scene recalls the Good Shepherd who searched for and found the stray sheep.

This beautiful work of art illustrates the first of this weekend’s parables. If we turn to the Lord but are still weak, the loving, merciful Lord literally will carry us to fertile pastures.

But for this to happen, we must admit our own blindness, limitations and stubbornness. It is not easy. We need God’s strength and enlightenment.

God will help us if we are humble, as Moses was humble, as Paul was humble.†

My Journey to God

Bread for the Journey

By Sandy Bierly

Bread for the journey,
Our pilgrimage through life, Is the Eucharist.
Jesus come down from heaven, To give us life!

Jesus alone sustains us, In our trials through life, Through the valleys and hills, Through the struggles and joys, The Eucharist gives us life!

To continue the journey, The Israelites ate manna, David the blest, Jesus, Elijah ate the heath cake, And Jesus gives us life!†

(Sandy Bierly is a member of Our Lady of Perpetual Help Parish in New Albany, Ky. Volunteers for Father Leo Paulding, Inc.,incects the Blessed Sacrament during adoration at the National Catholic Youth Conference in Lucas Oil Stadium in Indianapolis on Nov. 19, 2021.) (File photo by Natalie Hofier)

The Sunday Readings

Sunday, September 11, 2022

• Exodus 32:7-11, 13-14
• 1 Timothy 1:12-17
• Luke 15:1-3

The Eucharist gives us life!
Is the Eucharist, Bread for the journey,
By Sandy Bierly

My Journey to God

Bread for the Journey

By Sandy Bierly

Bread for the journey,
Our pilgrimage through life, Is the Eucharist.
Jesus come down from heaven, To give us life!

Jesus alone sustains us, In our trials through life, Through the valleys and hills, Through the struggles and joys, The Eucharist gives us life!

To continue the journey, The Israelites ate manna, David the blest, Jesus, Elijah ate the heath cake, And Jesus gives us life!†

(Sandy Bierly is a member of Our Lady of Perpetual Help Parish in New Albany, Ky. Volunteers for Father Leo Paulding, Inc.,incects the Blessed Sacrament during adoration at the National Catholic Youth Conference in Lucas Oil Stadium in Indianapolis on Nov. 19, 2021.) (File photo by Natalie Hofier)

Daily Readings

Monday, September 12

The Most Holy Name of Mary
1 Corinthians 11:17-26, 33
Psalm 40:7-10, 17
Luke 7:1-10

Tuesday, September 13

St. John Chrysostom, bishop and doctor of the Church
1 Corinthians 12:12-14, 27-31a
Psalm 100:1b-5
Luke 7:14-17

Wednesday, September 14

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

Thursday, September 15

Our Lady of Sorrows
1 Corinthians 15:1-11
Psalm 118:1b-2, 6ab-17, 28
John 19:25-27
or Luke 2:33-35

Question Corner

Fr. Kenneth Doyle

Other Christian faith traditions have rituals for the forgiveness of sins

(Editors note: This column by Father Kenneth Doyle was originally published in 2021.)

Catholics are blessed to have the sacrament of reconciliation. But what about other faiths? How do non-Catholics have their sins forgiven? (Hawaii)

A Catholic Church has a long history of the confession of sins. In the earliest centuries, confession was actually done in public, the thinking being that when we sin, we damage not only our own friendship with God but our relationships within the community of faith. But around the sixth century, Irish monks began hearing confessions one-on-one, and that practice eventually became a universal practice in the Church. Though most Catholics may not know this, there are types of individual confession in other religious groups as well. Eastern Orthodox priests, for example, hear confessions not in a confessional but in the main part of the church, before a Gospel book and an icon of the Virgin Mary. Other Christian faith traditions have rituals for the forgiveness of sins

Friday, September 16

St. Cornelius, pope and martyr
St. Cyprian, bishop and martyr
1 Corinthians 15:12-20
Psalm 17:1bc-6, 7-8b, 15
Luke 8:1-3

