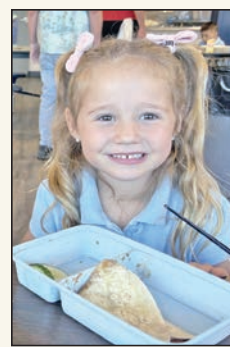




The

Criterion

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It's back-to-school time!

See our photos from various schools, pages 10-11.

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August 22, 2025

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School has begun! Tips for students and parents on making the most of the year

By John Shaughnessy

As a dad and an educator, Kevin Banich knows the hopes and the dreams that parents have for their children as another school year starts.

He also knows about the strong emotional bond that connects a parent and a child, a deep bond that's reflected in a quote from author Elizabeth Stone that he shares:

"Having a child is like having a piece of your heart walking around outside of your body."

Banich uses that understanding as a starting point for his

advice to parents at the beginning of this school year.

"Being a parent brings an incredible amount of honor, pride, pressure and stress," says Banich, the father of two and the principal of Roncalli High School in Indianapolis. "Every phase of life for a child comes with new milestones, memories and challenges for their parents—and this remains especially true in high school."

"We often joke that there would be no need for a Dean of Students if we could just skip the sophomore year. I always remind our students, parents and even my own family to

See **SCHOOL**, page 9

Karlynn Andrews, left, and her brother Emmett Andrews, right, pose for a photo with their cousin, Ian Hartkorn, on the first day of school. The three children attend St. Barnabas School in Indianapolis. (Submitted photo)

Pope Leo to make 'digital appearance' at youth conference in Indianapolis

(OSV News)—Pope Leo XIV will have a "real-time digital encounter" with participants attending the National Catholic Youth Conference (NCYC) in Indianapolis this fall.



Pope Leo XIV

The news was announced on Aug. 15 by the annual conference's host, the National Federation for Catholic Youth Ministry (NFCYM). The Washington-based organization, launched in 1981

with the support of the U.S. bishops, fosters collaboration among the country's Catholic youth ministry leaders. During the gathering, which will take place on Nov. 20-22 in Indianapolis, the pope will address an expected crowd of 15,000 or so young people ages 14-18.

The digital appearance—scheduled for 10:15 a.m. (ET) on Nov. 21 amid a general session of the event—will feature a 45-minute dialogue with a pre-selected group of young people. Details of that selection process will be released at a later time, said organizers. EWTN will broadcast and livestream the exchange.

"This historic moment will mark a powerful opportunity for young people to witness the universal Church's care and concern for their voices, experiences and hopes," said the NFCYM in its press release, noting that it had timed the announcement's date with that of the Aug. 15 feast of the Assumption of the Blessed Virgin Mary as part of "entrusting this event to the Blessed Mother."

While it did not issue a formal announcement of the pope's scheduled appearance, the Vatican press office distributed copies on Aug. 15 of the national federation's press statement in English, Spanish and Italian, according to OSV News partner Catholic News Service Rome.

See **YOUTH**, page 2

Seminarians build fraternity while visiting archdiocese's historic roots

By Sean Gallagher

VINCENNES, IND.—As seminarian Lance Tony knelt by the grave of the Servant of God Bishop Simon Bruté in the crypt of the Basilica of St. Francis Xavier in Vincennes, Ind., he felt a kinship with the man who was the first leader of the Church in Indiana.

See **SEMINARIANS**, page 8

Seminarian Luke Roesener, a member of Holy Family Parish in Oldenburg, kneels in prayer on Aug. 12 by the grave of the Servant of God Bishop Simon Bruté in the crypt of the Basilica of St. Francis Xavier in Vincennes, Ind., in the Evansville Diocese. (Photo by Sean Gallagher)





Youths from the Archdiocese of Dubuque, Iowa, kneel in prayer during the closing Mass of the National Catholic Youth Conference on Nov. 18, 2023, at Lucas Oil Stadium in Indianapolis. (Criterion file photo by Sean Gallagher)

YOUTH

continued from page 1

NFCYM executive director Christina Lamas said her organization was “humbled and thrilled to welcome the Holy Father” to the upcoming conference. “His presence is a profound reminder that young people are at the heart of the Church and that their voices matter,” said Lamas.

“Even in a globalized world, the Church can seem far away for young people,” said Archbishop Nelson J. Pérez of Philadelphia, episcopal adviser and board member of NFCYM. “The Holy Father’s choice to encounter the American youth in this way is an expression of his closeness to Catholic youth, following in the footsteps of his predecessor Pope Francis who called the youth the ‘now of God.’”

Archbishop Charles C. Thompson said the Archdiocese of Indianapolis “is honored and excited to serve as host of NCYC 2025, with the great joy of welcoming our Holy Father Pope Leo XIV to join us digitally for this year’s gathering of youths from around the United States.”

“It’s wonderful to welcome the youths of the United States back to Lucas Oil Stadium in Indianapolis just a year after we had 60,000 Catholics there for the National Eucharistic Congress,” he added. “Revival in the United States isn’t something to hope for—it is something that is happening. I am pleased to partner

with NFCYM, my brother bishops and EWTN to facilitate this important digital encounter.”

NFCYM described Pope Leo’s participation in the event as “inspirational,” adding that it will “build on the hope-filled encounters with millions of young people both online through the first-ever Digital Influencers Jubilee, and in person at the recent Jubilee for Youth in Rome.”

Paul Sifuentes, senior director of the archdiocesan Department of Parish Leadership and a member of the NFCYM board of directors, said the opportunity “came through conversations between Christina Lamas and Archbishop Perez, who ultimately reached out and made this a reality.”

Sifuentes notes that NFCYM originally proposed a 15-minute interaction to Pope Leo.

“When the pope said yes, he also asked for it to be 45 minutes,” Sifuentes said. “For me, this shows that he wants the time to connect and have a dialogue, not just give an address but also to hear what young people have to say. It is a great model for us all to follow—not just to give young people our advice, but to sit with them and listen to what is on their hearts.”

