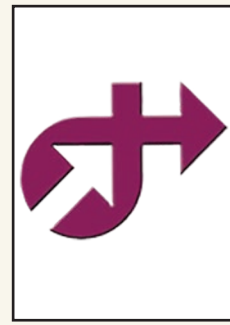




The

Criterion

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Beyond politics

ICC webinars offer Catholic voters a guide for informed decisions, page 3.



Rose Ruiz, left, and Daughters of Mary Mother of Mercy Sister Loretto Emenogu sing during a Mass for Peace and Justice celebrated on Sept. 9 in SS. Peter and Paul Cathedral in Indianapolis. (Photo by Natalie Hoefler)

Young people have lessons to teach the Church, pope says

VATICAN CITY (CNS)—Young Catholics are giving the Church a valuable lesson in the real meaning of “synodality,” Pope Francis wrote.

“They have asked us in a thousand ways to walk alongside them—not behind them or ahead of them, but at their side. Not over them or under them, but on their level,” he wrote in the introduction to a new Italian book of essays about youth ministry.



Pope Francis

Salesian Father Rossano Sala, one of the special secretaries of the 2018 Synod of Bishops on young people, wrote the book, *Around the Living Fire of the Synod: Educating for the Good Life of the Gospel*.

“Discernment” was one of the key topics at the synod and in “*Christus Vivit*,” Pope Francis’ 2019 post-synod apostolic exhortation.

In Father Rossano’s book, Pope Francis wrote that he is not trying “to transform every member of the people of God into a Jesuit,” the order that has specialized in teaching spiritual discernment or prayerfully reading the signs of the times and seeking to know how God wants individuals and the Church to respond.

Some people, he said, think “the pressing call to discernment is a fad of this pontificate and it is destined to pass quickly,” but Pope Francis insisted the spiritual practice is essential today when things are changing quickly, many people are struggling and so many need to hear the Gospel.

Listening and dialogue are the key first steps, the pope wrote. “It is more necessary than ever today to enter into an honest listening to the joys and struggles of every member of the people of God, and especially of every young person.

“The Church as a whole still has a lot
See YOUNG, page 9

In Mass for Peace and Justice, Archbishop Thompson says ‘it all begins in the heart’

By Natalie Hoefler

The date was May 30, 1627. A group led by Jesuit Father Peter Claver hurried toward the most recent slave ship that had arrived in Columbia, South America, from Africa.

As the slaves disembarked, the priest and his helpers sought out the sick, who had been placed on a pile of tile and bricks—“their couch, a very uncomfortable one ... especially because they were naked, without any clothing to protect

them,” he wrote in a letter the next day.

First they bathed, clothed and treated the ill and dying Africans. Then, “not with words but with our hands and actions,” Father Peter and his companions evangelized them.

The letter he wrote 393 years ago was read aloud in SS. Peter and Paul Cathedral in Indianapolis by archdiocesan Black Catholic Ministry coordinator Pearlette Springer on Sept. 9, the feast of St. Peter Claver, before a special Mass for Peace and Justice.

“How appropriate that we gather on the memorial of St. Peter Claver, the patron saint of African Americans and enslaved peoples, to celebrate Mass in promotion of peace and justice, as well as in reparation for sins based upon race,” said Archbishop Charles C. Thompson during his homily. He was the principal celebrant of the Mass, with 12 priests of the archdiocese concelebrating.

Similar Masses were held around the country in solidarity with the call by the

See RACISM, page 16

‘God moment’ leads couple to help start anti-trafficking ministry in archdiocese

By John Shaughnessy

In the life of a married couple, it can be revealing when a husband and wife reach the same conclusion independent of each other.

When it happened in a special way to Ada and Deacon John Hosier, she even viewed it as “a God moment”—a moment that has led to a new outreach ministry in the archdiocese.

For Deacon John, that moment began to unfold

See TRAFFICKING, page 8



Deacon John and Ada Hosier pose for a photo at Nativity of Our Lord Jesus Christ Parish in Indianapolis. The couple has been influential in recently starting an anti-trafficking ministry in the archdiocese. (Photo by John Shaughnessy)



The fall 40 Days for Life campaign will run from Sept. 23-Nov. 1. This fall, 588 cities worldwide will take part—including in Indianapolis and Bloomington—shattering the previous record. (Submitted photo)

40 Days for Life fall campaign set for Sept. 23-Nov. 1

40 Days for Life is a campaign of prayer, fasting and peaceful activism held in the spring and fall with the purpose of turning hearts and minds from a culture of death to a culture of life, and bringing an end to abortion.

The fall campaign runs from Sept. 23-Nov. 1 this year. Two locations in the archdiocese are participating:

- Bloomington, in front of the Planned Parenthood abortion facility at 421 S. College Ave. Parking is available at the meters on the street for \$1 per hour, enforced on Mon.-Sat. 8 a.m. - 9 p.m. Do not park in the Planned Parenthood lot or any other private lot. To sign up, go to 40daysforlife.com/Bloomington. For additional information on the Bloomington campaign, contact Deacon Russ Woodard at 812-526-9460 or e-mail deaconrussw@gmail.com.

- Indianapolis, in front of the Planned Parenthood abortion facility at 8590 Georgetown Road. Parking is available on the shoulder on both sides of Georgetown Road just south of the Planned Parenthood abortion center. Do not park in the lots of neighboring businesses, including Women's Care Center. Those

wishing to fast for the cause can sign up at www.40daysindy.org/day-of-fast.html. For additional information on the Indianapolis area 40 Days for Life fall campaign, contact Tim O'Donnell by calling 317-372-0040 or e-mail idiptionsapere@me.com.

Also associated with the Indianapolis 40 Days for Life Fall campaign, a one-hour opening rally will take place at St. Luke the Evangelist Church, 7575 Holliday Dr. E., in Indianapolis, at 2 p.m. on Sept. 22. Sister Cecelia of the Little Sisters of the Poor will speak at the kickoff event.

Additionally, the Knights of Columbus will hold a Rosary Vigil for Life at the Georgetown Road Planned Parenthood facility from 7 p.m. on Oct. 9 through 7 a.m. on Oct. 10. For more information, contact Larry Kunkel at life@indianakofc.org.

Other cities near the archdiocese's borders hosting 40 Days for Life fall campaigns include Evansville, Cincinnati and Lafayette (this year's 40 Days for Life fall campaign in Louisville has been cancelled due to the coronavirus pandemic).

To sign up to pray for an hour or more at any 40 Days for Life campaign location, go to 40daysforlife.com. †



Public Schedule of Archbishop Charles C. Thompson

September 20–26, 2020

September 20 – 5 p.m.
Confirmation Mass for youths of St. Ambrose Parish in Seymour, at St. Bartholomew Church, Columbus

September 22 – 7 p.m.
Confirmation Mass for the youths of St. Monica Parish in Indianapolis, at SS. Peter and Paul Cathedral, Indianapolis

September 23 – 1 p.m.
Council of Priests meeting at Archbishop Edward T. O'Meara Catholic Center, Indianapolis

September 23 – 7 p.m.
Confirmation Mass for youths of SS. Francis and Clare of Assisi Parish in Greenwood at SS. Francis and Clare of Assisi Church

September 24 – 10 a.m.
Leadership Team meeting at Archbishop Edward T. O'Meara Catholic Center

September 24 – 3:30 p.m.
Catholic Community Foundation pre-board meeting at Archbishop Edward T. O'Meara Catholic Center

September 24 – 5:15 p.m.
United Catholic Appeal Mass at SS. Peter and Paul Cathedral

September 26 – 1:30 p.m.
Groundbreaking ceremony for Holy Angels Church, Indianapolis

September 26 – 5:30 p.m.
Confirmation Mass for youths of St. Joan of Arc Parish in Indianapolis at St. Joan of Arc Church

38th Annual Celebrate Life event to take place online on Oct. 6

Due to the COVID-19 pandemic, Right to Life of Indianapolis will host its 38th Annual Celebrate Life Dinner online this year at 8 p.m. on Oct. 6.

The virtual event will feature keynote speaker Ryan Bomberger, co-founder of The Radiance Foundation, which addresses myriad social issues in the context of God-given purpose and the intrinsic value of all human life. Ryan's biological mother was raped, yet courageously gave him both a chance to live and the beautiful gift of adoption. Right to Life of Indianapolis will

also present its Respect for Life Award to Monica Kelsey for her leadership as founder and director of Safe Haven Baby Boxes, and its Charles E. Stimming, Jr., Pro-Life Award to Maria Hernandez-Cabrera for her volunteer service to Right to Life of Indianapolis.

While the event is free, donations are encouraged to help finance Right to Life of Indianapolis, which promotes respect for the dignity of all human life.

For more information or to register, go to celebratelivedinner.com, e-mail life@rtlindy.org or call 317-582-1526. †

Respect Life Sunday Mass, Life Chain events set for Oct. 4

Criterion staff report

Archbishop Charles C. Thompson will celebrate the archdiocesan Annual Respect Life Sunday Mass at SS. Peter and



Denis, Ava, Raelyn, Buffy, Tessa and Carter O'Brien, members of St. Jude Parish in Indianapolis, give witness as a family along North Meridian Street in Indianapolis during the national LifeChain event on Oct. 7, 2018. (Criterion file photo by Natalie Hoefler)

Paul Cathedral, 1347 N. Meridian St., in Indianapolis, at 10:30 a.m. on Oct. 4. The Mass will also be available via livestream at www.ssppc.org/streaming.

During the Mass, the archdiocesan Office of Human Life and Dignity's Archbishop O'Meara Respect Life Award will be presented.

The Archbishop O'Meara Respect Life Award honors an adult or married couple who demonstrates leadership in promoting the dignity and sanctity of human life in the parish community and in the archdiocese.

Life Chain events will also take place throughout central and southern Indiana on Oct. 4.

Life Chain events are

peaceful and prayerful public witnesses of individuals standing for 60-90 minutes praying for our nation and for an end to abortion. It is a visual statement of solidarity by the Christian community that human life is sacred from the moment of conception until natural death. Learn more about the Life Chain Network and other event locations at LifeChain.net.

Please note that the Indianapolis Life Chain event has been canceled for this year due to the pandemic. Other Life Chain events in central and southern Indiana will take place as follows:

- Bloomington: 2-3:30 p.m., along East Third Street from College Mall Road west to College Avenue, then south on College Avenue to Planned Parenthood. Park in the neighborhood then walk to East Third Street. Team leaders will be posted on street corners with signs approved for use available; homemade signs are prohibited. Information: Carole Canfield, 812-322-5114.

- Brazil: 2-3 p.m., Highway 40 at Alabama Street. Information: Jeff Etling,

812-230-6365.

- Brookville: 2-3 p.m., Main Street at Courthouse. Information: Jerry Mersch, 513-702-4949.

- Columbus: 2-3 p.m., Second Street at Washington Street. Information: Don Demas, 812-372-0774.

- Greencastle Area Life Chain, 2:30-3:30 p.m. (meet at 2:15 p.m. at St. Paul the Apostle Church parking lot, 202 E. Washington St., in Greencastle). Information: Mary Howard, 317-539-5727.

- Greensburg: 2-3 p.m., Lincoln Street at 10th Street. Information: Patricia Koors, 812-663-8542.

- Lawrenceburg: 2-3 p.m., U.S. 50 between Walnut and High streets. Information: Duane Meyer, 812-537-4853.

- Spencer County: 2:30-3:30 CST, intersection of highways 66 and 161. Information: Pastor Walter Phillips, 812-686-8000.

- Terre Haute Area Life Chain, 2-3 p.m., 3rd Street at Wabash Avenue. Information: Tom McBroom, 812-841-0060. †

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October webinars offer Catholic voters a guide for informed decisions

By Victoria Arthur
Special to *The Criterion*

Amid the noise, confusion and competing voices of the 2020 election season, the Catholic Church offers clarity for the faithful and a call to approach the voting booth with a well-formed conscience.



In October, Catholics in Indiana will have the unique opportunity to

hear the Church's perspective about these matters directly in their own homes. A webinar called "Beyond Secular Politics: Walking in Faithful Citizenship" will be offered combining the Church's timeless teachings with the latest in technology to bring important insights to Catholic voters.

The webinar, which will be offered on Oct. 5, 7 and 10, is free of charge. It will be sponsored and hosted by the Indiana Catholic Conference (ICC), the public policy voice of the Catholic Church statewide.

"While neither the Church nor the ICC supports or opposes a specific candidate or party, Catholics are called through fulfillment of our civic responsibility to shape morality in the political arena," said Angela Espada, executive director of the ICC. "We do this when we vote by remembering our



Angela Espada

Catholic social teachings of loving our neighbor, caring for the least among us, and supporting policies that promote the common good. We are also called to respect our environment, and to protect the dignity of workers and society's most vulnerable members."

Each webinar will be hosted live by Espada and the newly appointed associate director of the ICC, Alexander Mingus.



Alexander Mingus

Content for the hourlong sessions will be based on the latest political participation guide published by the United States Conference of Catholic Bishops (USCCB), titled "Forming Consciences for Faithful Citizenship."

"Unfortunately, politics in our country often can be a contest of powerful interests, partisan attacks, sound bites, and media hype," the bishops' document reads in part. "The Church calls for a different kind of political engagement: one shaped by the moral convictions of well-formed consciences and focused on the dignity of every human being, the pursuit of the common good, and the protection of the weak and the vulnerable."

This teaching document on the political responsibility of Catholics is nothing new. The USCCB has produced a guide for Catholic voters in every U.S. presidential election year since 1976. Although the bishops update and revise the document every four years to reflect current issues facing the country, the guide is not an endorsement for any particular candidate for office.

Because of the intensity of the modern news cycle and the proliferation of social media, ICC leaders say that the Church's perspective is needed now more than ever.

"There is no better place to start than with our faith," Mingus said. "If we have the courage to begin with our faith as the foundation for our political engagement, we will naturally engage with clarity and charity. Otherwise, we risk tainting our faith with partisan interests."

He and Espada also view the webinars as an opportunity to enlighten Indiana Catholics about the ICC, which has served



A voter in Louisville, Ky., completes his ballot on the day of the primary election on June 23. The Indiana Catholic Conference is hosting three webinars—on Oct. 5, 7 and 10—to offer Catholic voters a guide for the upcoming November elections. (CNS photo/Bryan Woolston, Reuters)

as the public policy voice for the Church in Indiana for more than 50 years. The ICC offers the Church's perspective on major issues and engages lawmakers on the federal, state and local levels.

"Not to diminish the importance of this election, but there is an element of going beyond that—to understand our political participation as Catholics not just as casting a vote, but about having conversations with our friends and family members, to lovingly help them understand the entirety of Church teaching," Mingus said. "In addition, we can pressure our elected officials whenever they depart from policies that promote the common good."

"We can have a great impact on so

many levels," he continued. "But limiting ourselves to angry comments on social media or text messages does little to convert the hearts of others."

For more information about the ICC, visit www.indianacc.org. This website includes access to I-CAN, the Indiana Catholic Action Network, which offers the Church's position on key issues. Those who sign up for I-CAN receive alerts on legislation moving forward and ways to contact their elected representatives.

To access the USCCB political participation guide, visit www.usccb.org.

(Victoria Arthur, a member of St. Malachy Parish in Brownsburg, is a correspondent for *The Criterion*.) †

ICC webinar dates and registration

Catholics across Indiana are invited to "Beyond Secular Politics: Walking in Faithful Citizenship," a webinar offered by the Indiana Catholic Conference (ICC).

During the sessions, ICC executive director Angela Espada and associate director Alexander Mingus will discuss live the important work of the ICC, how the faithful play a critical role in state and federal politics, and the United States Conference of Catholic Bishops' (USCCB) latest political participation

guide. The webinars are designed to equip Catholics with the tools to faithfully and authentically respond to the Church's call to engagement in an increasingly secular and divided political climate.