Saturday, September 17

St. Robert Bellarmine, bishop and doctor of the Church
St. Hildegard of Bingen, virgin and doctor of the Church
1 Corinthians 15:35-37, 42-49
Psalm 50:1bc-14
Luke 8:4-15

Sunday, September 18

Twenty-fifth Sunday in Ordinary Time

Asms 4:7-8
Psalm 113:1-2, 4-8
1 Timothy 1:15-17
or Luke 16:10-13

Q

I heard on a Catholic channel that on holy days of obligation, all proceeds from the collection plate stay with the parish—as distinguished from Sunday offerings, where there is a split with the diocese. Is this true? (Location withheld)

A

Although there is some variation among dioceses, I am not familiar with any place that has the arrangement you describe—where holy day revenue would go to the diocese first to the parish, where they are used to keep the lights and heat on in the parish church, before a Gospel book and an icon of Our Lady of Sorrows. (Location withhold)

A

Instead, all collections typically go first to the parish, where they are used to keep the lights and heat on in the parish church, pay the salaries of parish staff, provide Catholic education through a parish school and/or religious education program, etc. The parish then forwards to the diocese a yearly tax, called an assessment, which is used to run the chancery office and the marriage tribunal, to train seminarians, etc.†

Q

I read an online article about how certain Anglican, particularly Anglo-Catholics, do practice private auricular confession. Is this true?

A

The Catholic Church teaches that venial sins can be forgiven by prayer and acts of charity, but it requires individual confession at least annually for mortal sins and encourages penitents to also confess venial sins as a way to grow in holiness.

It’s noteworthy to mention that during the pandemic, in March 2020, the Anglican Personal (the Vatican tribunal that deals with matters of conscience) urged Catholic priests to remind the faithful that, when they find themselves “with the painful impossibility of receiving sacramental absolution,” they can make an act of contrition directly to God in prayer.

If they are sincere and promise to go to confession as soon as possible, said the Vatican tribunal, “they obtain the forgiveness of sins, even mortal sins.”

Q

We have a Catholic channel that on holy days of obligation, all proceeds from the collection plate stay with the parish—

A

Q

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Instead, all collections typically go first to the parish, where they are used to keep the lights and heat on in the parish church, pay the salaries of parish staff, provide Catholic education through a parish school and/or religious education program, etc. The parish then forwards to the diocese a yearly tax, called an assessment, which is used to run the chancery office and the marriage tribunal, to train seminarians, etc.†

The Criterion Friday, September 9, 2022 Page 17
ANDERSON, Franklin L., 77, St. Bartholomew, Columbus, Aug. 11. Father of Margaret Barney and brother of Bruce Balmer. Grandfather of seven. Father of two.

ARMES, Iris R., 98, All Saints Parish, Dearborn County, Aug. 2. Mother of Mary and Michelle. Aunt and great-aunt of several. Father of two.


COOPER, Marilyn, 93, St. Rumbold, St. Lawrence, Lawrenceburg, Aug. 12. Mother of David, Jeff, Mark and Tony Cooper. Grandmother of five. Great-grandmother of one.


GARCIA RODRIGUEZ, Isabel, 46, St. Lawrence, St. Louis, Mo. Aug. 7. Sister of Victoria Rodriguez. Great-grandmother of seven.


HALL, Kevin C., 61, St. Bartholomew, Columbus, Aug. 4. Husband of Patricia Hall. Father of Brian Craig, Chelsea, Orlith and Kyller Hall. Son of Lois Hall. Brother of Christopher, Katie Teizer, Gerry, Jim and Tim Hall. Grandfather of two.


LASTER, Sr., Sherman, 91, Holy Angels, Indianapolis, Feb. 5. Father of Theresa Montgomery, Angela Laster-Rutland, Diane, Kevin and Thomas Laster. Brother of John Laster and great-grandfather of several.


MILLER, Robert W., 54, St. John the Baptist, Columbus, July 23. Father of Jadi Miller. Son of Bette A. Niedbalski. Grandfather of two.