(Criterion reporter Natalie Hoefer contributed to this article. For more information about this year’s National Catholic Youth Conference, go to ncyc.us.) †



Public Schedule of Archbishop Charles C. Thompson

August 23–September 4, 2025

August 23 – 5 p.m.
Mass and blessing at St. Mary Church, Indianapolis

August 24 – 2 p.m.
Archdiocesan Wedding Anniversary Mass at SS. Peter and Paul Cathedral followed by reception at Archbishop Edward T. O’Meara Catholic Center, both in Indianapolis

August 25 – 5 p.m.
The Equestrian Order of the Holy Sepulchre of Jerusalem Mass and dinner at St. Luke the Evangelist Parish, Indianapolis

August 26 – 1 p.m.
Council of Priests meeting at Archbishop Edward T. O’Meara Catholic Center

August 26 – 7 p.m.
Confirmation Mass for the youths of St. Luke the Evangelist and St. Rita parishes, Indianapolis, and St. Rose of Lima Parish, Franklin, at SS. Peter and Paul Cathedral

August 27 – 11 a.m.
College of Deans meeting at Archbishop Edward T. O’Meara Catholic Center

August 28 – 10 a.m.
Leadership Team meeting at Archbishop Edward T. O’Meara Catholic Center

August 28-31
Bishops’ support group at Saint Meinrad Archabbey, St. Meinrad

September 2 – 10:30 a.m.
Priest Personnel Board meeting at Archbishop Edward T. O’Meara Catholic Center

September 3 – 9 a.m.
Breakfast with Catholic legislators at Archbishop Edward T. O’Meara Catholic Center

September 3 – 11:30 a.m.
Strategic Pastoral Planning Initiatives meeting at Archbishop Edward T. O’Meara Catholic Center

September 4 – 10 a.m.
Leadership Team meeting at Archbishop Edward T. O’Meara Catholic Center

September 4 – 2 p.m.
Virtual Committee on Evangelization and Catechesis

September 4 – 6 p.m.
Green Mass at St. Thomas the Apostle Parish, Fortville

Love of God leads to work for justice, proclaiming Gospel, pope says

CASTEL GANDOLFO, Italy (CNS)—Living and proclaiming the Catholic faith always includes concrete assistance to people in need, Pope Leo XIV wrote in a message to Catholics in Peru.

“The pain of injustice and exclusion experienced by so many of our brothers and sisters urges all of us who are baptized to respond,” he said in his message to people participating in the Peruvian Church’s Social Week events on Aug. 14-16 in Lima.

The response of Catholics to the poverty and injustice around them “must come from the heart of the Gospel and be attuned to the signs of the times,” Pope Leo wrote.

The combination of intense prayer and unselfish service to the poor is part of the “density of holiness” found in Peru and is seen particularly in the country’s saints, including St. Rose of Lima, St. Martin de Porres, St. John Macías and St. Toribio of Mogrovejo, he said.

Today, too, the world needs the witness of saints, “that is, people who remain united to the Lord, like branches to the vine.”

“Saints are not decorations from a baroque past; they are born from a call of God to help build a better future,” he wrote. But Catholics also must understand that “all social action of the Church must have as its center and goal the proclamation of the Gospel of Christ, so that, without neglecting what is urgent, we always keep a clear sense of the true and ultimate direction of our service. For if we do not give Christ fully, we are always giving far too little.”

Pope Leo quoted what St. Paul VI had said at the canonization of St. John Macías, describing the saint as one who engaged in charity “because he loved human beings, because in them he saw the image of God.”

But St. Paul VI also cautioned that “one must not stray from the Gospel, nor break the law of charity to seek greater justice through paths of violence. The Gospel holds within itself sufficient power to generate renewing forces that, transforming people from within, move them to change whatever structures are necessary, to make them more just, more human.” †



‘Revival in the United States isn’t something to hope for—it is something that is happening. I am pleased to partner with NFCYM, my brother bishops and EWTN to facilitate this important digital encounter.’

—Archbishop Charles C. Thompson



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NEWS FROM YOU!

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Office of Evangelization will offer its first-ever retreat in Indy on Nov. 8

By Natalie Hoefer

In its continuing effort to assist the parishes of central and southern Indiana, the archdiocesan Office of Evangelization will offer its first-ever retreat—in separate English and Spanish tracks—at St. Mark the Evangelist Parish in Indianapolis from 9 a.m.-4 p.m. on Nov. 8.

“The Great Story of Jesus Evangelization Retreat” will familiarize participants with the Church’s proclamation: that Christ came for our salvation and calls all to encounter and follow him in the Church.

Through videos, explanations, discussion and time for reflection and prayer, several topics will be explored

during the course of the day: God’s desire for a personal relationship with each person; why Christ came and why it matters to you personally; responding in faith to Christ’s call to follow him; and overcoming obstacles that hinder that response.

“People in the pews are sometimes confused when you ask them, ‘Are you a disciple?’ ” says Anita Bardo, archdiocesan coordinator of evangelization and discipleship.

“I want people to walk away from this retreat with a sense that it’s OK to share the good news, that it’s OK to step out of that comfort zone and be able to share your faith and your faith story.”

Bardo’s primary role with the

archdiocese is to assist parishes in central and southern Indiana in their efforts to form parishioners as evangelizing disciples.

“In addition to working directly with parishes, we offer a workshop in April and host deanery gatherings,” says Bardo.

“But I wanted to create another way of walking with people who attend those workshops and meetings—and anyone who is interested in evangelization, really, because we all evangelize in everything that we do.”



Anita Bardo

The retreat will be offered in English by Katherine Coolidge, who co-authored the retreat material for the Colorado-based Catherine of Siena Institute, which helps parishes with the apostolic formation of lay Catholics.