Participants may choose from the following three options:

- Noon to 1 p.m. on Monday, Oct. 5.
- 5:30 to 6:30 p.m. on Wednesday, Oct. 7.
- 10 to 11 a.m. on Saturday, Oct. 10.

To register, please RSVP at indianacc.org/events. There is no cost to participate. †

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Editorial



A fisherman is pictured in early August searching for bait along the beach at sunset in New Brighton, England. Pope Francis offered a special reflection for the World Day of Prayer for the Care of Creation and the beginning of the Season of Creation on Sept. 1. (CNS/Phil Noble, Reuters)

Stewardship of creation calls us to conversion, action

On Sept. 1, Pope Francis offered a special reflection for the World Day of Prayer for the Care of Creation and the beginning of the Season of Creation which concludes on the feast of Saint Francis of Assisi on Oct. 4. “During this period,” the pope says, “Christians worldwide renew their faith in the God of creation and join in prayer and work for the care of our common home.”

Concern for the stewardship of all God’s creation was the subject of the pope’s 2015 encyclical, “*Laudato Si’*, On Care for Our Common Home.” In this letter, Pope Francis builds on the teaching of his predecessors (especially St. John Paul II and retired Pope Benedict XVI) calling for a conversion of mind and heart regarding our attitude toward the environment. He also challenges us to act in ways that are both eco-friendly and committed to resolving the problems of human society.

Although it is a prophetic statement with many challenges for us to consider, “*Laudato Si’*” is also a song of hope and joy inspired by the Canticle of the Sun, written by St. Francis of Assisi as a hymn of praise to the Lord of all creation:

Praised be you, my Lord, with all your creatures, especially Sir Brother Sun, who is the day and through whom you give us light. And he is beautiful and radiant with great splendor; and bears a likeness to you, Most High.

Our world is confronted with serious challenges—social, political, economic and environmental—that the pope tells us are, in reality, one crisis of “integral ecology.”

In his Sept. 1 reflection on the World Day of Prayer for the Care of Creation and the beginning of the Season of Creation, Pope Francis writes: “I am very pleased that the theme chosen by the ecumenical family for the celebration of the 2020 Season of Creation is ‘Jubilee for the Earth,’ precisely in this year that marks the 50th anniversary of Earth Day. In the holy Scriptures, a jubilee is a sacred time to remember, return, rest, restore and rejoice.”

“We are not God,” the Holy Father says. The Earth that we inhabit does not belong to us; we belong to the Earth. As we are reminded vividly on Ash Wednesday, we are dust. We come from the dust of the Earth, and every one of us will return to dust one day.

In the meantime, we are called to be stewards of all God’s gifts, and this

fundamental change of perspective (from owner to steward) changes everything. The “dominion” over all creation that has been given to all humankind (see the Book of Genesis 1:28) is not to be exercised as a form of domination, but rather as an exercise of the kind of reverent care and nurturing cultivation and pruning that a sensitive gardener gives to his or her garden. “A fragile world, entrusted by God to human care, challenges us to devise intelligent ways of directing, developing and limiting our power,” the pope tells us.

What can each of us do? We are called to conversion, to see with new eyes and an open heart. We’re also challenged to act differently. How do we do this?

As stewards of all God’s creation, we have to change the way we live. We have to advocate for new laws and policies in our local, national and world communities that respond to both “the cry of the Earth” and “the cry of the poor.” Change does not come easily to us. That’s why “*Laudato Si’*” is a prophetic statement as well as a hope-filled song of praise.

Here are a few of the things that Pope Francis hopes will be stimulated by his emphasis on care for all God’s creation:

- Lifestyles that are simpler, healthier and less dependent on material resources.
- A new covenant between humanity and the environment based on responsible stewardship of all God’s creation.
- A renewed sense of the sacredness of everyday things we use and too often take for granted.
- Substantive change in laws and social policies concerning the environment and care for the poor and most vulnerable members of our society.

As we observe this Season of Creation, let’s pray with Pope Francis, St. Francis of Assisi and all the saints:

Triune Lord, wondrous community of infinite love,

*Teach us to contemplate you
In the beauty of the universe,
For all things speak of you.
Awaken our praise and thankfulness
For every being that you have made.
Give us the grace to feel profoundly*

joined

*To everything that is.
Praised be to you, Lord! Amen.*

—Daniel Conway

Sight Unseen/Brandon A. Evans

When the final trumpet blows

There will one day be a trumpet blast that none will be able to ignore, and whose melody will usher out this old, tired universe and welcome a new heaven and a new Earth.



When the shock of the Final Judgment passes and the blessed find eternity opening before them, all manner of things will be different; all manner of things will be beyond our pale expectations.

One thing we can count on, the late C.S. Lewis noted, is that “there will be surprises.”

Despite the wonders of heaven, Lewis was not talking about *what* we will find there, but rather *who*. And in doing so, he cut straight to the heart of a seeming paradox in Christian thought.

It is the paradox formed in the eyes of the icon of Christ the Pantocrator: one side the face of a harsh judge, the other, the softness of a merciful savior.

That line between justice and mercy rips back across the ages and even through the very saints of the Church: one who seeks to find their spirituality in either grim rigors or childlike joy can easily find both.

Indeed, sometimes it can seem like those saints cannot agree on whether or not everyone is skating right on the edge of hell, or whether the mercy of God makes broad the narrow path with only the easiest of asking.

Even in the life of he who brought the two together, we see the constant derision of the small, hidden faults of the religious class and the wide, sweeping mercy offered—sometimes before conversion—to the greatest of the outwardly sinful.

In our day, the Church stands before us with both a catechism full of rules and at the same time prayer books full of grace.

The solution to the dichotomy goes straight to the human heart, and there finds its peace. In the heart lies the true source of our actions, our inactions, our virtues and our sins, hidden from all but One. It is in that secret place where heaven and hell are decided.

The quote earlier by Lewis about surprises is part of a broader discussion in which he reminds people that it is intentions and decisions of the *heart* that are how we will be judged, not simply by exterior actions. He goes so far as to say that a man raised in cruelty may find that

acting *once* in kindness, in the smallest of ways, is worth more than a saintly man who gives his life for another, or that the one who faces a lifelong, trivial phobia has more mettle than a soldier deployed to war.

He even insists, against what many Christians think, that sins of the flesh are among the least offensive to God because they are the easiest to commit, while pride and hatred are despised by him the most because of their depth, calculation and vicious obstinance.

If those things seem shocking, it is worth remembering that they were not written by Lewis in some random letter or a speech given where he may have exaggerated, but as part of his famed book, *Mere Christianity*, considered to be one of the greatest testaments to Jesus Christ written in the 20th century.

What he wrote can be difficult to wrestle with. After all, in every story you have ever heard in which the villain is redeemed in the end, there is always some bold gesture on their part—some grand deed and great work that makes known their goodness, often to the giving of their life.

But the redemption did not occur at that moment, for there was always, just before, some small kindness, or pity, or revelation; some epiphany that shone in our villain’s mind and lit across their eyes. It was *there*, and not later, that they were saved.

Our God is a God of surprises, not the least of which is that the very holy may find the path to hell very broad and easy to fall into, while the very sinful may find opportunities for salvation hidden in nearly every moment of their life.

So I would offer a word of caution, and a warning, to those of us like the elder brother of the prodigal son: those who have blinded themselves to mercy by justice, who speak only of obligations and see only moral failures, who pride themselves on earning everything they have and deride the gifts freely given to the undeserving; who search out every speck of error and have no patience to abide the ignorant, the unlearned and the fallen.

When the final trumpet blows and the gates of heaven are opened and you look to either side at those marching into that shining kingdom with you:

I hope you like surprises.

(*Sight Unseen* is an occasional column that explores God and the world. Brandon A. Evans is the online editor and graphic designer of *The Criterion* and a member of St. Susanna Parish in Plainfield.) †

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

Let's be grateful God gives generously to all

"These last ones worked only one hour, and you have made them equal to us, who bore the day's burden and the heat," one of them said. ... The landowner replied, "Are you envious because I am generous?" (Mt 20:12,15)

The Gospel reading for this Sunday is a familiar, but perplexing, parable (Mt 20:1-16a). A landowner hires day laborers at different hours from early morning until late afternoon. At the end of the day, each worker is paid the same wage regardless of how many hours worked.

Most of us are inclined to sympathize with those who worked the most hours. They complain the landowner is being unfair. Why should those who only worked a couple of hours receive the same pay as those who labored all day long?

The first principle of Catholic social teaching is respect for the dignity of every human person—regardless of race, sex, nationality, economic or social status, educational background, political affiliation or sexual orientation—because all are created in the image and likeness of God. This Sunday's Gospel reading affirms this principle. Our human dignity, and our equality, are not earned,

inherited or bestowed on us by our race or social standing. We are all equal and deserving of respect because we are all members of God's family. No matter how different we may appear to be from one another, we are all one in Christ.

The parable of the generous landowner exposes our prejudice against those who are different from us or who seem to receive preferential treatment. It reveals the ways that envy, or jealousy, can distort our thinking and our emotions. To say that we are all equal does not mean that we are all the same. In fact, as St. Paul reminds us, we have each received different gifts but the same Spirit (1 Cor 12:4).

Some are more intelligent, athletic, artistic, compassionate or skilled at various activities than others. Some seem to have the Midas touch when it comes to accumulating wealth while others work hard but struggle to make ends meet. Some have kind and generous dispositions whereas others tend to be sour or bad-tempered.

Most of us are inclined to be envious when we see someone who has talents or possessions we don't have. We may even be tempted to accuse God of being unfair. Why should my neighbor have everything

handed to him or her on a silver platter, while I struggle to make a living? Why should one group of people (strangers) receive the benefits earned by the hard work and sacrifices of our own people?

God's response is the same as the landowner's: "Are you envious because I am generous?" (Mt 20:15) We forget that everything we have—all our spiritual and material possessions—comes to us as a gift from God. Our only appropriate response to God's generosity (toward us and toward others) is gratitude.

As Pope Francis reminds us, we can plant seeds, cultivate the ground and weed our gardens, but only God can do the growing. All life is a gift from God that we didn't earn and don't deserve. We shouldn't complain because God is generous. We should be profoundly grateful.

Does this mean we should accept the unequal treatment of our sisters and brothers? Absolutely not. Precisely because we are all one in Christ, we are required to advocate for fairness and justice for all people regardless of who they are, where they come from or what they look like. This is another fundamental principle of Catholic social teaching.

In our March 2015 pastoral letter, "Poverty at the Crossroads: The Church's Response to Poverty in Indiana," the Indiana bishops wrote: "Work is more than simply a way to make a living; it is a continuing participation in God's creation. If the dignity of work is to be protected, then the basic rights of workers must be respected. These include the right to productive work, to decent and fair wages, to organize, to private property, and to economic initiative."

If the landowner had refused to pay those who only worked one hour, or if he had deducted their wages from what the others received, or if he reneged on the agreed upon daily wage, he would have committed an injustice, and we would be right to protest his unfairness. But the landowner in this parable is being generous not unjust. Everyone received the agreed upon just wage.

Let's remember that dissatisfaction with what we have, or with who we are, is what leads to covetousness (the sin of inordinate desire) concerning our neighbors' material or spiritual blessings.

Let's thank God for all his generosity toward us even as we work to ensure just and equal treatment for all. †



Cristo, la piedra angular

Demos gracias a Dios que da generosamente a todos

"Estos que fueron los últimos en ser contratados trabajaron una sola hora—dijeron—, y usted los ha tratado como a nosotros que hemos soportado el peso del trabajo y el calor del día." Pero [el hacendado] le contestó a uno de ellos: "Amigo, no estoy cometiendo ninguna injusticia contigo. ¿Acaso no aceptaste trabajar por esa paga?" (Mt 20:12,15)

La lectura del Evangelio de este domingo es una parábola familiar, pero desconcertante (Mt 20:1-16). Un hacendado contrata jornaleros a diferentes horas desde la mañana hasta la tarde. Al final del día, cada trabajador recibe el mismo salario independientemente del número de horas trabajadas.

La mayoría de nosotros tendería a simpatizar con los que trabajaron más horas quienes se quejan de que el terrateniente ha sido injusto. ¿Por qué los que únicamente trabajaron un par de horas reciben la misma paga que los que trabajaron todo el día?

El primer principio de la doctrina social católica es el respeto de la dignidad de cada persona humana, independientemente de su raza, sexo, nacionalidad, situación económica o social, nivel de educación, afiliación política u orientación sexual, puesto que todos hemos sido creados a imagen y semejanza de Dios. La lectura del Evangelio de este domingo afirma este principio. Nuestra dignidad humana, y

nuestra igualdad, no se ganan, heredan o se nos otorgan por nuestra raza o posición social. Todos somos iguales y merecemos respeto porque todos somos miembros de la familia de Dios. Sin importar cuán diferentes parezcamos ser unos de otros, todos somos uno en Cristo.

La parábola del hacendado generoso expone nuestros prejuicios contra los que son diferentes a nosotros o que parecen recibir un trato preferencial. Revela las formas en que la envidia, o los celos, pueden distorsionar nuestro pensamiento y nuestras emociones. Decir que todos somos iguales no significa que todos lo seamos. De hecho, como nos recuerda san Pablo, cada uno de nosotros ha recibido diferentes dones pero el mismo Espíritu (1 Cor 12:4).

Algunos son más inteligentes, atléticos, artísticos, compasivos o hábiles en diversas actividades que otros. Algunos parecen ser como el rey Midas cuando se trata de acumular riqueza, mientras que otros trabajan arduamente pero tienen dificultades para llegar a fin de mes. Algunos se muestran amables y generosos mientras que otros tienden a ser amargados o malhumorados.

La mayoría de nosotros tiende a sentir envidia cuando vemos a alguien que tiene talentos o posesiones que nosotros no tenemos. Incluso podemos estar tentados de acusar a Dios de ser

injusto. ¿Por qué mi vecino tiene todo en bandeja de plata, mientras yo lucho por ganarme la vida? ¿Por qué un grupo de personas (extranjeros) deben recibir los beneficios ganados mediante el trabajo arduo y los sacrificios de nuestra propia gente?

La respuesta de Dios es la misma que la del hacendado: "No estoy cometiendo ninguna injusticia contigo" (Mt 20:15) Olvidamos que todo lo que tenemos—todas nuestras posesiones espirituales y materiales—nos viene como un regalo de Dios. Nuestra única respuesta apropiada a la generosidad de Dios (hacia nosotros y hacia los demás) es la gratitud.

Como el papa Francisco nos recuerda, podemos plantar semillas, cultivar la tierra y desyerbar nuestros jardines, pero solamente Dios puede hacer que todo crezca. Toda la vida es un regalo de Dios que no nos ganamos y no merecemos; por lo tanto, no debemos quejarnos porque Dios es generoso. Deberíamos estar profundamente agradecidos.

¿Significa esto que debemos aceptar el trato desigual de nuestros hermanos y hermanas? Por supuesto que no. Precisamente porque todos somos uno en Cristo, se nos exige que abogemos por la justicia y la equidad para todos, independientemente de quiénes sean, de dónde vengan o cómo se vean. Este es otro principio fundamental de la enseñanza social católica.

En nuestra carta pastoral publicada en marzo de 2015, titulada "Pobreza en la Encrucijada: la respuesta de la Iglesia ante la pobreza en Indiana," los obispos de Indiana escribimos: "El trabajo es más que una simple forma de ganarse la vida; es la participación continua en la creación de Dios. Si se ha de proteger la dignidad del trabajo, entonces también deben respetarse los derechos básicos de los trabajadores, entre los que se encuentran el derecho al trabajo productivo, a un salario decente y justo, a organizarse, a la propiedad privada y a la iniciativa económica."