Aunt and great-aunt of several. Father of two.
Most abortions in Indiana to end on Sept. 15, pending possible injunction

By Natalie Hostetler

It is a day that has been fought for and anticipated for nearly 50 years. The historic day. Barring a potential temporary injunction from a recent lawsuit, Indiana will become almost abortion-free on Sept. 15. The date was set in Indiana’s new Senate Enrolled Act 1 (SEA 1), passed on Aug. 5. The law makes performing abortions a felony with the exceptions of rape, incest and up to 12 weeks of pregnancy, and fetal abnormalities or medical indications.

“As I witness this historic moment in our state, I think of the millions of the faithful have been answered and our Indiana state laws will better protect the vulnerable unborn and will protect mothers and fathers from the trauma of abortion,” said Brie Anne Varick, coordinator for the archdiocesan Office of Human Life and Dignity.

“This law can teach and inform our culture,” said Alexander Mingus, associate director of the Indiana Catholic Conference (ICC), the public policy arm of the Church in Indiana. “I see this as the beginning of much more to take place.”

“My hope is for the law to be a slow conversation about how it all plays out,” said Sen. Rodric Bray (R-Martinsville). Indiana Senate President pro tem, issued a statement that same day, saying, “We set out to pass a bill in the special session that would protect life and support mothers and babies, and that’s what we did. It was always our intent to draft a bill that could withstand a constitutional challenge, and I hope to see that will be the case.”

Indiana Right to Life president and CEO Mike Fichter also released a statement on Aug. 30 in response to the lawsuit.

“Not only is there no right to an abortion in the Indiana Constitution, it actually states life is one of our inalienable rights,” he said. “We are confident the state courts and judges will uphold the new law and pray the new law is not blocked from going into effect on Sept. 15, knowing that any delay will mean the indiscriminate killing of unborn children will continue at abortion facilities across Indiana.”

Meanwhile, as long as abortions up to 22 weeks gestation remain legal in Indiana, abortion centers, physicians and hospitals will now be required to report 25 specific abortion complications to the Indiana Department of Health, thanks to another pro-life win for the state on Aug. 29. On that date, the United States Supreme Court dismissed a lawsuit by Planned Parenthood challenging a 2018 Indiana law that required such reporting.

“The legislature had a legitimate concern that research has had insufficient data available to study the safety of abortion,” Indiana Attorney General Todd Rokita said in an Aug. 30 statement. “This law advances the causes of compassion, common sense, medical science and public health.”

“Double our efforts to walk with moms”

With the date for the end of most abortions in Indiana on the horizon, the focus has shifted to supporting pregnant and parenting moms and their children.

Part of Indiana Senate Enrolled Act 2 (SEA 2), also passed on Aug. 5, provides funds for this purpose.

According to an Indiana Senate Republican news release issued on Aug. 5, SEA 2 allocates $42 million to “programs like the Nurse Family Partnership, Child Care Development Fund, Safety PIN program, Safe Haven baby boxes” and more. An additional $45 million will go to the new Hoosier Families First Fund, “which allows the state the flexibility to add funds to programs that help support healthy pregnancies and families.”

Sen. Bray (R-Martinsville), Indiana Senate President pro tem, on Aug. 30 by Planned Parenthood challenging a 2018 Indiana law that

“Women shall have the same right to maintain and grow their families as men.”

All these bills are similar to those that were passed in 1981, added Varick. “We are very happy to see those included,” she said.

“We are confident the state courts and judges will uphold the new law and pray the new law is not blocked from going into effect on Sept. 15, knowing that any delay will mean the indiscriminate killing of unborn children will continue at abortion facilities across Indiana.”

“Women shall have the same right to maintain and grow their families as men.”

“We are very happy to see those included,” she said. “The reversal of Roe has revealed the division in our state and our nation. We must continue to pray for the conversion and healing of our nation, for those who are angry, confused and fearful, for those who grieve and suffer the trauma of abortion.”