“They do fantastic retreats,” Bardo says of the institute, which was co-founded by Sherry Waddell, author of *Forming Intentional Disciples: The Path to Knowing and Following Jesus*.

In fact, the retreat is based on a section of that book called “The Great Story of Jesus in Nine Acts for Post-Modern People.”

Tomas Evans, director of the Office of Hispanic Ministry for the Diocese of

See EVANGELIZATION, page 13

La Oficina de Evangelización ofrecerá su primer retiro en Indianápolis el 8 de noviembre

Por Natalie Hoefer

Como parte de su labor constante de ayuda a las parroquias del centro y sur de Indiana, la Oficina de Evangelización de la Arquidiócesis ofrecerá su primer

retiro—en inglés y español por separado—en la parroquia San Marcos Evangelista de Indianápolis, el día 8 de noviembre, de 9 a.m. a 4 p.m.

El retiro, titulado “La gran historia de Jesús,” tiene como objetivo que los

participantes se familiaricen con lo que proclama la Iglesia: que Cristo vino para nuestra salvación y llama a todos a encontrarle y seguirle en la Iglesia.

A través de videos, charlas, debates y tiempo para la reflexión y la oración, se explorarán varios temas a lo largo de la jornada: el deseo de Dios de tener una relación personal con cada persona; por qué vino Cristo y por qué debe esto es relevante para nosotros; responder con fe al llamado de Cristo a seguirle; y, cómo superar los obstáculos que dificultan esa respuesta.

“La gente sentada en los bancos a veces se confunde cuando se les plantea la pregunta: ‘¿Eres discípulo?’—comenta Anita Bardo, coordinadora arquidiocesana de evangelización y discipulado—.

“Quiero que la gente salga de este retiro con la sensación de que está bien

compartir la buena nueva, que está bien salir de esa zona de confort y poder compartir su fe y su historia de fe.”


La función principal de Bardo en la Arquidiócesis es ayudar a las parroquias del centro y el sur de Indiana a formar a los feligreses como discípulos evangelizadores.

“Además de trabajar directamente con las parroquias, ofrecemos un taller en abril y organizamos reuniones de decanato”—explica Bardo—.

“Pero quería crear otra forma de acompañar a la gente que asiste a esos talleres y reuniones; en verdad, con cualquiera que esté interesado en la evangelización, porque evangelizamos en todo lo que hacemos.”

Katherine Coolidge estará a cargo del retiro en inglés. Es coautora del material

Ver EVANGELIZACIÓN, página 13



Pope’s prayer intention for September

- **For our relationship with all of creation—**Let us pray that, inspired by St. Francis, we might experience our interdependence with all creatures who are loved by God and worthy of love and respect.

See Pope Leo’s monthly intentions at archindy.org/popesintentions.



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Editorial



Pope Leo XIV swings a censer near a painting of Mary and the Christ Child as he celebrates his inauguration Mass at the Vatican on May 18. (OSV News photo/Yara Nardi, Reuters)

There’s something about Mary

If you think the prayers you’ve offered for vocations—particularly petitions invoking the Blessed Mother—aren’t bearing fruit, think again. It appears your prayers—and especially the prayers that prospective seminarians and religious pray on their vocational journey—make a difference. A recent study released by the Center for Applied Research in the Apostolate (CARA) at Georgetown University revealed that devotion to Mary is a significant factor in discerning and sustaining the call to priestly and religious life. As reported in a July story on OSV News, Marian devotion is a key component for many praying about a vocation. “As a religious, Mary has played a big role in our religious life, and I am just excited to see the report as a kind of confirmation that Mary indeed is our model,” said Sister Thu T. Do, a Sister of the Lovers of the Holy Cross and a research associate at CARA. The report, titled “Impact of Mary, Mother of the Church, on Ecclesial Vocations,” was prepared by Sister Thu and fellow CARA researcher Jonathon L. Wiggins. The survey, conducted between March and May through the mail and e-mailed questionnaires, represented responses from 1,091 respondents in the U.S., a mix of bishops, diocesan priests, permanent deacons, deacon directors and major superiors of men and women religious. Not surprisingly, the rosary topped the list of common Marian devotional practices during one’s discernment of a vocation, with 71% reporting private recitation and 52% saying they prayed the rosary with others. Praying before images of Mary—whether icons, statues or paintings—was cited by 40% of the respondents. Among the groups polled, an average of 59% said Marian devotion had either a “meaningful” or “great” impact on their discernment of a vocation to serve Jesus Christ and the Church. Of the groups, religious priests (71%) were most likely to cite Marian devotion. Most respondents (92%) said they had first learned of Marian devotion as children, with family (79%) the primary means of introduction, followed by parishes (44%) and Catholic schools (44%). The home (80%) was the prime location for such devotion during individual’s vocational discernment, followed by the parish (77%). Devotion to the Blessed Mother was evident in other prayerful ways.