Si el terrateniente se hubiera negado a pagar a los que solamente trabajaban una hora, o si hubiera deducido sus salarios de los que recibían los demás, o si hubiera renegado del salario diario acordado, habría cometido una injusticia, y tendríamos razón de protestar por su injusticia. Pero el terrateniente en esta parábola está siendo generoso, no injusto ya que todos recibieron el salario justo acordado.

Recordemos que la insatisfacción con lo que tenemos, o con lo que somos, es lo que lleva a la codicia (el pecado del deseo desmedido) con respecto a las bendiciones materiales o espirituales del prójimo.

Agradecemos a Dios toda su generosidad hacia nosotros, incluso mientras nos esforzamos por garantizar un trato justo e igualitario para todos. †

Events Calendar

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

September 25

Mount St. Francis, 101 Saint Anthony Blvd., Mt. St. Francis. **Chik N' Fish To-Go Dinners**, fried chicken or fish, mashed potatoes, green beans, coleslaw, roll, homemade dessert, \$13, order by 5 p.m. Thursday for Friday 4-6 p.m. pick-up. Order at mountsaintfrancis.org/dinners or 812-923-8817.

September 26

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

Sisters of Providence, 1 Sisters of Providence Way, Saint Mary-of-the-Woods, St. Mary-of-the-Woods.

"Racial Wealth and Income Gap Experience," 9 a.m.-noon, Providence Sister Emily TeKolste facilitator, 10 in-person slots available or attend online, freewill donation. Information: 812-535-2952, provctr@spsmw.org.

September 28

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

October 1

"Renew the Family, Heal the World" virtual conference, sponsored by National Association of Catholic Family Life Ministers, 12:30 p.m.- 4 p.m., for

parents, individuals, and parish leaders, \$25. Registration and information: nacflm.org/nacflm-conference-2020.

October 2

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

Our Lady of the Greenwood Church, 335 S. Meridian St., Greenwood. **First Friday bilingual celebration of the Most Sacred Heart of Jesus**, Mass, 5:45 p.m., exposition of the Blessed Sacrament, following Mass until 9 p.m., sacrament of reconciliation available. Information: 317-750-7309, mross1@hotmail.com.

Mount St. Francis, 101 Saint Anthony Blvd.,

Mt. St. Francis. **Chik N' Fish To-Go Dinners**, fried chicken or fish, mashed potatoes, green beans, coleslaw, roll, homemade dessert, \$13, order by 5 p.m. Thursday for Friday 4-6 p.m. pick-up. Order at mountsaintfrancis.org/dinners or 812-923-8817.

October 2-3

St. Malachy School, 9833 E. County Road 750 N, Brownsburg. **St. Malachy 8th Grade Garage Sale Fundraiser**, early bird entry Fri. 8-10 p.m., \$5, Sat. 8 a.m.-2 p.m., free, cash sales only, masks required. Information: 317-513-9691 or email ktug10@gmail.com.

October 3

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

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.

October 4

Holy Family Parish, 3027 Pearl St., Oldenburg. **Annual Holy Family Fall Festival**, 11 a.m.-4 p.m., drive-thru chicken dinners, livers and gizzards, noodles, gravy, slaw, raffles, parish parking lot entry from Water St. Information: 812-934-3013.

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

October 5

Beyond Secular Politics Webinar, noon-1 p.m., sponsored by Indiana Catholic Conference (ICC), based on United States Conference of Catholic Bishops' "Forming Consciences for Faithful Citizenship," presented by

ICC executive director Angela Espada and associate director Alexander Mingus. Registration: indianacc.org/events/event-one-clyp2. Information: icc@archindy.org or 317-236-1455.

October 7

MCL Cafeteria, 5520 Castleton Corner Lane, Indianapolis. **Solo Seniors**, 5 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.

Beyond Secular Politics Webinar, 5:30-6:30 p.m., sponsored by Indiana Catholic Conference (ICC), based on United States Conference of Catholic Bishops' "Forming Consciences for Faithful Citizenship," presented by ICC executive director Angela Espada and associate director Alexander Mingus. Registration: indianacc.org/events/event-one-clyp2. Information: icc@archindy.org or 317-236-1455. †

Retreats and Programs

For a complete list of retreats as reported to The Criterion, log on to www.archindy.org/retreats.

October 1, 8, 15, 22

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **Me Too: From Shame to Survivor**, 7-9 p.m., Rachel Walt presenting, for women who have been sexually abused, \$60. Due to the sensitivity of this topic, participants are asked

to commit to all four sessions. Registration: www.benedictinn.org/retreats-programs. Information: benedictinn@benedictinn.org, 317-788-7581.

October 6

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **Personal Day of**

Retreat, 9 a.m.-4 p.m., includes private room for the day and lunch, \$40, spiritual direction for additional fee of \$30 (must be scheduled in advance). Registration: www.benedictinn.org/retreats-programs. Information: benedictinn@benedictinn.org, 317-788-7581. †

Mount St. Francis Center to offer retreat on Franciscan spirituality on Oct. 2-4

"Celebrating St. Francis," a personal weekend retreat, will be offered at Mount St. Francis Center for Spirituality, 101 St. Anthony Drive, in Mount St. Francis, from 7 p.m. on Oct. 2 to 11 a.m. on Oct. 4.

Led by Conventual Franciscan Father John-Raphael Hadnagy, the weekend is for any adult interested in developing a deeper understanding of Franciscan spirituality. It includes

presentations, discussions, prayer, daily Mass and opportunities for confession.

The cost for a private room for two nights with four meals is \$215. Commuters with four meals pay \$125. Those participating online through Zoom pay \$75.

For information or to register, go to mountsaintfrancis.org/st-francis or call 812-923-8817. †

Seven-week retreat for young adult children of divorced parents to take place online on Thursday evenings

Life-Giving Wounds will offer an online retreat for young adult children of divorced or separated parents from 8-9:30 p.m. on Thursdays from Oct. 1-Nov. 12.

Intended for young adults ages 18 and older, the Life-Giving Wounds retreat is an opportunity for young adult children of divorced parents to reflect on the wounds caused by their family's breakdown with knowledgeable, compassionate retreat leaders and others who share this situation.

Each night of the retreat will offer a talk and breakout sessions. Topics include the Christian meaning of suffering, how divorce or separation affects one's personal identity and

relationship with God, how it affects intimate relationships and vision of marriage, how it leads to anxiety, anger, sin and temptation, and how to foster forgiveness and family boundaries. One night will feature eucharistic adoration with live music.

Life-Giving Wounds is a non-profit Catholic organization that helps young adults and adults with divorced and separated parents give voice to their pain and find deep spiritual healing.

The cost is \$75 through Sept. 20, and \$100 after Sept. 20. College students pay \$50. The cost includes a retreat guide and journal. To register, go to lifegivingwounds.org/onlineretreat. †

Wedding ANNIVERSARIES

72 Years



NELSON AND RITA (LUNSFORD) GRAMMAN, members of St. Michael Parish in Brookville, celebrated their 72nd wedding anniversary on Sept. 1.

The couple was married in St. Mary-of-the-Rock Church in St. Mary-of-the-Rock on Sept. 1, 1948.

They have six children: Marlene Fohl, Donna Forthofer, Karen Pflum, Melanie Roberts, Maureen Seals and Kevin Gramman. The couple also has 13 grandchildren and 12 great-grandchildren. †

60 Years



ALDO AND CAROLYN (STOFFLET) ANDRETTI, members of St. Malachy Parish in Brownsburg, celebrated their 60th wedding anniversary on Sept. 10.

The couple was married in Holy Family Church in Nazareth, Pa., on Sept. 10, 1960.

They have five children: Mary Jo Dial, Carolyn Molander,

Adam, Mark and the late John Andretti. The couple also has 11 grandchildren. †

60 Years



DEAN AND MYRNA (DUBOIS) STANLEY, members of St. Christopher Parish in Indianapolis, will celebrate their 60th wedding anniversary on Sept. 24.

The couple was married in Immaculate Conception Church in Fort Wayne (Fort Wayne-South Bend Diocese), on

Sept. 24, 1960.

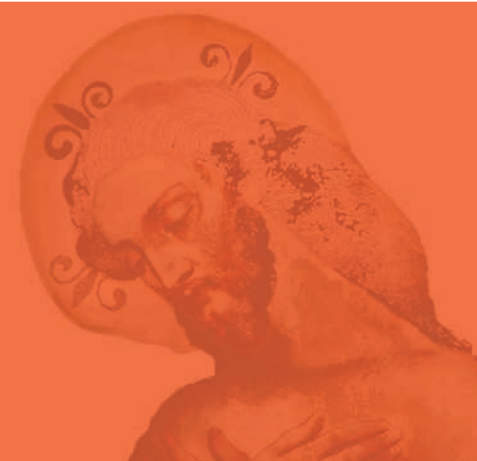
They have three children: Nancy Kassab, Dean Stanley, II, and the late Alice Borchelt.

The couple also has 11 grandchildren and one great-grandchild. †



The Face of Mercy

By Daniel Conway



Pandemic sheds light on widespread social diseases

“As Jesus’ disciples, we do not want to be indifferent or individualistic. These are two unpleasant attitudes that run counter to harmony. Indifferent: I look the other way. Individualistic: looking out only for one’s own interest.” (Pope Francis, general audience, Aug. 12, 2020)

Shortly after COVID-19 caused an unprecedented shutdown of social activities throughout the world, Pope Francis observed that the “sin of indifference” is an equally serious threat to the world community.

Frequently during his pontificate, the pope has called attention to this threat. He has challenged Christians, those of other faith traditions and all people of good will to cast off both indifference and individualism as obstacles to the health and well-being of the human family and the world we inhabit as stewards of God’s creation.

“The pandemic has highlighted how vulnerable and interconnected everyone is,” the Holy Father said during his general audience on Aug. 12. “If we do not take care of one another, starting with the least, with those who are most impacted, including creation, we cannot heal the world.” This is one of Pope Francis’ firmly held beliefs—the interconnectedness of respect for human

dignity and the care for all of creation that is fundamental to our identity as persons made in the image and likeness of God.

The Holy Father offered words of thanks and praise for the women and men on the front lines of the fight against this pandemic and its effects on the lives of millions of people. “They are heroes!” the pope said. They give witness “of human and Christian love for neighbor, dedicating themselves to the sick, even at the risk of their own health.”

At the same time, Pope Francis warned that “the coronavirus is not the only disease to be fought, but rather the pandemic has shed light on broader social ills.” The pope pointed to indifference and individualism—with their distorted views of the human person—as root causes of the social ills that have plagued us since long before the current pandemic.

“At times we look at others as objects, to be used and discarded,” the pope said. “In reality, this blinds and fosters an individualistic and aggressive throwaway culture, which transforms the human being into a consumer good.”

This blindness, previously addressed by Pope Francis in his apostolic exhortation “*Evangelii Gaudium*” and his encyclical

“*Laudato Si*”, On Care for Our Common Home,” contradicts God’s plan for women and men created in the divine image.

“In the light of faith, we know that God looks at a man and a woman in another manner,” the pope said. “He has given us a unique dignity, calling us to live in communion with him, in communion with our sisters and brothers, with respect for all creation.”

Communion, not isolation or individualism, is God’s way, and we are all invited, and challenged, to live in harmony with the original design of our Creator.

According to Pope Francis, “the harmony created by God asks that we look at others, the needs of others, the problems of others, in communion.” This requires that we “recognize the human dignity in every person, whatever his or her race, language or condition might be.” Harmony makes it possible for us to regard God’s plan for all creation as a communion of persons whose rights are not only individual but also social. “The human being, indeed, in his or her personal dignity, is a social being, created in the image of God, One and Triune.”

We are social beings who need to live with each other in peace, working

together for the good of all, but the reality of sin shatters this blessed harmony. As Pope Francis said, “When there is selfishness, our outlook does not reach others, the community, but focuses on ourselves, and this makes us ugly, nasty and selfish, destroying harmony.”

Respect for the human dignity of individual persons demands that we recognize our identity as social beings who must live in communities (families, neighborhoods, nations and the world community) and who must collaborate for the good of all. When we neglect this responsibility—or actively work against it—we betray our human dignity.

“While we all work for a cure for a virus that strikes everyone without distinction,” the Holy Father said, “faith exhorts us to commit ourselves seriously and actively to combat indifference in the face of violence and human dignity.”

Let’s pray that the Lord will help us rediscover what it means to be members of the human family who care for each other, and the world we live in, out of profound respect for human dignity.

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

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

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



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

—Papa Francisco, “*Misericordiae Vultus*” (“El rostro de la misericordia”)

El rostro de la misericordia/Daniel Conway

La pandemia revela enfermedades sociales generalizadas

“Como discípulos de Jesús, no queremos ser indiferentes o individualistas ya que estas son dos actitudes desagradables contrarias a la armonía. Indiferente: me hago la vista gorda. Individualista: busco solamente el propio interés.” (Papa Francisco, audiencia general, 12 de agosto de 2020)

Poco después de que la COVID-19 causara un cierre sin precedentes de las actividades sociales en todo el mundo, el papa Francisco observó que el “pecado de la indiferencia” es una amenaza igualmente grave para la comunidad mundial.

A lo largo de su pontificado, el papa a menudo ha destacado esta amenaza. Ha desafiado a los cristianos, a los de otras tradiciones de fe y a todas las personas de buena voluntad a desechar tanto la indiferencia como el individualismo como obstáculos para la salud y el bienestar de la familia humana y del mundo que habitamos como administradores de la creación de Dios.

“La pandemia ha puesto de manifiesto lo vulnerable e interconectado que está el mundo,” afirmó el Santo Padre durante su audiencia general el 12 de agosto. “Si no nos cuidamos los unos a los otros, empezando por ‘los más pequeños,’ por los más afectados, incluyendo la creación, no podremos curar al mundo.” Esta es una de las creencias firmemente arraigadas

del papa Francisco: la interconexión del respeto a la dignidad humana y el cuidado de toda la creación que es fundamental para nuestra identidad como personas hechas a imagen y semejanza de Dios.

El Santo Padre ofreció palabras de agradecimiento y alabanza para las mujeres y hombres que se encuentran en la primera línea de la lucha contra esta pandemia y sus efectos en la vida de millones de personas. “¡Son héroes!” aseveró el papa. Dan testimonio “del amor humano y cristiano al prójimo, al dedicarse a los enfermos, incluso a riesgo de su propia salud.”

Al mismo tiempo, el Sumo Pontífice advirtió que “el coronavirus no es la única enfermedad que se debe combatir, sino que la pandemia ha revelado males sociales más amplios.” El papa señaló que la indiferencia y el individualismo, junto con la visión distorsionada de la persona humana que estos conllevan, son las causas fundamentales de los males sociales que nos han asolado desde mucho antes de la actual pandemia.

“A veces vemos a los demás como objetos, para ser usados y desechados,” dijo el papa. “En realidad, esto ciega y fomenta una cultura individualista y agresiva en la que todos son desechables y se transforma al ser humano en un bien de consumo.”

Esta ceguera, previamente abordada por él en su exhortación apostólica

titulada “*Evangelii Gaudium*” y su encíclica “*Laudato Si*”, sobre el cuidado de la casa común,” contradice el plan de Dios para las mujeres y los hombres creados a la imagen divina.

“A la luz de la fe, sabemos que Dios mira a un hombre y a una mujer de otra manera,” aseguró el papa. “Nos ha dado una dignidad única, llamándonos a vivir en comunión con Él, en comunión con nuestros hermanos y hermanas, con respeto a toda la creación.”

La comunión, no el aislamiento o el individualismo, es el camino de Dios, y todos estamos invitados a vivir en armonía según el plan original de nuestro Creador, lo cual representa a la vez un reto para nosotros.