“While $45 million sounds like plenty, it is entirely too thin to support the needs of women and families. Varick agreed.

“There is great work left to do, she said. “There is great work left to do, she said. “While $45 million sounds like plenty, it is entirely too thin to support the needs of women and families. Varick agreed.

“We must double our efforts to walk with moms so they know they are not alone.”

(To go to www.walkingwiththemindy.org for an ongoing list of resources in the archdiocese that can be referred to moms in need and used to identify places to support financially, with donated items or through volunteering.)

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New duties do not diminish call to evangelize, pope tells cardinals

VATICAN CITY (CNS)—Jesus’ call to spread the Gospel should fill all Christians, especially those within the Church hierarchy, with a sense of wonder and gratitude, Pope Francis said.

Celebrating Mass in St. Peter’s Basilica on Aug. 30 with the College of Cardinals, the pope said this sense of wonder “sets us free from the temptation of thinking that we can ‘manage things.’”

“Today the Church is big, it is solid, and we occupy eminent positions in its hierarchy. They call us ‘eminence,’” he told the cardinals and the estimated 4,500 people present. “There is some truth in this, but there is also much deception, whereby the father of lies seeks to make Christ’s followers first worldly, then innocuous.

“This calling is under the temptation of worldliness and, step-by-step, it takes away your strength, it takes away your hope, it takes you away from seeing the gaze of Jesus, who calls us by name and sends us. This is the cancer, the woodworm of spiritual worldliness,” the pope added, departing from his prepared remarks.

The votive Mass, offered “for the Church,” was celebrated after the pope met with cardinals from around the world on Aug. 26-30 to reflect on the apostolic constitution “Praedicate evangelium” (“Preach the Gospel”) on the reform of the Roman Curia.

“The work in language groups and exchanges in the hall provided an opportunity for free discussion on many aspects related to the document and the life of the Church,” the Vatican said in a statement published on Aug. 30.

The final session of the pope’s meeting with the cardinals, the statement said, was dedicated to the Jubilee Year in 2025.

In his homily at the Mass, the pope reflected on the first reading from St. Matthew in which Jesus sends his followers “to make disciples of all the nations” (Mt 28:19), Pope Francis said Christians cannot only marvel “at the plan of salvation itself, but at the even more amazing fact that God calls us to share in this plan.”

Christ’s promise that “I will be with you always to the end of time,” he said, “still has the power, even after 2,000 years, to thrill our hearts.

We continue to marvel at the unfathomable divine decision to evangelize the whole world, starting with that ragtag group of disciples, some of whom—as the evangelist tells us—still doubted,” the pope said.

Nevertheless, he continued, the mystery “of our being blessed in Christ and of going forth with Christ into the world” should awaken in Christians the “wonder of being in the Church.

Addressing the 20 new cardinals elevated in a consistory on Aug. 27, including Cardinal Robert W. McElroy of San Diego, the pope said the wonder of being chosen to spread the Gospel “does not diminish with the passing of the years,” nor does it “weaken with our increasing responsibilities in the Church.”

“No, thanks be to God; it grows stronger and deeper. I am certain that this is also the case with you, dear brothers, who have now become members of the College of Cardinals,” he said.

Citing St. Paul VI’s encyclical letter on the Church, “Ecclesiam Suam,” Pope Francis expressed gratitude to his predecessor, “who passed on to us this love for the Church” and gratefulness for the “gift of our being not only members of the Church, but involved in her life, sharing in and, indeed, jointly responsible for her.”

Christians who are ministers of the Church, Pope Francis said, are those who love the Church and are ready to be at “the service of her mission wherever and however the Holy Spirit may choose.”

“This was the case with the Apostle St. Paul, as we see from his letters. His apostolic zeal and the concern for the community was always accompanied, and indeed preceded, by words of blessing filled with wonder and gratitude,” the pope said.

“May it also be the case with us. May it be the case with each of you, dear brother cardinals,” he said.

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