When it comes to the Eucharist, respondents said Marian devotion enhances their commitment, with a total of 80% saying that Mary has had either a “meaningful” or “great” impact. Saints inspired respondents’ devotion to Marian devotion as well, with St. John Paul II topping the list, followed by St. Louis de Montfort, St. Joseph, St. Bernadette of Lourdes, St. Alphonsus Liguori, St. Dominic and St. Thérèse of Lisieux. But devotion to our Blessed Mother didn’t stop there. The survey’s open-ended question on the Marian dogma or doctrine that has been most significant in sustaining respondents’ vocations elicited 31 specific examples, with the Immaculate Conception, the Mother of God or *Theotokos*, the Assumption and perpetual virginity of Mary most commonly cited. Another open-ended question on the most meaningful Marian titles yielded a high response rate, with 84% of participants listing a combined 128 distinct Marian titles. Most popular was “Mary, Mother of God,” followed by “Our Lady of Perpetual Help,” “Mary, Mother of the Church,” “Undoer of Knots,” “Our Lady of Guadalupe,” “Our Lady/Mother of Sorrows,” “*Theotokos*” (“God-bearer”), “Queen of Peace,” “Our Lady of Good Counsel” and “Immaculate Heart.” “Most respondents described Mary’s presence in their lives using terms such as companion, friend, guide, comforter, model, intercessor, mother and vocation-inspirer,” said the CARA report. “Many also spoke of experiencing her role through Marian devotional practices and through being consecrated to Mary.” Like his predecessors, Pope Leo XIV said we must continue to pray for vocations as a community of faith. Recalling on Good Shepherd Sunday in May Pope Francis’ message for the World Day of Prayer for Vocations, Pope Leo encouraged everyone to “welcome and accompany young people” while we ask God to help us all live “in service to one another ... capable of helping one another to walk in love and truth.” Addressing young people in particular regarding vocations, Pope Leo encouraged them saying, “Do not be afraid! Accept the invitation of the Church and of Christ the Lord!” He added, “May the Virgin Mary, whose entire life was a response to the Lord’s call, always accompany us in following Jesus.”

—Mike Krokos

Reflection/John Shaughnessy

A call to continue to grow, to begin again

When I saw the sign, it made me smile. The sign caught my attention as I was driving along a two-lane road leading into the Jersey Shore community of Sea Isle City, where I was vacationing with our extended family in July. At the side of the road, a small church offered this invitation on its message board: BEAT THE CHRISTMAS RUSH! JOIN US NOW!

A touch of humor never hurts in trying to bring people closer to Christ. Of course, a combination of humanity and God’s love always has power. That combination flows through one of the wisest and shortest pieces of advice that I heard this summer. The words of wisdom came in a conversation with Gordon Hayward, who had a remarkable career in basketball at Brownsburg High School, Butler University in Indianapolis and with several teams in the National Basketball Association before retiring in 2024. The wisdom is concise—wisdom that Hayward first heard from former Indianapolis Colts quarterback, Philip Rivers, a fellow Catholic. In sports and in life, Rivers follows an approach that he captured in the Latin phrase, *Nunc coepi*, which translates into English as, “Now I begin.” Hayward recalled how he embraced that approach during a challenging time. “It was the hardest part of my basketball career—being injured and having to sit on the sideline, in 2017-18,” Hayward shared. “Seeing Philip talk about that phrase and what that meant to him was really inspirational to me. So I started wearing it on my wrist, just as a re-set. You get caught thinking about dissecting and analyzing every play that goes on in your mind that you did wrong, and it’s a chance to just give yourself a re-set. ‘Now I begin,’ and let’s start over.

“It applies not only to sports but faith as well.” For Hayward, the wisdom of these three words also captures his decision to enter into the full communion of the Catholic Church in 2024, 11 years into his marriage with his wife Robyn, a Catholic. Embracing that the Eucharist is truly the body and blood of Christ was a new beginning for Hayward. In its way, “Now I begin” can take a place of importance in our lives similar to other essential three-word, personal pronouncements: “I love you,” “I forgive you,” “I am sorry.” For anyone who plays sports, like Hayward and Rivers have, “Now I begin” offers a mindset to move onto the next play quickly, no matter how good or bad the previous play was. More importantly, those three words offer everyone endless opportunities for growth: To strive to become a better parent, spouse, child, sibling or friend. To pursue a new educational or career path. To reach out to someone who has hurt you or you have hurt. To do something you’ve always wanted to do—take music lessons, write a story, lace up your running or dancing shoes, take that trip or make that first stroke on a canvas. To bring joy or comfort to a neighbor, a stranger, someone in need. “Now I begin” can also be a path to open ourselves to a deeper relationship with Christ, who always welcomes us, who is always willing to forgive us—countless times. And when the mistakes, failures and setbacks come—as surely they will—there’s still the opportunity to start again. That reality reminds me of another saying that crossed my path this summer: “Keep going. You did not come this far just to come this far.” In these waning days of summer, let us strive to continue to grow. Now we begin.

(John Shaughnessy is the assistant editor of The Criterion.) †

Letter to the Editor

Reader: Church is always there to feed, heal, forgive, love and accept

This is in response to a letter to the editor in the June 27 issue of *The Criterion*. The letter writer explained how spirituality is a study of asking what exists, what can be known about it, and what has our experience with it been like. I was reminded so much here of Wilhelm Friedrich Hegel, arguably the greatest of the post-Enlightenment era philosophers, who simply argued that God is summarized through his work in history with nothing else, and no other aspects, being either known or even observable. Therefore to Hegel, the study of God

would be the study of history. I was pleased to see the letter writer add back the spiritual element of faith and a “mystical communion” with God, as most of the modern world has defaulted to Hegel. This lack of faith and communion, I would argue, has left most folks in a kind of “divine fog” when it comes to God. Happily, the Church is always there, even in these divided and listless times, ready to feed, heal, forgive, love and accept.

Sonny Shanks
Corydon

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. †

ARCHBISHOP/ARZOBISPO CHARLES C. THOMPSON



Christ the Cornerstone

Mary brings us closer to others, to the God who loves us

Today, August 22, our Church observes the Memorial of the Queenship of the Blessed Virgin Mary. Last week, on August 15, we celebrated the Solemnity of the Assumption. These two feasts are intimately related to one another. Mary’s Assumption into heaven is what allows her to reign as Queen of the Universe.

As the *Catechism of the Catholic Church* teaches:

Finally the Immaculate Virgin, preserved free from all stain of original sin, when the course of her earthly life was finished, was taken up body and soul into heavenly glory, and exalted by the Lord as Queen over all things, so that she might be the more fully conformed to her Son, the Lord of lords and conqueror of sin and death. (#966)

As “Queen over all things,” Mary is never remote or inaccessible. On the contrary, she remains close to us, our mother, and even from her heavenly home she “walks with us,” accompanying us on our pilgrimage of hope.