Según el papa Francisco, “la armonía creada por Dios exige que miremos a los demás, las necesidades de los demás, los problemas de los demás, en comunión.” Esto requiere que “reconozcamos la dignidad humana en cada persona, sea cual sea su raza, idioma o condición.” Mediante la armonía podemos considerar el plan de Dios para toda la creación como una comunión de personas cuyos derechos no son únicamente individuales sino también sociales. “El ser humano, en efecto, en su dignidad personal, es un ser social, creado a imagen de Dios, Uno y Trino.”

Somos seres sociales que necesitamos vivir gregariamente en paz, trabajando

unidos por el bien de todos, pero la realidad del pecado rompe esta armonía santa. Como dijo el papa Francisco, “Cuando hay egoísmo, nuestra perspectiva no llega a los demás, a la comunidad, sino que se centra en nosotros mismos, y esto nos hace feos, desagradables y egoístas, y se destruye así la armonía.”

El respeto a la dignidad humana de las personas individuales exige que reconozcamos nuestra identidad como seres sociales que deben vivir en comunidades (familias, vecindarios, naciones y la comunidad mundial) y que deben colaborar para el bien de todos. Cuando descuidamos esta responsabilidad o trabajamos activamente en contra de ella, traicionamos nuestra dignidad humana.

“Mientras todos trabajamos para hallar la cura de un virus que ataca a todos sin distinción—apuntó el Santo Padre—la fe nos exhorta a comprometernos seria y activamente a combatir la indiferencia ante la violencia y la dignidad humana.”

Oremos para que el Señor nos ayude a redescubrir lo que significa ser miembros de la familia humana que se cuidan unos a otros, y al mundo en que vivimos, como respuesta a un profundo respeto por la dignidad humana.

(Daniel Conway es integrante del comité editorial de The Criterion.) †

TRAFFICKING

continued from page 1

when he felt God was calling him to use his “brokenness” of being abused as a child to help others—a calling he wasn’t sure how to follow until he attended a panel discussion on human trafficking in Indianapolis.

“I was struck when I heard a woman who had been a victim of trafficking for many years,” he recalls. “The one thing she said that stuck with me was that she hadn’t been in a relationship for years because she felt if she got angry at that person, she would kill him. That just floored me. After that, I felt this is the ministry I was called to.”

Around the same time, Ada had been listening to the radio when she was stunned to hear a report about a center in Indianapolis that helps victims of human trafficking—people who have been coerced, abducted or deceived and then exploited sexually or forced into essentially working as a slave.

“I’ve been a mental health therapist for 36 years,” she says. “Hearing about women who are victims of human trafficking, I thought of the trauma of the clients I work with. I thought this is something I can help with.”

So when Deacon John came home and shared his idea of approaching the archdiocese about starting an anti-trafficking ministry, Ada immediately told him she wanted to help.

“It was a God moment,” she recalls. “It was God’s timing. There are no coincidences with God.”

And so from his call to use his brokenness and from her desire to help people who are broken, the married couple of 39 years is at the forefront

of the archdiocese’s efforts to make a difference locally in the global tragedy of human trafficking.

‘It was an answer to a prayer’

“It amazes me that I’ve been in the field for over three decades as a social worker and I knew very little of this tragedy,” Ada says. “If this is my experience, I could only imagine the lack of knowledge many people have on this topic. It’s a billion dollar or more industry that doesn’t know any income level, any race, any gender. For the victims, there’s a lot of manipulation and shame. They target them when they’re young.”

She pauses for a moment before she says, “The more you learn about it, the more it’s hard to believe people can be so evil.”

Deacon John adds, “So many people don’t think it happens here. The assumption is that it happens in Third World countries, not in rural areas, not in Indianapolis. The reality is it happens here every day.”

The Hosiers know that there are about 25 million men, women and children around the world who are victims of labor or sex trafficking, according to estimates from the International Labour Office.

The couple is also aware that more than 22,000 trafficking victims and survivors were identified in the United States in 2019, according to the National Human Trafficking Hotline. The hotline’s data also noted that 157 human trafficking cases were reported in Indiana last year.

Wanting to help victims and make Catholics across central and southern Indiana more aware of this tragedy, Deacon John took his hope of starting an anti-trafficking ministry in the archdiocese to Theresa Chamblee,

director of social concerns for Catholic Charities in the archdiocese.

“She said, ‘I’ve been waiting for your phone call.’ And that put me in a panic,” the retired engineer says with a laugh. “She laid out her idea that we’d both be in charge. I thought, *I want to volunteer, not be a co-chair!*”

“We plan, God laughs.”

Once they had the plan, they needed the approval of Archbishop



Activists in Berlin take part in a “Walk for Freedom” to protest human trafficking in 2018. Caritas Internationalis issued a statement on July 28 that said insufficient attention “was paid on the collateral damage of the ongoing pandemic, especially on migrants and informal workers, who are now more exposed to trafficking and exploitation.” (CNS photo/Fabrizio Bensch, Reuters)

Charles C. Thompson to go forward with it.

“I remember when I got the e-mail that the archbishop had approved it,” Deacon John recalls. “It was an answer to a prayer. I really felt joy.”

Chamblee had a similar reaction when the Hosiers told her they wanted to devote their time and energy to the ministry.

“I was very excited when Ada and John approached me and said they felt this has really been placed on their hearts,” she says. “Through their passion, they have been instrumental in bringing this to the forefront of our archdiocese. It’s very exciting to me that this is moving forward, that this is a priority for our archbishop, Catholic Charities, our archdiocese.”

‘Our faith is our anchor’

One of the foundations of the Hosiers’ marriage is that they’ve always served their Church and their parish as a team.

The parents of three grown children were co-chairs of the festival at their parish, Nativity of Our Lord Jesus Christ in Indianapolis. They worked together on bringing the Christ Renews His Parish program to their faith community. They’ve also mentored engaged couples for 37 of their 39 years of married life. And they were part of the Marriage Encounter program in central Indiana for four years.

“In working with couples, one thing we’ve always told them is that our faith is our anchor,” Deacon John says. “And from that, we go outward.”

As her husband was preparing to be ordained a deacon in 2017, Ada wondered if their team approach could continue.

“It’s always been nice to work together,” she says. “When someone becomes a deacon, the Church encourages the wife to become involved, too. You don’t just get the deacon, you get the deacon’s wife, too. I’m glad this ministry lets us continue to work together. Because of the pandemic, I was able to attend every meeting and give my advice as a clinician.”

Deacon John notes, “She has so much insight into this from all her years as a social worker. She’s seen what I call ‘man’s inhumanity to man.’ As we were learning different things about human trafficking, I really got to see that the people she helps are suffering.”

Now, the couple is focused on the archdiocese’s efforts to help the victims of human trafficking and educate others about this crisis. The ministry began its efforts with an educational virtual webinar in August.

“We’re starting with education and the ways parishes can help,” Ada says. “We want to make everybody in the archdiocese—from middle school students to adults—aware of the evils of human trafficking.”

In the face of such evil, Deacon John acknowledges, “It’s easy to lose hope. It’s easy to become overwhelmed.” Still, he’s found hope and strength from two defining relationships in his life.

“Working with Ada on this has actually drawn us closer,” he says. “We also pray together for the victims of human trafficking—and the counselors and social workers who help them.”

“And for me, hope always rests in Christ. It’s hope eternal. To see victims get to a point of healing is a sign of that hope.” †

Resources available

For more information on human trafficking and the archdiocese’s Anti-Trafficking Ministry, check these resources:

- Visit the ministry’s website, www.archindy.org/trafficking. Then click on the “Toolkit” tab on the left side of the webpage. There you will find lists of activities, prayer resources, downloadable materials and movie documentaries with discussion guides.

- If your parish is interested in a presentation on human trafficking, contact Theresa Chamblee at tchamblee@archindy.org or 317-236-1404.

- Other local and national educational resources: U.S. Conference of Catholic Bishops anti-trafficking programs: www.usccb.org/offices/anti-trafficking-program.

- Polaris Project: www.polarisproject.org.
- Indiana Protection for Abused and Trafficked Humans (IPATH): icesaht.org/human-trafficking.

- Indiana Trafficking Victims Assistance Program (ITVAP): indysb.org/itvap/. †

Survivors of human trafficking inspire work of new outreach ministry

By John Shaughnessy

Theresa Chamblee’s voice becomes softer and almost breaks when she talks about the survivors of labor and sex trafficking she has met.

“I admire so much their resilience,” she says. “And I admire those who have come forward, who are using their life, their story to help others. It’s amazing to me.”

It’s also personal to Chamblee, who is co-leading the Anti-Trafficking Ministry in the archdiocese with Deacon John Hosier.

“Human trafficking has always been an issue that has weighed heavily on my heart,” says Chamblee, who is also the director of social concerns for Catholic Charities in the archdiocese.

“This ministry helps us live our faith through being the face of Christ to others and seeing the face of Christ in everybody. It helps us to see our brothers and sisters and the pain that so many people carry.”

The pain of human trafficking—and the opportunity to get involved in helping end this tragedy—were part of the focus of the kickoff event of the Anti-Trafficking Ministry: a virtual, educational webinar in August that drew about 50 people from across central and southern Indiana.

“The webinar was very eye-opening,” Chamblee says. “There was a little bit of shock. It’s bigger than what people thought. I think everyone has heard of human trafficking, but it was even evident when we did our webinar that in the chat box people were writing questions of, ‘You mean in

my neighborhood?’ ‘You mean this happens in rural areas?’ ‘You mean this happens everywhere?’

“We don’t realize how prevalent labor and sex trafficking are in our society.”

Recognizing the signs

Chamblee knows that more than 22,000 trafficking victims and survivors were identified in the United States in 2019, according to the National Human Trafficking Hotline. The hotline’s data also noted that 157 human trafficking cases were reported in Indiana last year.

That’s part of the information that the Anti-Trafficking Ministry wants to share with people across the archdiocese.

Initially, the ministry’s main goal is to educate people about trafficking. Chamblee says that education includes “recognizing the signs that maybe someone is being trafficked” and then calling 9-1-1 or the National Human Trafficking Hotline (1-888-373-7888) to report it.

The education also includes what *not* to do.

“When you see something, report it, but do not—and I stress this—*do not* intervene personally in that situation,” Chamblee says. “Do not go up to someone and say, ‘Are you being trafficked?’ Because here’s the thing: You may put that person’s life in jeopardy by the person who is trafficking them. And secondly, you may put your life in jeopardy because they are very closely watched.”

“So it’s very important you call 9-1-1, or you call the Human Trafficking Hotline and let it go from there.”

There are also other ways Catholics across the

archdiocese can make a difference, she says.

“We need to pray,” she says. “God can move mountains through our prayer. We need to pray for the end of trafficking, for the victims of trafficking. We need to pray for even the people who partake in trafficking. It’s an addiction for so many people who are involved in sex trafficking.”

Helping parents protect their children

Chamblee also encourages parishes to schedule a presentation from the Anti-Trafficking Ministry or a movie night featuring a documentary about trafficking. She also suggests having a fundraiser “for an organization that’s on the front lines of rescuing and helping women, men and children become survivors.”

People who participated in the webinar also had a recommendation for the ministry.

“We received feedback that we need to bring this to parents so we can do prevention as well,” says Chamblee, a mother of six. “There are ways parents can help to protect their children from predators on social media. There are things you can download on your devices that will monitor what your children are doing through social media.”

For Chamblee, it’s all part of an effort that reflects one of the main principles of the Catholic faith.

“We all have a moral responsibility to each other. This shows our commitment as an archdiocese to the whole person. Labor and sex trafficking are such an affront to the human dignity of a person.” †

'Together Strong: Life Unites' is theme of March for Life set for Jan. 29

WASHINGTON (CNS)—The Sept. 10 announcement of the theme for the March for Life—"Together Strong: Life Unites"—made it clear the annual national event, in some form, will proceed on Jan. 29, 2021.

But details of how the march, rally and pro-life conference, which together have drawn as many as 100,000 participants in past years, will cope with COVID-19 self-quarantine restrictions in the District of Columbia were not part of the announcement.

Asked on EWTN's "Pro-Life Weekly" program that evening about whether people should start making plans, Jeanne Mancini, president of the March for Life Education and Defense Fund, said: "You know, everybody has to make that decision on their own. You know, considering their own situations, *et cetera*."

She added, "But I certainly would be [making plans], and I obviously will be there this year. I think that standing for life and standing for inherent human dignity of every life from conception to natural death is all the more important this year when there is so much unrest, so much division in our country. We need to show that we are stronger together and that love and life unite us. They make us stronger."

In July, Mancini had said "we will continue to discern throughout this year what steps should be taken" regarding pandemic restrictions.

Social distancing and masks aren't the issue. Washington health authorities require a 14-day self-quarantine for visitors "participating in nonessential travel" from high-risk areas. The quarantine is adjusted every two weeks, and as of Sept. 8, was extended to visitors from 30 states.

That's a particular obstacle for the many high school and college groups who arrive on long-distance bus rides which have, over the decades, become the pulse of the event.

"If D.C. is still requiring a two-week quarantine for out-of-state travelers, I don't see a way for us to attend," said Ed Konieczka, assistant director of university ministry at the University of Mary in Bismarck, N.D. "We are taking care of the details that we can, and recognizing which things are out of our control."

The university typically sends around 200 students and staff members to the march, and in 2018, some 20 students flanked President Donald J. Trump in the Rose Garden at the White House when he addressed the Mall rally on a video link. This past January, Trump addressed the rally in person, becoming the first president to do so.

The alternative to a Washington trip, Konieczka said, will be a rally that day in Bismarck. "We have been approached by the Diocese of Bismarck with a request to coordinate efforts to have the biggest March for Life event ever at our state capital. We have a shared vision for a large event, where any of our students unable to travel to D.C. will join with members of the diocese."

Planners of state marches face the same uncertainty. "Right now with COVID and the restrictions, we are playing it by ear in Chicago," said Denise Zabor, office manager for Illinois Right to Life.

March for Life has taken place in Washington every January since 1974. It is always held on a date near the anniversary of the Supreme Court's 1973 rulings,



Students from the University of Mary in Bismarck, N.D., participate in the 2020 March for Life in Washington. (CNS photo/courtesy University of Mary)

Roe v. Wade and *Doe v. Bolton*, which legalized abortion on demand.

"I believe it's the rallying point for all of pro-life America," said Dave Bereit, the founder of 40 Days for Life, who co-hosted the theme announcement with Mancini.

Among those making remarks during the announcement were Carrie Severino, president of Judicial Crisis Network, and U.S. Rep. Chris Smith, R-New Jersey, who chairs the bipartisan Pro-Life Caucus in the House of Representatives.

"One of the most significant decisions a president has to make is who to put on the federal courts," Severino said. She warned of the danger of judges "who think it is their job to invent new constitutional rights."

While Trump recently provided a list of future Supreme Court nominees, Severino observed, Democratic presidential nominee Joe Biden, a Catholic, "won't tell us who he'll put on the court," and he supports "using your federal tax dollars to pay for abortions. The choice couldn't be more clear."

"[After] the eight years of Obama-Biden, which didn't even enforce existing laws protecting conscience rights," Smith said "significant pro-life progress has been achieved" by Trump's executive orders and his leadership.

The announcement video included a cameo from Vice President Mike Pence, a longtime supporter of the March for Life, who said: "Stand for life. Because life is winning."

On Sept. 3, the Trump campaign, in a letter to a coalition calling itself "Pro-Life Voices for Trump," cited

how the president has been "transforming the federal judiciary" by appointing federal judges and Supreme Court justices "who would not legislate an abortion agenda from the bench."

The letter also promised to work for the passage of what is called the "pain-capable" abortion ban, which has criminal penalties for abortions performed when an unborn child is in at least the 20th week of gestation; supporters of the measure cite scientific research showing a fetus at that stage can feel pain. Passage has been blocked by House Democrats and the threat of a Democratic filibuster in the Senate.

Trump also expressed support for the No Taxpayer Funding for Abortion Act sponsored by Mississippi Republican Sen. Roger Wicker, R-Mississippi, which would codify an end to federal funding for abortion such as that received by Planned Parenthood.

Co-chairing "Pro-Life Voices for Trump" are Marjorie Dannenfelser, chairman of the Susan B. Anthony List, and Christina Bennett, communications director for the Family Institute of Connecticut.

"We are resolved to end this," Dannenfelser said about abortion during the March for Life announcement. "That's why we're on a verge of a great victory. Life is winning in America, and we're just moments away ... from ending one of the great human rights abuses of our time."

(The March for Life website, marchforlife.org, provides visitors to the site a way to sign up for updates on the Jan. 29 event.) †

Court sides with Trump on right to end Temporary Protected Status

WASHINGTON (CNS)—The U.S. Court of Appeals for the 9th Circuit sided on



President Donald J. Trump

Sept. 14 with President Donald J. Trump's plan to end a particular immigration protection status that would have allowed people from six countries that have suffered disasters to remain in the United States.

The court said the president was within his rights to revoke

what is called Temporary Protected Status, popularly known as TPS, from Salvadoran immigrants. TPS grants a work

permit and a reprieve from deportation to certain people whose countries have experienced natural disasters, armed conflicts or exceptional situations, to remain temporarily in the United States.

The ruling also is expected to affect TPS holders from Haiti, Honduras, Nicaragua, Sudan and Nepal.

"He's ended it, but what it means is that there's this six-month wind-down period," said Ashley Feasley, director of policy for the U.S. Conference of Catholic Bishops' (USCCB) Migration and Refugee Services. "It doesn't affect people's status this year. They still would be allowed to stay here and get a driver's license and work authorizations they have now."

But that could stop early next year.

The wind-down period for the estimated 300,000 TPS holders is different for different countries but all are expected to take place in 2021 if the plan goes forward. But that timing brings some to speculate that the U.S. presidential election and its result could affect what ultimately happens.

The situation is complex, said Feasley. There is also the issue of TPS holders who have families, including U.S.-born children, other pending legislation and possible involvement by the Supreme Court. There is also a possibility, though not likely, Congress could act to provide a path to citizenship for TPS recipients.

Catholic organizations in the U.S. wasted no time in voicing opposition to the ruling.

"Congress created Temporary Protected Status more than 30 years ago, rightly, because it would be unconscionable to deport people back to crisis and conflict," said Anna Gallagher, executive director of Catholic Legal Immigration Network Inc., known as CLINIC. "No family should be faced with the choice of either splitting up or moving their entire family, including U.S. citizen children, to a country where they face danger."

Sister Marie Lucey, a Sister of St. Francis of Philadelphia, who is associate director of Franciscan Action Network, called the ruling "unconscionable," and said the decision was a "tragedy" for those with TPS and "a betrayal of all that is good in this country." †

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continued from page 1

of work to do" in learning to listen, he said, "because too often, instead of being 'experts in humanity,' we end up being considered rigid and incapable of listening."

But the Gospel shows that listening was the first attitude of Jesus, he said, and it should be one's first response to encountering another person made in God's image and loved by God.

Dialogue is the natural second step, he

said. "It is born from the conviction that in the other, the one who is before us, there are always the resources of nature and grace.

"Dialogue is the style that exalts the generosity of God because it recognizes his presence in everything and, therefore, one must find him in every person and be courageous enough to let him speak," the pope wrote.

The digital revolution, the climate crisis, migration and "the plague of abuse" already signaled to the Church that many things must change, Pope Francis wrote. Then the COVID-19 pandemic

arrived, "transforming everyone's existence, and we don't know where it will lead."

One thing is certain, he said: leaders and members of the Church must engage in "discernment to guarantee closeness to the people of God, to reform the economy and finance, to devise new forms of solidarity and service."

Without studying the reality and considering it in prayer, the pope said, the response risks being just "the latest fashion, or we hide in past practices incapable of tapping into the unique situation of people and young adults today."

Pope Francis said the choice to focus on "synodality" at the next general assembly of the Synod of Bishops, in 2022, is a natural outcome of the synod on young people.

There is an "urgent need to rediscover the baptismal grace" of all Catholics and their call to be "missionary disciples," he said. Embracing "synodality" with all members of the Church "walking together," sharing input while respecting the roles proper to each member, is one way to acknowledge that grace and respond more effectively. †

Columns use USCCB initiative to help prepare for elections

Compiled by archdiocesan staff of Human Life and Dignity Office and Social Concerns Ministry

They're almost here: the Nov. 3 elections. Much of the conversation in our communities, parishes and families—not to mention on social media—is likely already influenced by the upcoming elections in our country. Opinions abound about for whom we should vote, which issues are important and even what makes a faithful Catholic.

As Catholics, we must also remember to be people who are hopeful, joyful and loving, who always remember that Christ is King and we are building his kingdom, not our own, and that each person with whom we interact is made in the image and likeness of God.

Catholics are called in a special way as the elections approach to commit to deeper prayer, study and action surrounding how to live our faith in this moment in the history of our country.

It is in this spirit that the archdiocesan Office of Human Life and Dignity and the Catholic Charities-Social Concerns ministry are collaborating to offer a seven-week series of columns to help members of the archdiocese prepare for the Nov. 3 elections.

The content will be based on the United States Conference of Catholic Bishops' (USCCB) 2019 yearlong initiative prior to the November 2020 elections called "Civilize It: Dignity Beyond the Debate," or simply "Civilize It." The effort is built on the recognition that every person—even those with whom one disagrees—is a beloved child of God who possesses inherent dignity.

Each column will offer one prayer, one informational paragraph and one action to help readers spiritually prepare for the November elections.

This week's column focuses on civility.

Pray: Make Me an Instrument of Your Peace—A Prayer for Civility

Lord, make me an instrument of your peace. Where uncivil words prevail, show me how to model love. Help me remember the God-given dignity of all and invite others to do the same. Show me how to build bridges and not walls and see first what unites us rather than how we diverge. Let me seek to understand before asking to be understood. Give me a listening heart filled with empathy and compassion. May I be clear in sharing my own position and respectful and civil in describing those of others. Let me never tolerate hateful ideas. May I invite all to charity and love. Lord, help me to imitate your compassion and mercy. Make me an instrument of your peace. Amen. *(Inspired by "Nine rules for civility from the Catholic tradition" by Pittsburgh, Pa., Bishop David A. Zubik, America magazine, June 26, 2018)*

Learn: 'Who is my neighbor?'

Jesus uses the parable of the Good Samaritan to answer a question that is both searing and simple: "Who is my neighbor?" (Lk 10:29). Our familiarity with this parable makes it easy for us now to identify as "neighbor" those on the margins of our society, such as those experiencing homelessness or poverty.

But how often do we see our neighbor in the person who disagrees with us?

said the British Dominican, vice rector of Rome's Pontifical University of St. Thomas.

Pope Francis named Sister Helen a member of the Pontifical Academy of Social Sciences in early September.

"We could think of some societies even today that don't give people enough individual freedom, and that's a problem," she said. "But we can also have too much of it in the sense that it leads to breakdown,



As Catholics, our strong tradition of social teaching compels us to be actively engaged in the building up of our communities.

This is achieved by being involved in the political process. And yet today, many shy away from such involvement because our national and local conversations are filled with vitriol and harsh language, often directed at people themselves.

When personal attacks replace honest debate, no one wins. This kind of attack, no matter the reason, only serves to further divide our communities.

What is needed is good, honest, civil dialogue. This means that we must always—including during discussions—treat everyone as worthy of being at the table, worthy of our respect and worthy of being heard. In short, it means treating everyone as our neighbor.

Act: Take the 'Civilize It' pledge

The following pledge is part of the "Civilize It" initiative. Take the pledge as an individual, family or community. Anyone and everyone can commit

together to honor human dignity through civil conversation.

I pledge:

—**Civility:** To recognize the human dignity of those with whom I disagree, treat others with respect, and rise above attacks when directed at me.

—**Clarity:** To root my political viewpoints in the Gospel and a well-formed conscience, which involves prayer, conversation, study and listening. I will stand up for my convictions and speak out when I witness language that disparages others' dignity, while also listening and seeking to understand others' experiences.

—**Compassion:** To encounter others with a tone and posture which affirms that I honor the dignity of others and invites others to do the same. I will presume others' best intentions and listen to their stories with empathy. I will strive to understand before seeking to be understood.

(For more information, including tips for engaging in civil dialogue, go to www.civilizeit.org.) †

Catholic social teaching has values the world needs, Dominican says

ROME (CNS)—Individual rights and freedom obviously are essential for human flourishing, but human happiness depends a lot on relationships—kinship and friendship, but also the broader common good, said Dominican Sister Helen Alford.

The 2007-08 global financial crisis, the climate crisis and attitudes toward the COVID-19 pandemic—"these are some of the results of a too individualistic mindset,"

[a] breakdown of communities, breakdown of relationships."

When the individual becomes the source and summit of life in society, "people feel they can't speak to each other," she said. "If you think about some of the political situations that we're dealing with today where people feel they have absolutely nothing in common with each other and that the political divide between them is so profound that they can't talk to each other, they can't even work together in government."

When politics means governing is simply about "blocking the other side," she said, "this is something that we can all see isn't helping us."

After working in industry and earning her Ph.D. in engineering management from Cambridge University, Sister Helen entered the Dominicans and studied theology. She teaches Catholic social doctrine, business ethics and corporate responsibility as well as working with major corporations in London through a project called "A Blueprint for Better Business."

The pontifical academy she is joining brings together social scientists—mainly scholars in the fields of economics, sociology, law and political science—to study questions of interest to the Vatican as it develops and promotes the application of Catholic social teaching.

Sister Helen said St. John Paul II, who established the academy in 1994, "was really important in terms of relaunching the whole idea of Catholic social thought," which teaches that the Gospel has clear and concrete principles for living together in a way that recognizes the God-given human dignity of each person and promotes societal living that is good, just and peaceful.

She said St. John Paul's "relaunching" was necessary after the Second Vatican Council when some experts thought Catholic social thought was "sort of bourgeois, middle class, not really Gospel-oriented."

And, in fact, the council's Pastoral Constitution on the Church in the Modern World does not use the term "Catholic social doctrine," she said. Instead, it refers to "the signs of the times" and interpreting them in the light of the Gospel—precisely what Catholic social teaching does.

Particularly with this encyclical on human labor—a document that captivated Sister Helen while working on her dissertation at Cambridge—St. John Paul put renewed attention on the social implications of professing Christianity, she said. Retired Pope Benedict XVI added to the body of social encyclicals, and Pope Francis "speeded up" the ethical and theological reflection on what it means for the Church to minister in the world. †



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Social Concerns Ministry to host rosary event for World Day of Migrants and Refugees on Sept. 27

The archdiocesan Social Concerns Ministry is hosting a Rosary for the World Day of Migrants and Refugees at St. Monica Parish, 6131 Michigan Road, in Indianapolis, at 7:30 p.m. on Sept. 27.

The event will be held in-person and online. It will be offered for the sake of vulnerable migrant populations around the world in observance of the annual World Day of Migrants and Refugees.

In this time of extreme uncertainty

and isolation, the Catholic faith and Mary are sources of strength, compassion and solidarity. Mary, as the mother of Christ, defends the vulnerable.

While the rosary event is free, registration is required whether attending in person (masks and social distancing required) or online at wdmr.eventbrite.com. For more information, call Simona Reising at 317-236-1457 or e-mail sreising@archindy.org. †

Faith *Alive!*

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Bishops' document helps Catholics discern moral choices in voting

By Amy Uelmen

When facing a tough decision, it can be tempting to look for the comfort of having someone else tell us what to do.

Turning to "Forming Consciences for Faithful Citizenship," approved by the U.S. Conference of Catholic Bishops in late 2019, Catholics looking for a clear-cut answer to the question "How should I vote?" will be disappointed.

The document states: "We bishops do not intend to tell Catholics for whom or against whom to vote. Our purpose is to help Catholics form their consciences in accordance with God's truth" (#7).

Can the guidance at least be captured in 280 characters—the most that Twitter allows for a single tweet? According to the bishops, discussion of how voting might be informed by a moral framework consistent with Catholic social teaching requires many more characters than that.

In contrast with voter's guides that boil the assessment down to the single question of which moral issues are "nonnegotiable," the bishops recognize that Catholic social teaching indicates several more layers of reflection.

The document explains: "As Catholics, we are not single-issue voters. A candidate's position on a single issue is not sufficient to guarantee a voter's support" (#42).

But it is well worth digging into the analysis: "Forming Consciences" offers a rich and beautiful vision of the values and principles that can inform Catholic participation in public life and decisions about political platforms and candidates.

Let's work with a quote from Pope Francis in the document's introductory letter. Pope Francis states that the call to holiness requires a "firm and passionate" defense of "the innocent unborn." At the same time, he also describes as "equally sacred" "the lives of the poor, those already born, the destitute, the abandoned and the underprivileged, the vulnerable infirm and elderly exposed to covert euthanasia, the victims of human trafficking, new forms of slavery, and every form of rejection."

What are we to do when no political party's platform, and none of the candidates on the slate, seem to conform with the full integrity of these concerns?

The first temptation, the bishops note, is to miss the ethical distinctions between different issues: "The direct and



A woman in Louisville, Ky., votes during the primary election on June 23 during the coronavirus pandemic. In "Forming Consciences for Faithful Citizenship," the bishops in the U.S. offer guidance to help voters make moral choices in voting. (CNS photo/Bryan Woolston, Reuters)

intentional destruction of innocent human life from the moment of conception to natural death is always wrong, and is not just one issue among many. It must always be opposed" (#28).

But their analysis does not stop there. They also warn against a second temptation: to misuse this distinction as an excuse for ignoring other serious threats to human life and dignity, such as the moral crisis of environmental degradation and racism. These, and several other crucially important issues, "are not optional concerns which can be dismissed" (#29).

At this point, some might think: This is so frustrating. Why can't they just state clearly what is the right answer?

Church teaching appreciates that a healthy society should allow for robust discussion about a variety of political parties and proposals. In 2002, when then-Cardinal Joseph Ratzinger was head of the Congregation for the Doctrine of the Faith, the congregation explained what gives rise to a plurality of parties and strategies in concrete political action.

As the congregation described, this plurality arises "because of the contingent nature of certain choices regarding the ordering of society, the variety of strategies available for accomplishing or guaranteeing the same fundamental value, the possibility of different interpretations of the basic principles of political theory, and the technical complexity of many political problems."

Even if Catholics hold a shared moral vision of the evils that should be avoided and "the good that we must do" (#24), that shared vision does not equate with a single right answer in politics.

For this reason, in "Forming Consciences" the bishops explicitly encourage Catholics to develop the virtue of prudence, which has traditionally been described as the charioteer of the virtues.

Prudence enables us "to discern our true good in every circumstance and to choose the right means of achieving it" (#19, *Catechism of the Catholic Church*, #1806).

Prudence also helps us to discern how clear moral principles might apply in the particular circumstances, as well how to evaluate "a candidate's commitments, character, integrity and ability to influence a given issue" (#37).

If prudence is the charioteer driving toward the good, "Forming Consciences" also offers a helpful guardrail: the voter's intent. Recognizing that voters may face truly difficult situations in which all candidates support unacceptable moral positions, the bishops explain that a Catholic may never vote for such candidate "if the voter's intent is to support that position" (#34).

In contrast, "There may be times when a Catholic who rejects a candidate's unacceptable position even on policies promoting an intrinsically evil act may reasonably decide to vote for that candidate for other morally grave reasons" (#35).

When there is a truly grave moral reason for the choice, the voter's intent, not the "nonnegotiable" character of the policy topic, is determinative (#35).