In all aspects of her life, Mary reflects the holiness of God. Holiness is not something remote or inaccessible. It

is close to us, available to everyone.

That doesn’t mean that it’s easy to be holy. It simply means that God reaches out to each of us through the power of his grace and invites us to be our own true selves, the people he created us to be. The obstacles are many—especially our own sinfulness and the temptations of the evil one. But God’s love and mercy sustain us and encourage us to grow in wisdom, courage and love.

God does not call us to holiness and then abandon us. He stands with us—closer to us than we are to ourselves—and he walks with us, accompanying us on the journey to true life in him. God gives us the gifts we need to discover and do his will. These include prayer and the sacraments, the inspiration of holy reading and reflection on God’s Word, and the example of the saints—including “ordinary” people, such as our mothers and grandmothers, who are not perfect, but who are serious about living the Gospel in their daily lives.

Mary is a model for us all. As the mother of our Lord and our mother, Mary shows us how to live as her Son Jesus has taught us. Starting with her openness to the mysterious will of God,

which changed her life radically, Mary shows us how to say “yes” to whatever God asks.

As Pope Francis wrote in his apostolic exhortation “*Gaudete et Exsultate*” (“Rejoice and be Glad”):

Mary is that woman who rejoiced in the presence of God, who treasured everything in her heart, and who let herself be pierced by the sword. Mary is the saint among saints, blessed above all others. She teaches us the way of holiness, and she walks ever at our side. She does not let us remain fallen, and at times she takes us into her arms without judging us. Our conversation with her consoles, frees and sanctifies us. Mary our Mother does not need a flood of words. She does not need us to tell her what is happening in our lives. All we need to do is whisper, time and time again: “Hail Mary ...” (“Gaudete et Exsultate,” #176).

Holiness is not something reserved for people who are “better than us.” It is for all of us, and Mary is the one who shows us how to be our best selves, the women and men that God has called us to be. The Queenship of Mary does not distance us from her. It brings us closer

to each other and to the God who loves us.

The infallible teaching on the assumption of Mary into heaven was promulgated by Pope Pius XII only 75 years ago in 1950, but our Church’s belief that Mary was taken up to heaven—body and soul—is intimately connected to the reverence shown to Mary from the earliest days of Christian history.

As the mother of our Lord and our mother, Mary shows us how to be holy. Starting with her openness to the mysterious will of God, which changed her life radically, Mary shows us how to say “yes” to whatever God asks.

The Assumption of the Blessed Virgin Mary, which made possible her Queenship, is truly a mystery that we cannot fully comprehend, but this teaching gives us important insights into the universal call to holiness.

With this in mind, let us pray in the words of Pope Leo XIV in his first homily as the successor of St. Peter: “May God grant us His grace, today and always, through the loving intercession of Mary, Mother of the Church.” †



Cristo, la piedra angular

María nos acerca unos a otros y al Dios que nos ama

Hoy, 22 de agosto, nuestra Iglesia celebra la memoria de “Santa María, Reina de los cielos y la tierra” y la semana pasada celebramos la Solemnidad de la Asunción, el día 15 de agosto. Estas dos fiestas están íntimamente relacionadas entre sí. La Asunción de María al cielo es lo que la convierte en Reina del Universo.

Tal como nos enseña el *Catecismo de la Iglesia Católica*:

Finalmente, la Virgen Inmaculada, preservada inmune de toda mancha de pecado original, terminado el curso de su vida en la tierra, fue asunta en cuerpo y alma a la gloria del cielo y enaltecida por Dios como Reina del universo, para ser conformada más plenamente a su Hijo, Señor de los señores y vencedor del pecado y de la muerte. (#966).

Como “Reina del universo,” María jamás está lejos ni es inaccesible. Al contrario, nuestra madre permanece cerca de nosotros e incluso desde su morada celestial “camina con nosotros,” acompañándonos en nuestra peregrinación de esperanza.

En todos los aspectos de su vida, María refleja la santidad de Dios. La santidad no es algo remoto o inaccesible sino algo próximo a nosotros y que se encuentra a disposición de todos.

Esto no significa que sea fácil; sencillamente significa que Dios se acerca a cada uno de nosotros mediante el poder de Su gracia y nos invita a ser fieles a nosotros mismos, a nuestra persona, tal como hemos sido creados. Existen muchos obstáculos, especialmente nuestra propia condición de pecadores y las tentaciones del inicuo. Pero el amor y la misericordia de Dios nos sostiene y nos anima a crecer en sabiduría, valentía y amor.

Dios no nos llama a la santidad y luego nos abandona sino que se mantiene junto a nosotros, incluso más cerca de lo que estamos de nosotros mismos, y camina con nosotros, acompañándonos en el sendero a una vida verdadera en Él. Dios nos da los dones que necesitamos para descubrir y cumplir Su voluntad. Entre ellos se encuentran la oración y los sacramentos, la inspiración de las lecturas sagradas y la reflexión sobre la Palabra de Dios y el ejemplo de los santos que incluye a la gente “ordinaria,” tal como nuestras madres y abuelas quienes no son perfectas pero que viven a cabalidad el Evangelio en sus vidas cotidianas.

María es un modelo para todos nosotros; como la madre de nuestro Señor y nuestra madre, María nos

enseña a ser santos. Comenzando por su disposición a aceptar la misteriosa voluntad de Dios que cambió radicalmente su vida, María nos enseña a decir “sí” a todo lo que Dios nos pida.

Como escribió el Papa Francisco en su exhortación apostólica “*Gaudete et Exsultate*” (Alegraos y regocijaos):

[María] es la que se estremecía de gozo en la presencia de Dios, la que conservaba todo en su corazón y se dejó atravesar por la espada. Es la santa entre los santos, la más bendita, la que nos enseña el camino de la santidad y nos acompaña. Ella no acepta que nos quedemos caídos y a veces nos lleva en sus brazos sin juzgarnos. Conversar con ella nos consuela, nos libera y nos santifica. La Madre no necesita de muchas palabras, no le hace falta que nos esforcemos demasiado para explicarle lo que nos pasa. Basta musitar una y otra vez: “Dios te salve, María ...” (“Gaudete et Exsultate,” #176).