As the bishops note in their introductory letter, challenges abound: "At all levels of society, we are aware of a great need for leadership that models love for righteousness, as well as the virtues of justice, prudence, courage and temperance."

If reflection on "Forming Consciences for Faithful Citizenship" is also pursued in light of those same virtues, we might hope for important steps forward in living out the call to holiness together, to "work with Christ as he builds his kingdom of love."

(Amy Uelmen is a lecturer in religion and professional life at Georgetown Law School in Washington. She earned a bachelor of arts, juris doctorate and juridical science research doctorate from Georgetown, and a master's degree in theology from Fordham University in New York.) †



Gina Ruppert is the executive director of the Center for Pregnancy Concerns in Baltimore. Pope Francis has said that Catholics must make a "firm and passionate" defense of the "innocent unborn." At the same time, the pontiff calls Catholics to defend and give aid to people in many difficult situations. (CNS photo/Kevin J. Parks, Catholic Review)

Worship and Evangelization Outreach/Hayley Mosson

Unmasking our emotions and finding respite with God

Masks were a part of our lives long before the coronavirus pandemic. We all have put on a façade or metaphorical mask to hide our true feelings. When asked, “How are you?” it is expected to give a quick answer such as “good” or “fine.”



While we are in unprecedented times, and constantly adjusting, this kind of response hides where we are mentally and emotionally.

The impact of living through an election year during a global pandemic is causing fear, uncertainty and financial struggles for so many. Tensions are high, and it seems that everything has been amplified, leaving us longing for relief from inner turmoil and the chaos in our world today.

Respite is a fitting word for what we are seeking. A respite is defined as “a short period of rest or relief from something difficult or unpleasant.” Taking intentional time, set apart, offers the

opportunity to unplug and give your heart and mind a rest from all that is happening.

The longer and more frequently we mask our real feelings, the farther we get from connecting with one another and with God. This façade takes us away from opening ourselves up to God. It is only when we “unmask” ourselves that he can work through the things that entangle our lives and our hearts.

The time and space, where you can let down your guard and be seen, loved and known for who you truly are without fear, is critical for getting to a place of openness.

When we are in a place to honestly accept where we are, God meets us there. It gives him permission to enter into our fears, hopes and the greatest desires of our hearts. He can work out the knots that distract us, the headlines that bring us anxiety, and the part of ourselves that seems too broken to bring to the light.

How can we take these experiences and let God turn them into something good? If we do not allow ourselves time to be self-reflective and get to the heart of our feelings, then it can be very challenging

to continually grow in our journey of knowing and loving God.

We are all called to reflect the truth, beauty and goodness of God. If we are unable to unmask our hearts to him, and to those around us, we cannot authentically live out this call.

A more mindful response to the question, “How are you?” actually brings us closer together. When we are honest with ourselves and vulnerable enough to share our experiences, we grow closer in our relationships in all the facets of our lives. It is easy to see that taking time to get away and rest in God is self-care for your mind, body and soul, and the results of quiet reflection opportunities have a profound impact on the spiritual journey.

If you are looking for a place to find respite, please call us. We are open, with appropriate precautions, and are ready to provide a safe place for you to find respite with God.

(Hayley Mosson is program and marketing manager at Our Lady of Fatima Retreat House in Indianapolis.) †

For the Journey/Effie Caldarola

God is love

When my kids were little, they went to our parish school, and after I dropped them off, I often stayed for morning



Mass. Maria, who was around 3 years old, would accompany me.

Maria loved Father Dan, our pastor. During Mass, she would busy herself writing him notes, indecipherable scribbles and pictures, which she would give

him after the liturgy. He would respond with delight, always acting surprised to receive such a gift.

One day during Mass, as she busied herself with pencil and paper, Maria leaned into me, pointed to Father Dan on the altar, and whispered with an air of confidentiality, “Is that God?”

I don’t remember how I responded, but I’m sure I didn’t say, “Yep, sure is.” What I hope I said is, “Father Dan is a lot like Jesus.”

Our image of God is often formed in our childhood, and we spend a lifetime letting that image mature, evolve and sometimes get thrown out so we can start over.

I grew up during a time when God’s first adjectives were often “all-powerful” and “omniscient.” In my child’s eye, God was an old white male, and although we were told “he” loved us, we were also impressed that God was a stern judge and punishment was near at hand. “Mortal” and “venial,” “purgatory” and “hell” were terms thrown about as if they were easily definable and made sense to a 40-year-old, much less a 10-year-old.

If I occasionally revert to my childhood God, I can get angry with “him.” If you’re so powerful, I ask, why don’t you help us more? With cancer, for instance, or the inexplicable suffering of children. Or with some miserable bat in Asia that ends up launching a pandemic. Or with our political chaos.

One day, praying about this, I read some notes in my journal about 1 John 4:7-21. In John’s letter, he says, “God is love” (1 Jn 4:8). Not, God is power. Not, God is taskmaster or judgmental or God is a rulebook. But quite simply, God is love. This mystery is complex, but we could spend our lives just pondering and living into that one phrase—God is love—and we would have done enough.

Pondering that phrase means looking at the cross. Why did Jesus, a man in his prime with much good left to be done, journey into Jerusalem and face death if not out of some great sense of love?

In August, we celebrated the feast of St. Maximilian Kolbe. This Franciscan priest was taken to Auschwitz because he had helped to hide Jews from the Nazis.

After a prisoner attempted escape, several men were chosen to die as retribution and example. One of the selected men cried out in anguish at the thought of leaving his wife and children behind. Father Maximilian immediately volunteered to die in this man’s place. Like Jesus, he willingly went to his cross.

This is what love is. Father Maximilian could have rationalized: I’m valuable. I’m an educated priest, I bring sacraments, spread God’s word, counsel the weary. I’m important and needed. But he didn’t find excuses. He wanted to be like Jesus and Jesus was sent to show us that God is love. Period. Full stop.

Sometimes, love involves suffering. That God is love means that God loves us. This frees us and inspires us to return that love as best we can. I can’t imagine being brave like Jesus or St. Maximilian Kolbe. But I want to make an effort, even if my best efforts sometimes seem like indecipherable little scribbles that are nevertheless accepted by God with great delight.

(Effie Caldarola writes for Catholic News Service.) †

That All May Be One/Fr. Rick Ginther

Let’s honor the search of other religions seeking meaning

Last month, I wrote about council and papal statements regarding other religions. This month, I want to share some insights about each of the major world religions.



Brahmanism (2000 B.C.) was the origin of the Hindu, Jain and Buddhist religions.

Hinduism is today the third largest religion. Ninety-five percent of Hindus live in India. It is not a single religion, but a compilation of many traditions and philosophies. Hinduism as “one religion” is ultimately a creation of British colonialist missionaries. They attempted to understand it through Western concepts.

One can witness Hindu diversity at a Hindu temple in the U.S. Members of it invariably come from various expressions of Hinduism. The temple will have shrine areas for the gods or goddesses whose devotion most of its members honor.

Buddhism, though related to Hinduism by origin, is unique. It is traced to Siddhartha Gautama. He became the “Buddha” through his spiritual journey. Buddhism is a “middle path” between a focus on earthly pleasure and austerity.

From its early origins in India, Buddhism spread throughout southeast Asia due to Moghul empire persecutions. Exiles created various expressions of Buddhism through regional, cultural and language interactions.

Theravada is mostly found in Sri Lanka and southeast Asia.

Mahayana adherents live mostly in northern India. A 20th-century derivation, Zen, is centered in Japan and the U.S. Najdayana is native to Tibet (home of the Dalai Lama) and Mongolia.

Judaism is the oldest monotheistic religion. Of nomadic origins once established in what is now the state of Israel, it became “temple” Judaism. Worship of God through sacrifice and temple liturgy was central.

When the temple was destroyed in 70 A.D., Judaism became “rabbinic.” Rabbis, “teachers,” remain central in the life of Jews today.

There are several current expressions of Judaism.

The origin of modern Judaism is Ashkenazi. It formed in Europe in what is present Germany and France. Persecutions lead it to move to Eastern Europe. It returned to Western Europe in the 19th century.

Ashkenazi Judaism stresses isolation from the world.

Reform Judaism, the largest group in the U.S., is a reaction to the strictness of Ashkenazi.

Conservative Judaism is a reform of reform Judaism.

Orthodox Judaism, like Ashkenazi, is traditionalist, with strict observance of Jewish law. Its adherents consider it “the correct form” of Judaism.

Finally, Islam is one of the youngest of these world religions. Originating in seventh-century Arabia, it is monotheistic: one God, Allah. Allah’s final prophet is Muhammed. The holy book, the Quran, is the “Miracle of Islam” (divine revelation). Muslims honor Muhammed, but do not direct intercessory prayer to him.

Jesus is not seen as “messiah,” but as an announcer of the Messiah of the end time. Devotion to Mary is strong. The Quran contains more verses (surahs) about Mary than the Christian Bible.

There are many branches of Islam. Two trace their origin to the time of the death of Muhammed: Sunni and Shia.

Sunni is the larger, with some minor expressions emerging—Ahmadiyya, Wahhabism (Saudi). Shia is the lesser to Sunni, and from it emerged Alawite (Syria).

Only 20% of all Muslims live in the Middle East or north Africa. The majority live in southeast Asia and Indonesia.

Perhaps you can see patterns emerge from these descriptions: diversity of language, culture, expressions. Such are true of Catholicism and Christianity.

Though different in origin and expression, all religions are seeking “other” and meaning for this life into a next. We honor their search.

(Father Rick Ginther is director of the archdiocesan Office of Ecumenism and Interreligious Affairs. He is also the pastor of Our Lady of Lourdes Parish in Indianapolis.) †

Guest Column/Richard Etienne

Looks in rearview mirror show detours part of God’s plan

The older I get, the more I appreciate the little detours that have been part of my life journey.



“Way back” in high school, I did well in math and science so my guidance counselor suggested that I study engineering in college. I took off for Purdue University.

But after many credit hours in calculus, physics and chemistry in my freshman year, I decided that engineering was not for me. I switched schools and decided to study business so that I would be better prepared for being a priest since a parish pastor was the next path that I began to see ahead of me.

But when I met my future wife, I realized that my vocation was not to be a priest. I took a job in youth ministry and

began to work on my master’s degree at St. Meinrad School of Theology.

After 10 years and the birth of our third child, I again shifted careers to the field of financial advice, which allowed me to be home with my family on most evenings and weekends.

Where am I going with this? I believe that God has a plan for each of us, but it is best recognized only through time, looking back through the rearview mirror. Some experiences that appeared at first to be “failures” were just detours that God used to bring me to the next destination in his plan. In St. Paul’s Letter to the Romans, we read that “all things work for good for those who love God” (Rom 8:28).

I recently was encouraged to listen to a 2005 commencement speech by the late Steve Jobs, co-founder of Apple, Inc., who was expounding on the importance of “connecting the dots”—seeing where each step in our past played a role in

bringing each of us to where we are now.

As Catholic Christians, we believe that God has a plan and we have a role to play if we will only cooperate. Part of that process is periodically reflecting on our lives, where we have been and where we might currently be called to serve.

I have been in spiritual direction for nearly 40 years. Once a month, I discuss the past month and any patterns that I see emerging in my life as well as how God might be urging me to grow in my faith. This spiritual direction is the largest piece of an ongoing reflective process in my life.

When has God taken you on a detour that turned out to be the “right” path when viewed through a quick glance in your rearview mirror? What are you currently being urged to do to grow in your own faith?

(Richard Etienne is a member of St. John the Baptist Parish in Newburgh, Ind., in the Evansville Diocese.) †

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

The Sunday Readings

Sunday, September 20, 2020

- Isaiah 55:6-9
- Philippians 1:20c-24, 27a
- Matthew 20:1-16a

The last section of the Book of Isaiah provides Mass this weekend with its first reading. Virtually none of the prophets of ancient Israel wrote when times were good, or at least when the prophets perceived the times to be good.



Certainly, the author of this section of Isaiah hardly regarded the times to be good.

An added dimension to the story of the unhappy plight then being endured by God's people is that when they returned from Babylon, where they and their ancestors had been in exile for four generations, they found not relief but want.

Having greeted the end of their exile with great rejoicing, convinced that God had provided for them and had rescued them, they felt betrayed and abandoned.

It is easy to imagine their dismay and anger. For generations, constantly urged by other prophets, they had trusted that God would provide for them when all was said and done. Now they were desperate, and God was nowhere in sight.

This prophet had to restore their trust in God. He asked the people still to trust in God and to call upon him, the source

of true strength, regardless of fleeting problems of the moment.

For this weekend's second reading, the Church offers a passage from St. Paul's Epistle to the Philippians.

Paul proclaims in soaring language the divinity of Christ, the Savior, the Son of God. The Apostle continues to explain the intimate, inseparable link between the Lord and true disciples.

Come what may on Earth, a disciple will never die, if the disciple, with the help of God's grace, is constant in loving God and following Christ.

St. Matthew's Gospel provides the last reading. This parable is set within the context of everyday life in Palestine at the time of Jesus. Agriculture was the pursuit of most. Life was hard. Poverty was everywhere.

Gainful employment was at a premium. Men looking for work came to village centers each morning seeking to be hired as day laborers. People with projects came to these places and hired these men.

It was a buyer's market. No legal requirements for minimum wage or contracts restrained employers in their pursuit of profit. Still, at least for Jews, certain expectations of fairness prevailed. (A dinarius was a typical day's wage.)

Jesus used the term "vineyard" (Mt 20:1). It immediately recalled Old

Daily Readings

Monday, September 21

St. Matthew, Apostle and evangelist
Ephesians 4:1-7, 11-13
Psalm 19:2-5
Matthew 9:9-13

Tuesday, September 22

Proverbs 21:1-6, 10-13
Psalm 119:1, 27, 30, 34-35, 44
Luke 8:19-21

Wednesday, September 23

St. Pio of Pietrelcina, priest
Proverbs 30:5-9
Psalm 119:29, 72, 89, 101, 104, 163
Luke 9:1-6

Thursday, September 24

Ecclesiastes 1:2-11
Psalm 90:3-6, 12-14, 17bc
Luke 9:7-9

Friday, September 25

Ecclesiastes 3:1-11
Psalm 144:1b, 2abc, 3-4
Luke 9:18-22

Saturday, September 26

St. Cosmas, martyr
St. Damian, martyr
Ecclesiastes 11:9-12:8
Psalm 90:3-6, 12-14, 17
Luke 9:43b-45

Sunday, September 27

Twenty-sixth Sunday in Ordinary Time
Ezekiel 18:25-28
Psalm 25:4-9
Philippians 2:1-11
or Philippians 2:1-5
Matthew 21:28-32

Testament references to Israel as God's vineyard. So, the story from the beginning had a theological and moral quality. God owned and operated the vineyard. He set the rules. God hired the workers and therefore provided them with survival itself.

Three powerful lessons emerge. God is almighty. He is enormously generous, not stingy or hard-hearted. Finally, God's ways are not necessarily our ways, a reality we often forget.

Reflection

The long, tiring months of the coronavirus pandemic have given a glimpse of what the ancient Jews, who heard Isaiah and the Lord Jesus, felt in their hearts. Will it ever end?

The temptation is to feel disappointed by God or even to reject him. He has failed us!

The Church in these readings emphatically insists that God indeed is our hope, salvation and solid rock of security.

Hold onto God. If we repent, even late in the day, God's loving forgiveness will reward us lavishly. All perils will pass. A future awaits us. It is eternal.

In our weariness and fear, we await God today, as in the Gospel men waited to be hired. He is looking for us, eager to bring us into the vineyard, and to pay us with the greatest of wages—peace now and forever. But we must go to the public square to offer our hearts truly and totally to God. †

My Journey to God

Hope In God's Perfect Timing

By Maria Harr

Waiting

Watching

Wondering

Hoping

God, can you hear us in this darkness?
...Trusting that He can
How long do we have to endure?
...Giving all control up to Him
Dying to self in the meantime
...He draws us closer and closer
The light becomes brighter
...He never stops listening
His love answers something longed for
...He makes all things new
There is no denying this Divine response
...A timing that is always grace-filled
His timing is unlike ours
...So full of unending mercy
In God's time
...everything is perfected

"There is an appointed time for everything, and a time for every affair under the heavens"
Ecclesiastes 3:1



(Maria Harr is a member of Christ the King Parish in Indianapolis. Photo: The clock tower of St. Andrew's Catholic Church is seen in this photo from Jan. 24, 2018, in Pasadena, Calif.) (CNS photo/Mario Anzuoni, Reuters)

Question Corner/Fr. Kenneth Doyle

Anointing, funerals available for divorced Catholics remarried outside the Church

QA divorced Catholic who has remarried outside the Church cannot receive holy Communion without an annulment



of the first marriage. Can they receive other sacraments—such as the anointing of the sick or a Mass of Christian burial? (City and state withheld)

AA Catholic who is divorced and remarried without an annulment is still a member of the Church. In "Familiaris Consortio," an apostolic exhortation that he wrote in 1981, St. John Paul II highlighted this truth. He said:

"I earnestly call upon pastors and the whole community of the faithful to help the divorced, and with solicitous care to make sure that they do not consider themselves as separated from the Church, for as baptized persons they can, and indeed must, share in her life. They should be encouraged to listen to the word of God, to attend the sacrifice of the Mass, to persevere in prayer ... to bring up their children in the Christian faith, to cultivate the spirit and the practice of penance and thus implore, day by day, God's grace" (#84).

Specifically to your question, the person you ask about may receive the anointing of the sick when he or she is in danger of death, and may have a Catholic funeral Mass and be buried in a Catholic cemetery.

QI am the grandmother of two beautiful children—ages 4 and 16 months. My son, the father of these grandchildren, no longer practices his faith and is married to a non-Catholic.

When I approached our priest and asked him to baptize our grandchildren, he declined to do so—because my son no longer attends church and was not married in the Catholic Church. When I told the priest that I have the children two days each week and am willing to instruct them in the faith, he said that was not my responsibility,

but their parents' responsibility.

I cannot believe that God would ever turn a child away from our faith, nor deny them the graces from the Holy Spirit in the sacrament of baptism, especially when there is an adult in their lives who is willing to raise them in the faith. Can you help me understand the Church's position on this issue? (Virginia)

AYou are to be commended for your concern for the children's development in the faith. One thing you haven't told me, though, is this: Does your son want his children to be baptized? Or does he even know that you have asked a priest to do so?

The Church's *Code of Canon Law* provides that for an infant to be baptized licitly "the parents or at least one of them or the person who legitimately takes their place must consent" (#868).

Supposing that you are able to get your son to agree, there is still a further issue. That same canon goes on to say that "there must be a founded hope that the infant will be brought up in the Catholic religion." Granted that you have the care of the children two days a week, but where are they on weekends and is your son willing, as the children grow, to take them to Mass?

I suggest that you have a conversation with your son. Tell him of your deep desire that the children be baptized and raised as Catholics and of your willingness to assist with that. If he does not agree, then I think you are best off entrusting the children, with prayer, to the Lord. God, after all, created them out of love and cares about their spiritual welfare as much as you do and even more.

And by the way, the fact that your son was not married in the Church does not restrict his right to have his children baptized.

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

Rest in peace

Please submit in writing to our office by 10 a.m. Thursday before the week of publication; be sure to state date of death. 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.

ANDERSON, Mary Rose, 89, SS. Francis and Clare of Assisi, Greenwood, Aug. 20. Mother of Carla Gargas, Libby Knight, Gail Patterson and Christian Anderson. Grandmother of 19. Great-grandmother of 28. Great-great-grandmother of two.

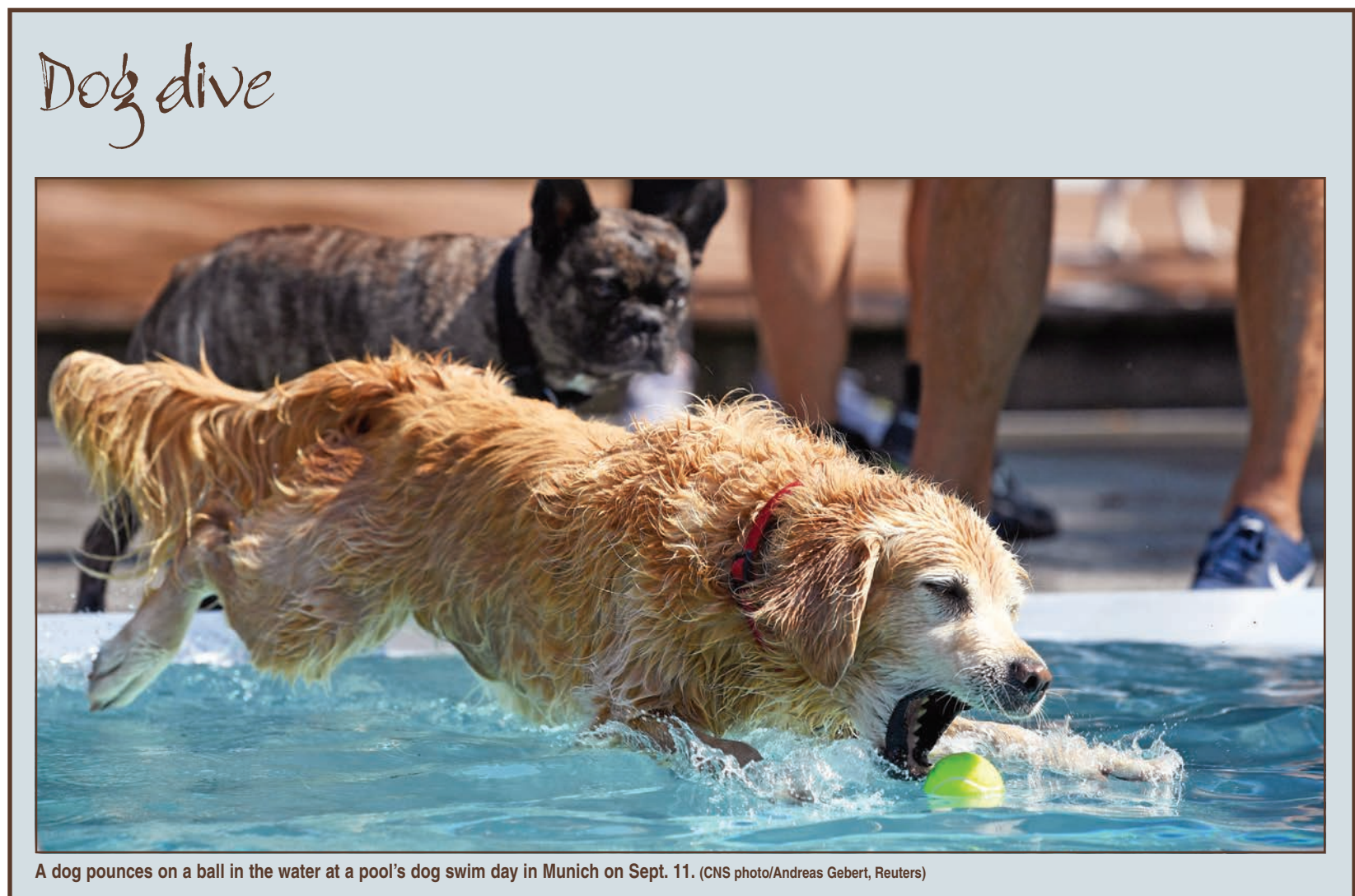
BORDENKECHER, Joseph T., 79, St. Anthony, Indianapolis, Aug. 7. Husband of Ann Bordenkecher. Father of Millie, Dan, John and Robert Bordenkecher. Brother of Pauline Graf, Caroline Hines and Margaret Kennedy. Grandfather of five.

CARNES, Margaret, 85, St. Mary, New Albany, Aug. 29. Mother of Cathy Fields, Teresa Fountain, Sue Glordan, Chris and Steve Crone. Sister of Leo Schlensker. Grandmother of 13. Great-grandmother of six.

HAFFNER, Susan, 88, St. Simon the Apostle, Indianapolis, Aug. 31. Mother of Paula Haffner, Carol Heckman, Helen West and Stephen Haffner. Sister of Carol Offerle. Grandmother of five.

HALL, Karen L., 69, St. Mary (Immaculate Conception), Rushville, Sept. 3. Mother of Nicole Hall. Sister of Debra Boland, Margaret, David and Donald Newhouse. Grandmother of two. Great-grandmother of one.

JOHNSTON, David, 103, Christ the King, Indianapolis, Aug. 28. Father of Nancy McKinney, Janet and Dan



A dog pounces on a ball in the water at a pool's dog swim day in Munich on Sept. 11. (CNS photo/Andreas Gebert, Reuters)

Johnston. Grandfather of five. Great-grandfather of six.

LAKER, Ella J., 68, St. Catherine of Siena, Decatur County, Sept. 4. Wife of Daniel Laker. Mother of Amanda Rosenberger, Andrew, Marc and Matt Laker. Sister of Mary Mays and Dan Fichtner. Grandmother of five.

MARSILI, Frank L., 78, St. Pius V, Toy, Aug. 30. Husband of Rita Marsili. Father of T.J. Ball, Rachel Granderson, Margie Weatherholt, E. Thomasina and Dr. Eric Marsili. Brother of Mary Broome. Grandfather of 12.

PIERCE, Franklin T., 22, St. Nicholas, Ripley County, Sept. 1. Son of Thomas and Peggy Pierce. Brother of Eleanor and Nate Pierce. Grandson of Donna Hampton.

REED, Sam, 68, St. Paul, Tell City, Aug. 31. Brother of Sheila Austin, Pam Franzman and Tim Reed. Uncle and great-uncle of several.

RUNKEL, Margaret G., 89, Holy Spirit, Indianapolis, Aug. 30. Wife of James Runkel, Sr. Mother of Sharon Bonnet, Stephanie Eaves, Edward, Kenneth and William Runkel. Sister of Irene Alva and MaryAnn Brosman. Grandmother of 15. Great-grandmother of 12.

VESSELS, Mary (Redmon), 85, St. Mary, New Albany, Aug. 17. Wife of W.G. Vessels. Mother of Sarah Hughes, Paula, Teresa, Joel, Patrick and R. Wayne Vessels. Sister of Joan Medley. Grandmother of 15. Great-grandmother of one.

WELCH, Bob, 82, St. John the Baptist, Starlight, Sept. 2. Husband of Linda Welch. Father of Dee Dee Mix and Rob Welch. Grandfather of two. Great-grandfather of one.

WHITSETT, Kenneth M., 82, Our Lady of the Greenwood, Greenwood, Aug. 29. Father of Maureen Potter, Kathleen, Gregory and Jeffrey Whitsett. Brother of Mary Ellen Yetter. Grandfather of nine. Great-grandfather of two. †

Patrick J. Moriarty, 89, father of Father Joseph Moriarty, died on Sept. 2

Patrick J. Moriarty, the father of Father Joseph Moriarty, rector of Bishop Simon Bruté College Seminary and sacramental minister of Holy Angels Parish, both in Indianapolis, died on Sept. 2 at the St. Paul Hermitage in Beech Grove. He was 89.

The Mass of Christian Burial was celebrated on Sept. 12 at St. Therese of the Infant Jesus (Little Flower) Church in Indianapolis. Burial followed at Calvary Cemetery in Indianapolis.

Moriarty was born on May 13, 1931, and grew up in Sneem (County Kerry), Ireland, before emigrating to the United States in 1949. He became a naturalized U.S. citizen and served in the Merchant Marines on the Great Lakes and in the U.S. Marines.

Moriarty married his wife, Margaret L. (Povin) Moriarty, on April 14, 1952. They had met when she, working as a nurse, had treated him when he was admitted to a hospital in her native Conneaut, Ohio, on the shores of Lake Erie. They eventually settled in Indianapolis, where they were members of Little Flower

Parish and were the parents of nine children. Margaret preceded him in death after 59 years of marriage.

Moriarty was a firefighter for 29 years with the Indianapolis Fire Department, worked at Jenn-Air Corporation and served as a deputy fire marshal for the state of Indiana for 11 years.

Pat will be remembered for his signature cigar and as a larger-than-life jovial Irishman who was proud of his Irish heritage, his Catholic faith and his family legacy. As a loving father, devoted husband and a diligent worker, Pat sought to love God in all things.

He is survived by his daughter Therese Brandon of Beech Grove, his sons Denis Moriarty of Los Angeles, John Moriarty of Carmel, Ind., Brian, Father Joseph, Michael and Thomas Moriarty, all of Indianapolis; his siblings Maudie Widdow of England and Una O'Sullivan, Frank and Louis Moriarty, all of Ireland; 10 grandchildren and two great-grandchildren.

Memorial gifts may be sent to Bishop Simon Bruté College Seminary at bishopsimonbrute.org. †

Federal bill hopes to decrease veterans' suicide rate in the nation

WASHINGTON (CNS)—Legislation in Congress intends to direct more money to local initiatives to stop what the bill's backers call an "epidemic" of suicide by veterans.

The Veterans Mental Health Care Improvement Act of 2019 is meant to blunt what first-term U.S. Rep. Michael Waltz, R-Florida, a former Green Beret, said is a "stubborn" suicide rate that results in 20 to 22 veterans on average committing suicide each day.

"We've moved as a country from a mandatory service to all-volunteer service," said Waltz, who fought in Afghanistan after the 9/11 terrorist attacks on the U.S. and retired with the rank of lieutenant colonel. "Everybody who signs up knows that they're heading into harm's way and doing it voluntarily," but given veteran suicide rates, he added, "we can't sustain that going forward from a recruitment standpoint."

Waltz said he is co-sponsoring the House version of the bill based on his own military experiences. "I've struggled with my own issues with TBI [traumatic brain injury], with survivor's guilt with the Green Berets that I lost," he told Catholic News Service (CNS) in a Sept. 9 phone interview. "As leaders, we need to begin talking about it."

The congressman said he is bothered by the quintupling of the Veterans Administration's budget, yet the rate of suicides by vets remains unchanged. He added his belief that community-oriented organizations can have a greater impact at reducing the numbers.

Garrett Cathcart, director of Mission Roll Call, a project of the America's Warriors Partnership, said his organization has conducted surveys of vets. Their top response, he told CNS, is issues surrounding suicide and mental health.

"Recent vets don't join the VFW [Veterans of Foreign Wars] or American Legion, which are the two premier

veterans' organizations in the country," said Cathcart, who did some work at the Vatican during a West Point summer internship in Italy nearly two decades ago. "We've got about 18 million vets, but we don't have half of them at the table."

"Mission Roll Call talks about it [military experiences] as a growth opportunity: If it doesn't kill you, it makes you stronger. We can build and learn from the stress we've gone through in combat," Waltz said. "The government can't solve this problem. Throwing billions of dollars in taxpayer money won't stop it."

Cathcart proposed the notion of "post-traumatic growth." "We all know about post-traumatic stress. But when you talk about it, you can heal from it," he explained. "We want our veterans to go back into the community and be leaders again. We want them coaching baseball teams and being leaders in community, and even running for office."

The bill, Waltz told CNS, allocates no money. Should it be approved, an appropriations measure would set a budget figure for the initiative. The Senate bill passed the upper chamber unanimously. The House version is sitting in the lower chamber's Committee on Veterans Affairs.