La santidad no es algo que esté reservado para gente “mejor que nosotros”; es para todos y María nos muestra cómo ser mejores y convertirnos en las mujeres y los hombres que Dios nos ha llamado a ser. El hecho de que sea reina, no nos aleja de María, sino que nos

acerca unos a otros y al Dios que nos ama.

En 1950, hace apenas 75 años, el papa Pío XII promulgó la infalible enseñanza sobre la asunción de María al cielo, pero la creencia de nuestra Iglesia de que María fue llevada al cielo, en cuerpo y alma, está íntimamente relacionada con la reverencia mostrada a María desde los primeros días de la historia cristiana.

Como la madre de nuestro Señor y nuestra madre, María nos enseña a ser santos. Comenzando por su disposición a aceptar la misteriosa voluntad de Dios que cambió radicalmente su vida, María nos enseña a decir “sí” a todo lo que Dios nos pida.

La Asunción de la Santísima Virgen María, que le otorga su condición de Reina, es verdaderamente un misterio que no podemos comprender a cabalidad. Sin embargo, esta enseñanza nos ilustra acerca del llamado universal a la santidad.

Teniendo esto presente, recemos con las palabras del papa León XIV en su primera homilía como sucesor de san Pedro: “Que Dios nos conceda su gracia, hoy y siempre, por la amorosa intercesión de María, Madre de la Iglesia.” †

In illo uno unum (In the One Christ we are one)

One in Christ/Daniel Conway

Combine service and listening to open yourself to God

In a homily given on July 20, Pope Leo XIV offered some reflections on “God’s way of acting.”

In the Gospel reading for the Mass (Lk 10:38-42), Jesus appears as a guest at the house of Martha and Mary. “One of the sisters welcomes him by serving him, while the other sits at his feet, listening as a disciple would her teacher,” Pope Leo says.

The first sister, Martha, complains that she would like some help with the serving. Jesus responds by inviting her to recognize the value of listening. In fact, he tells her that her sister, Mary, has chosen the better part.

But the Holy Father says, “It would be incorrect, however, to see these two attitudes as mutually exclusive, or to compare the merits of the two women. Service and listening are, in fact, twin dimensions of hospitality.”

Both are necessary in our relationships with God and with each other.

“Our relationship with God comes first,” the pope says. “Although it is true that we must live out our faith through concrete actions, faithfully carrying out our duties according to our state of life and vocation, it is essential that we do so only after meditating on the word of God and listening to what the Holy Spirit is saying to our hearts.” Friendship with God and with each other requires more than shared activity. It also requires mutual understanding, compassion and unity in mind and heart.

“To this end,” Pope Leo says, “we should set aside moments of silence, moments of prayer, times in which, quieting noise and distractions, we recollect ourselves before God in simplicity of heart. This is a dimension of the Christian life that we particularly need to recover today, both as a value for individuals and communities, and as a prophetic sign for our times.”

The noisy, distracted world that we live in makes it difficult to be thoughtful, quiet and attentive to the needs of others. “We must make room for silence, for listening to the Father who speaks and sees in secret,” the pope observes (Mt 6:6).

He adds, “Let us make summer an opportunity to care for others, to get to know each other and to offer advice and a listening ear, for these are expressions of love, and that is something we all

need. Let us do so with courage. In this way, through solidarity, in the sharing of faith and life, we will help to promote a culture of peace, helping those around us to overcome divisions and hostility and to build communion between individuals, peoples and religions.”

Pope Leo is keenly aware that what he is recommending—a balanced, integrated approach to both listening and serving—requires hard work. But, he says, “it is precisely by making an effort that something worthwhile can be built in life; it is the only way to form and nurture strong and genuine relationships between people.”

Quoting St. Augustine, Pope Leo says: “These two women symbolize two lives: the present and the future; a life lived in toil and a life of rest; one troubled and the other blessed; one temporary, the other eternal” (Sermon 104, 4).

And considering Martha’s work, Augustine said: “Who is exempt from the duty of caring for others? Who can rest from these tasks? Let us try to carry them out with charity and in such a way that none will be able to find fault with us ...”

Mary and Martha “remind us that listening and service are two complementary attitudes that enable us to open ourselves and our lives to the blessings of the Lord,” the Holy Father says. “Their example invites us to reconcile contemplation and action, rest and hard work, silence and the bustle of our daily lives with wisdom and balance, always taking Jesus’ charity as our measure, his word as our light, and his grace as our source of strength, which sustains us beyond our own capacity [Phil 4:13].”

Pope Leo’s summer vacation at Castel Gandolfo is a visible reminder of his desire to find balance in his ministry between nonstop business and the contemplative life that must seem more attractive to him every day.

All of us, including Pope Leo, must make room for silence, for listening to the Father who speaks and sees in secret, but in the end, each of us must do this in his or her own way.

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

Uno en Cristo/Daniel Conway

Combinemos el servicio y la escucha para abrírnos a Dios

En una homilía pronunciada el 20 de julio, el papa León XIV ofreció algunas reflexiones sobre “el modo de actuar de Dios.”

En la lectura del Evangelio (Lc 10:38-42), Jesús se nos presenta como huésped en casa de Marta y María. “Una de las hermanas lo acoge con infinitad de atenciones, mientras la otra lo escucha sentada a sus pies, con la típica actitud del discípulo hacia el maestro,” relata el papa León.

La primera hermana—Marta—se queja de que quisiera recibir un poco de ayuda en las tareas domésticas. Jesús le responde invitándola a apreciar el valor de la escucha y, de hecho, le dice que su hermana, María, ha elegido la mejor parte.