Asked about the chances for passage, Waltz replied, "Sadly, it's a toss-up. ... We might not even get a defense bill [passed] this Congress. What we're being told is that Speaker [Nancy] Pelosi [D-California] will have us vote on [Sen.] Kamala Harris' [D-California] bill to legalize marijuana. I'm not saying that's a good or bad thing, but I'm frustrated we're not going to vote on this suicide prevention bill, or maybe not even a defense bill." †

Online Lay Ministry Formation

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

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REPORT SEXUAL MISCONDUCT NOW

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

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

Cardinal: Facilitate Mass in person as soon as conditions permit

VATICAN CITY (CNS)—Church services and Mass online cannot compare to or replace the in-person participation of the faithful, the head of the Vatican's office for divine worship told the world's bishops.



Cardinal Robert Sarah

"As soon as circumstances permit, however, it is necessary and urgent to return to the normality of Christian life, which has the Church building as its home and the celebration of the liturgy, especially the Eucharist," wrote Cardinal Robert Sarah.

"Once the concrete measures that can be taken to reduce the spread of the virus to a minimum have been identified and adopted, it is necessary that all resume their place in the assembly of brothers and sisters," he wrote.

The letter by the cardinal, prefect of the Congregation for Divine Worship and the

Sacraments, was sent to the presidents of national bishops' conferences worldwide.

Pope Francis approved the publication of the letter during an audience with the cardinal on Sept. 3, according to Vatican News, which then provided excerpts from the message on Sept. 12.

In the midst of the COVID-19 pandemic, the cardinal wrote, "a great sense of responsibility has emerged."

"In listening to and collaborating with civil authorities and experts," he wrote, bishops "were prompt to make difficult and painful decisions, even to the point of suspending the participation of the faithful in the celebration of the Eucharist for a long period."

God never abandons humanity, he wrote, and "even the hardest trials can bear fruits of grace."

"We have accepted our distance from the Lord's altar as a time of eucharistic fasting, useful for us to rediscover its vital importance, beauty and immeasurable preciousness," Cardinal Sarah said.

But, as soon as is possible, the cardinal

wrote, "we must return to the Eucharist ... with an increased desire to meet the Lord, to be with him, to receive him and to bring him to our brothers and sisters with the witness of a life full of faith, love and hope."

The cardinal underlined that even though communication outlets have offered "a valued service to the sick and those who are unable to go to church, and have performed a great service in the broadcast of Holy Mass at a time when there was no possibility of community celebrations, no broadcast is comparable to personal participation or can replace it."

Participating only virtually risks "distancing us from a personal and intimate encounter with the incarnate God" whose presence among his people was not virtual, but real, he added.

"This physical contact with the Lord is vital, indispensable, irreplaceable."

That means that as soon as measures for reducing the spread of the virus have been adopted, the faithful need to "resume their place in the assembly," and those who have been "discouraged, frightened, absent or

uninvolved for too long" need to be invited and encouraged to return, he wrote.

However, needed "attention to hygiene and safety regulations cannot lead to the sterilization of gestures and rites, to the instilling, even unconsciously, of fear and insecurity in the faithful," he cautioned.

"It is up to the prudent but firm action of the bishops to ensure that the participation of the faithful in the celebration of the Eucharist is not reduced by public authorities to a 'gathering,' and is not considered comparable or even subordinate to forms of recreational activities," he wrote.

Facilitating the participation of the faithful in liturgical celebrations, he said, should be done "without improvised ritual experiments and in full respect of the norms contained in the liturgical books which govern their conduct."

The faithful have a right to receive the Eucharist and worship the Lord present in the Eucharist "in the manner provided for, without limitations that go even beyond what is provided for by the norms of hygiene issued by public authorities or bishops." †

Catholic medical provider fired by Catholic clinic for adhering to faith

PORTLAND, Ore. (CNS)—Megan Kreft, a young Catholic physician assistant in the Portland area, hopes her story of being fired by a Catholic medical group for wanting to practice her faith in the medical field will help others struggling to do the same.

"I've known I wanted to go into medicine for a long time," Kreft told the *Catholic Sentinel*, newspaper of the Archdiocese of Portland.

She spoke joyfully about her love for being able to manage and treat patients in a variety of medical specialties—a perk for physician assistants. She wanted to be able to work with patients in an authentically Catholic way.

Born and raised in the Portland metro area, Kreft studied at the University of Portland, which is Catholic, and attended Oregon Health and Science University (OHSU) for her physician assistant training.

She noticed in graduate school that some elements contrary to the Catholic faith have seeped into medicine, and she was granted accommodations by OHSU to be excused from participating in patient care that involved abortions, assisted suicide and gender transitioning.

Kreft persevered. She was cautious about pursuing work in women's health and primary care, knowing that so many of the ethical dilemmas she would face would be in those fields. Still, Providence Medical Group in Sherwood, Ore., impressed her.

"I was blown away by the clinic, the support, the staff and their enthusiasm for great patient care," said Kreft, adding that Providence appealed to her because of its Catholic identity. She was offered a position in January 2019.

Kreft aimed to be open to God's word, and as she signed the employment documents for her new role at Providence, she felt at peace.

Among the documents she was asked to sign was one requiring adherence to the U.S. Conference of Catholic Bishops' Ethical and Religious Directives for Catholic Health Care Services. The 43-page document lays out how Catholic health care providers in the U.S. should provide care. It includes sections on beginning-of-life care and end-of-life care.

"My husband and I felt this was where God was calling us," she said. The feeling, however, was short-lived.

Before Kreft was hired, an

administrator at her clinic reached out asking which services she would perform. On the list were vasectomies and inserting intrauterine devices, as well as prescribing hormonal contraception and emergency contraception.

"I told my manager these services violated my religious beliefs and conscience," said Kreft.

When it became clear to Kreft that she was expected to provide these services or refer patients to another of the clinic's providers for them, her opinion of the clinic changed. She refused to refer patients for the controversial services. Soon, she was told she would no longer be allowed to see female patients of child-bearing age.

"I'm trained to care for patients from birth to death," said Kreft. "It was a significant population in size and also a population that I, as a woman, care about."

The final incident for Kreft occurred when a female patient who had already been on Kreft's schedule came in to see her for another issue. During the visit, the patient asked for an emergency contraception. Kreft told the patient she couldn't prescribe that.

As she stepped out of the room to file paperwork, she realized that another of the clinic's providers was prescribing the contraception to Kreft's patient.

A few weeks later, she was invited to a meeting with the regional medical director and the clinic's medical director. Kreft said she was told that she had traumatized the patient and broken the Hippocratic oath.

Not long after that, Kreft was invited to another meeting where she said she was told to either sign a form indicating she would refer patients to other clinic providers for services she refused to offer or she would be fired.

Kreft tried to negotiate, offering other ways to continue care for patients while still respecting her beliefs. Kreft said the clinic's leadership refused to negotiate and she was fired on Oct. 4 of last year, prohibiting her from practicing medicine as a faithful Catholic.

Since her dismissal, she has filed a civil rights complaint with the Office of Civil Rights of the Department of Health and Human Services.

Providence officials said that to respect an agreement with Kreft, they could not discuss the personnel matter. †

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Employment

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'I'm trained to care for patients from birth to death. It was a significant population in size and also a population that I, as a woman, care about.'

—Megan Kreft, Catholic physician assistant

RACISM

continued from page 1

United States Conference of Catholic Bishops' (USCCB) Ad Hoc Committee Against Racism for "a day of fasting and prayer" on Sept. 9

"These last several months have been marked by protests, social unrest and outcries demanding justice for people of color, especially African Americans, who have experienced oppression, violence and inequality," Archbishop Thompson noted. "Though progress is being made, we still have a long way to go as a nation as well as a community of believers."

'To disregard another ... is to disregard Christ'

During the homily, he quoted from the USCCB's 2018 document, "Open Wide Our Hearts: The Enduring Call



Pearlette Springer, coordinator of the archdiocese's Black Catholic Ministry, reads a letter written by St. Peter Claver before a Mass for Peace and Justice on Sept. 9 in SS. Peter and Paul Cathedral in Indianapolis.

to Love—A Pastoral Letter Against Racism":

"Racism occurs because a person ignores the fundamental truth that, because all humans share a common origin, they are all brothers and sisters, all equally made in the image of God. When this truth is ignored, the consequences are prejudice and fear of the other, and—all too often—hatred. ... Every racist act—every such comment, every joke, every disparaging look as a reaction to the color of skin, ethnicity, or place of origin—is a failure to acknowledge another person as a brother or sister in the image of God."

Advocating for the sacredness of all life is essential for a "right relationship with God and neighbor," Archbishop Thompson noted. And the best way to advocate for life, he said, is to follow the principles of Catholic social teaching.

Primary among those principles is "respect for the dignity of each and every human person—regardless of race, sex, nationality, economic or social status, educational background, political affiliation or sexual orientation—as created in the image and likeness of God. All are equal in dignity," said the archbishop, quoting from his 2018 pastoral letter, "We Are One in Christ." From this key principle, he said, "flows the Church's condemnation of all forms of racism as sinful. There is no place for unjust discrimination, unfair treatment, prejudice, violence and inequality within this framework of these principles for us as Catholics."

While "all are equal in dignity," the world is filled with different cultures, ethnicities and languages. Thus, said Archbishop Thompson, "To disregard another person because of some ethnic, cultural or racial difference is to disregard the person of Jesus Christ."

To break down the "barriers of fear, distrust, misunderstanding, resentment and hatred," he said, Catholics must do as Pope Francis has encouraged:



Deacon Oliver Jackson of St. Rita Parish in Indianapolis holds the chalice as Archbishop Charles C. Thompson prays the doxology during a Mass for Peace and Justice on Sept. 9 in SS. Peter and Paul Cathedral in Indianapolis. (Photos by Natalie Hoefer)

"Accompany, dialogue and encounter with one another in the name and person of Jesus Christ."

'Rooted in the heart'

Church teaching on social justice is biblically based, the archbishop stated. Referring to the day's Scripture readings, he noted that, in the first reading from Isaiah 58:6-11, the prophet "exhorts us to act on behalf of the oppressed, the downtrodden, the hungry, the homeless, the naked and those bound unjustly.

"In our Scripture passage from the Gospel of Matthew [Mt 25:31-40], Jesus stipulates that what we do or fail to do to the least of our brothers and sisters, we do or fail to do to him. Virtue as well as sin may be realized in acts of commission and omission in our relations with one another."

In closing his homily, Archbishop Thompson cited several ways "to bring about systematic change in non-violent ways amid social unrest and injustice: pray, advocate, vote, peacefully march, encourage, study and witness to the good news of God's kingdom at hand.

"Let us continue to draw on the word of God and grace of [the] sacraments in service of living in right relationship with God and neighbor as both faithful members of the Church and faithful citizens of society.

"Whether virtue or sin, it all begins and is rooted in the heart."

'It can start with me'

During the archbishop's homily, Angel Ingram hastily scribbled on her Mass program.

"I was taking notes on Catholic social teaching," said the member of Holy Angels Parish in Indianapolis. "So when I communicate with others, I can say, 'This is what the Catholic Church says on racism,' so that it doesn't get skewed—that we believe in all life, we believe that we're all made in the image of God."

Ingram, who is also a member of the Knights of Peter Claver, Ladies Auxiliary Council 109, said she was "happy that the archbishop came out and talked about racism and Catholic teaching. I'm just really happy he spoke about it. ... I think [the Church needs] to have more discussion



Jerilyn Strong of Holy Angels Parish in Indianapolis prays after Communion at the archdiocese's Mass for Peace and Justice celebrated on Sept. 9 in SS. Peter and Paul Cathedral in Indianapolis.

about the value of people of many colors and cultures. I would like to see us mix more and talk about racism and disparities."

Alexander Mingus of St. Joan of Arc Parish in Indianapolis took time after Mass to reflect on two "Prayers for Racial Healing in Our Land" found on the back of the Mass program. (See below.)

"These prayers, I think, are really helpful. ... [They are] something I can take with me going forward to remind myself this Mass wasn't a one-time event. [The prayers are] a good way to take that [message] and apply them to my personal life and my work" as associate director of the Indiana Catholic Conference, "looking at the bigger policy ideas, how do they reflect racial justice for our brothers and sisters."

The archbishop's message that justice "starts in our hearts" resonated with Mingus.

"If we're not sure where to start, we can always start in our own hearts and do an examination and say, 'How can I bring about the kingdom of God on Earth and promote racial justice and reconciliation?' It can start with me." †

Two opportunities to pray for peace set for Sept. 24 and 26

Criterion staff report

Two opportunities to pray for peace in our nation are coming up on Sept. 24 and 26. They embrace the "both/and" teaching of the Catholic Church, calling for both an end to racial injustice and for protection for police as they try to maintain order in the midst of violent riots.

- National Day of Prayer and Fasting, Sept. 24: ACTS XXIX, a Detroit-based apostolate dedicated to parish renewal nationwide, is calling citizens of all faiths—and even atheists willing to consider the possible existence of God—to a National Day of Prayer and Fasting on Sept. 24.

In an interview with the *Detroit Catholic*, the organization's founder Father John Riccardo of the Archdiocese of Detroit noted that Sept. 24 used to be "dedicated to Mary, Our Lady of Ransom, because her son is the one who ransoms us from captivity."

Noting the current "tremendous upheaval" in the United States, Father Riccardo told the *Detroit Catholic* that "politics and law and public policies are very important, but they can't fix the problem, they can't fix the heart. Only God can fix the heart."

According to the article, with the National Day of Prayer and Fasting he is asking Americans to fast until dinner "and to ask for two very specific things in our prayers: for God's mercy on our country, and for the healing and conversion of our hearts."

- Rosary Rallies for Peace and Police, Sept. 26: A national campaign called "Return to Order" is encouraging the praying of the rosary in front of police stations at noon on

Sept. 26—the Saturday closest to the Feast of St. Michael the Archangel on Sept. 29—asking God for peace and for police officers' protection during riots.

Catholic Radio Indy chairman Bob Teipen is inviting Catholics in the Indianapolis area to coordinate and participate (although these organized prayer rallies are encouraged throughout the archdiocese).

The rallies should be "peaceful and not encourage confrontation," said Teipen.

Whether in the Indianapolis area or elsewhere in the archdiocese, a rosary captain is needed for each rally. That person will contact a police station where a rosary event has not been scheduled and ask for permission to bring a group of people on a given date and time (preferably at noon on Sept. 26, but the date and time are flexible) to pray for the officers' protection and for peace.

"Be aware that the police may be concerned about the prospect of protestors," said Teipen. "They may ask what we want from them. I would say that they are welcome to join our peaceful prayer session, but that we want to show public support and not create a hostile environment."

Rosary captains will also invite their friends, family, neighbors and Church community to participate in the peaceful, prayerful event.

Those wishing to coordinate an event at a police station in Beech Grove, Fortville, Greenwood, Indianapolis or Lawrence can contact Patty at Catholic Radio at 317-870-8400.

For information on how to coordinate a rally in other areas of the archdiocese, go to tinyurl.com/yyeckku7 or call 844-830-3570 (toll free). †

Prayers for Racial Healing in Our Land

The following prayers were included in the program for the Mass for Peace and Justice held on Sept. 9 at SS. Peter and Paul Cathedral in Indianapolis.

- Wake me up, Lord, so that the evil of racism finds no home within me. Keep watch over my heart, Lord, and remove from me any barriers to your grace that may oppress and offend my brothers and sisters. Fill my spirit, Lord, so that I may give services of justice and peace. Clear my mind, Lord, and use it for your glory. And finally, remind me, Lord, that you said, "blessed are the peacemakers, for they shall be called children of God." Amen.

- God of heaven and Earth, you created the one human family and endowed each person with great dignity. Aid us, we pray, in overcoming the sin of racism. Grant us your grace in eliminating this blight from our hearts, our communities, our social and civil institutions. Fill our hearts with love for you and our neighbor so that we may work with you in healing our land from racial injustice. Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, one God, for ever and ever. Amen.