Tal como nuestro Santo Padre lo plantea:

Pero sería erróneo ver estas dos actitudes como opuestas, así como hacer comparaciones de méritos entre las dos mujeres. El servicio y la escucha, de hecho, son dos dimensiones gemelas de la acogida.

Ambos son necesarios en nuestras relaciones con Dios y entre nosotros.

“En primer lugar, en nuestra relación con Dios”—afirma el Papa—. “Si bien es importante que vivamos nuestra fe en las acciones concretas y en la fidelidad

a nuestros deberes, según el estado y la vocación de cada uno, también es fundamental que lo hagamos partiendo de la meditación de la Palabra de Dios y de la atención a lo que el Espíritu sugiere a nuestro corazón.” La amistad con Dios y con los demás requiere algo más que una actividad compartida: exige comprensión mutua, compasión y unidad de mente y corazón.

Tal como nos enseña el papa León “reservando, para tal fin, momentos de silencio, momentos de oración, tiempos en los que, acallando ruidos y distracciones, nos pongamos ante Él y logremos unidad en nuestro interior. Esta es una dimensión de la vida cristiana que hoy necesitamos recuperar particularmente, tanto como valor personal y comunitario, que como signo profético para nuestros tiempos.”

El mundo ensordecedor y lleno de distracciones en el que vivimos dificulta la reflexión, el silencio y la atención a las necesidades de los demás. “[Debemos] dar espacio al silencio, a la escucha del Padre que habla y ‘ve en lo secreto’ [Mt 6:6],” señala el Sumo Pontífice.

Y añade:

Para ello, los días de verano pueden ser un momento providencial [...]. Propiciemos las ocasiones

para cuidarnos unos a otros, para intercambiar experiencias e ideas, para ofrecernos comprensión y consejos mutuamente; esto nos hace sentirnos amados, y todos lo necesitamos. Hagámoslo con valentía. De este modo, siendo solidarios y compartiendo la fe y la vida, promoveremos una cultura de paz, ayudando también a quienes nos rodean a superar rupturas y hostilidades, y a construir comunión entre las personas, entre los pueblos y entre las religiones.

El papa León es plenamente consciente de que lo que recomienda—un enfoque equilibrado e integrado de la escucha y el servicio—requiere que nos esforcemos arduamente. Pero, nos dice que “Pero es sólo así, con estos esfuerzos, como es posible construir algo bueno en la vida; sólo así pueden nacer y crecer entre las personas relaciones auténticas y fuertes.”

Citando a san Agustín, el papa León señala que: “en estas dos mujeres están figuradas dos vidas, la presente y la futura; una laboriosa y otra descansada; una calamitosa y otra dichosa; una temporal y otra eterna” (Sermón 104, 4). Y reflexionando sobre el trabajo de Marta, Agustín expresó: “¿Quién está libre del servicio de socorrer a otros? ¿Quién respira libre de estos cuidados?

Hagámoslo santamente, hagámoslo con caridad [...].”

María y Marta “nos recuerdan precisamente esto: que la escucha y el servicio son dos actitudes complementarias que nos ayudan, en nuestra vida, a estar abiertos a la presencia providente del Señor,” asegura el Santo Padre. “Su ejemplo nos invita a conciliar, en nuestras jornadas, contemplación y acción, descanso y fatiga, silencio y laboriosidad, con sabiduría y equilibrio, teniendo siempre como medida la caridad de Jesús, como luz su Palabra y como fuente de fortaleza su gracia, que nos sostiene más allá de nuestras posibilidades [Flp 4:13].”

Las vacaciones de verano del papa León en Castel Gandolfo son un recordatorio visible de su deseo de encontrar el equilibrio en su ministerio entre el quehacer constante y la vida contemplativa que cada día quizá le resulte más atractiva.

Todos nosotros, incluido el papa León, debemos dejar espacio al silencio, a la escucha del Padre que habla y ve en secreto, pero, en definitiva, cada uno de nosotros debe hacerlo a su manera.

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

In illo uno unum (En el único Cristo somos uno)

SEMINARIANS

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Bishop Bruté, the founding bishop of the Diocese of Vincennes, which later became the Archdiocese of Indianapolis, had arrived in 1810 from France as a missionary to the United States, eventually being sent in 1834 to serve as a bishop in the wilderness of the American frontier.

More than 190 years later, Tony was sent from his home in southern India to be formed for the priesthood in Indiana and, God willing if he is ordained, to serve for some years here.

His priestly formation is co-sponsored by his native Diocese of Palayamkottai, India, and the archdiocese. The two local Churches have had a longstanding relationship in the formation of future priests from the Indian diocese.

On Aug. 12, Tony and 27 other archdiocesan seminarians went on pilgrimage to Vincennes. It was part of an annual convocation in which archdiocesan seminarians meet before beginning a year of formation at Bishop Simon Bruté College Seminary in Indianapolis and Saint Meinrad Seminary and School of Theology in St. Meinrad. This year’s convocation took place on Aug. 10-13, primarily at Our Lady of Fatima Retreat House in Indianapolis.

“I spent some time praying at his tomb,” said Tony of Bishop Bruté. “He came at that time from a place, France, that was completely different. And he established the Church here.

“It’s inspiring to see how much he did as a missionary. And it was motivating for me for my future as a priest one day to serve in the archdiocese.”

Showered with graces

The calls of Bishop Bruté and Tony to serve the Church in Indiana came ultimately from God. And the divine nature of a vocation to ordained ministry was something that Archbishop Thompson emphasized during a Mass he

celebrated on Aug. 11 at the convocation. During the Mass, seminarians Seth Hickey, Robert McKay and Hayden Merkel, who are entering into the last four years of their formation, were admitted into candidacy for holy orders.

The ritual marks the entrance of the seminarians into a more advanced stage of their formation for ordained ministry.

“Remember how you are being called and how giving of yourself is a response to that awareness of God’s grace, God’s blessings, God calling you and embracing you in mercy and love,” said Archbishop Thompson during his homily. “... You’re declaring candidacy because you believe in God’s saving grace in your life. Through you, God will touch the lives of others.

“The declaration of candidacy is built on the profession of faith. Everything we do as people of God is built on that profession of faith.”

In an interview with *The Criterion* after the liturgy, Archbishop Thompson described the seminarians who were admitted to candidacy as “a great hope for us for the future of the Church.”

“As we cultivate vocations and cultivate a culture of vocations here in the archdiocese, they give witness to what we’re trying to accomplish,” he said. “They’re three quality men who are courageously, humbly and generously discerning this call to priesthood. I think that is a great witness to all young people throughout central and southern Indiana and beyond.”

Seminarian Robert McKay, after four years of formation at Bishop Bruté, was admitted to candidacy before entering into priestly formation at Saint Meinrad.

“It brings me a lot of joy to know that I’m one step closer to being able to serve the people of God as a priest,” said McKay, a member of St. Ann Parish in Indianapolis. “I’m a little nervous as I get closer to the priesthood. But I also know, as I get closer, that the Lord will shower a lot of graces on me to be able to help people, to offer the sacraments and to love



Seminarians Seth Hickey, fourth from left, Robert McKay and Hayden Merkel smile while receiving applause from fellow seminarians and Archbishop Charles C. Thompson on Aug. 11 during a Mass at Our Lady of Fatima Retreat House in Indianapolis after the three were admitted to candidacy for holy orders. Assisting Archbishop Thompson are seminarian Lance Tony, left, and Father James Brockmeier, third from left. (Photos by Sean Gallagher)

him and his Church to the capacity that he wants.”

In being admitted to candidacy, the three seminarians will begin wearing clerical attire—a black Roman-collared shirt, black pants and black shoes—in public events at their seminary and in the archdiocese. All three were dressed in that attire at the Mass.

“I see myself in the mirror and I see that I’m getting closer and closer to the priesthood,” said McKay of wearing clerical attire for the first time. “It also gives me a lot of peace and joy knowing that I’m stepping closer to being a spiritual father for a lot of people.”

‘Follow in my footsteps’

The annual seminarian convocation is a way for potential future archdiocesan priests to build up fraternity with each other.

That was definitely on the mind of Hayden Merkel, a new seminarian who will be in formation at Saint Meinrad.

He was glad to get to know the other archdiocesan seminarians, especially those who are closer to ordination and have walked the path of formation that he’s starting.

“When you have people who are walking in front of you, it makes the path less intimidating, for sure,” said Merkel, a member of St. Mary of the Immaculate Conception Parish in Aurora. “You know that you’re not doing it by yourself. You have a community and fraternity. That’s what the convocation is all about.”

Following in the footsteps of those who have gone before us was something that Father Eric Augenstein, archdiocesan director of seminarians, reflected on during his homily on Aug. 12 at a Mass at the basilica in Vincennes.

He retold a story about Bishop Bruté when he was called to the bedside of a dying man in a cabin in the wilderness on a snowy winter night.

When the bishop’s guide refused to go on in the deepening snow and cold, Bishop Bruté said, “ ‘I will go first. You follow in my footsteps,’ ” Father Augenstein said.

“Today, we come, following Bruté to this holy place, knowing that he leads us out to follow Jesus Christ, Jesus who leads us through the pilgrimage of this life to the promised land of heaven,” Father Augenstein continued. “He calls us to take him with us wherever we go.”

In an interview with *The Criterion*, Father Augenstein spoke about how some of the new seminarians have felt at home quickly with those who are more experienced than them, in part because some of them come from parishes where other seminarians are members.

“They’re coming in already knowing someone in formation,” he said. “That makes the transition into the community of seminarians smoother and easier. They already have a connection.”

Father Augenstein also explained how archdiocesan seminarians are now in new “*Caritas* groups,” made up of five or six seminarians at various stages of formation.

“They’ve had opportunities to gather together as a small group for fraternity, support and to get to know each other a little bit more during the convocation,” Father Augenstein said.

He foresees them continuing these connections during the upcoming formation year, even when members of the group might be separated in different seminaries.

“Something the younger generation does well is connecting together through text groups or some other digital way,” Father Augenstein said.

The groups are named after the handful of priests who helped Bishop Bruté as he led the Church in Indiana from 1834-39: Father Vincent Bacquelin, Father Stephen Badin, Father Simon Lalumiere and Father Benjamin Petit.

“It’s another way of encouraging fraternal bonds among seminarians,” Father Augenstein said of the groups.

(For more photo from the seminarian convocation, visit www.CriterionOnline.com. To learn more about archdiocesan seminarians and about a vocation to the priesthood in the archdiocese, visit HearGodsCall.com.) †



Archdiocesan seminarians enjoy time with each other during lunch on Aug. 12 at St. Francis Xavier Parish in Vincennes, Ind., in the Evansville Diocese. The archdiocese’s 28 seminarians went on pilgrimage to Vincennes during their annual convocation on Aug. 10-13.

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SCHOOL

continued from page 1

give each other grace. No one is perfect. We are called to live a life where faith and growth matter more than perfection—a life that invites us to walk with one



Kevin Banich

another through the hard moments just as much as the joyful ones, drawing closer to Christ each step of the journey.”

With a touch of humor, he adds, “Luckily for me, my kids have agreed to stay small forever—although I make that deal with them every year, and they have yet to follow through with it.”

Realizing that strong bond between children and their parents, *The Criterion* invited Banich and two other leaders in the archdiocese to share their insights and tips in three areas as another school year is just underway:

- Helping elementary and high school students make the most of this school year.
- Guiding parents in supporting their children during the school year.
- Helping youths grow closer to Christ.

Five key pieces of advice for parents of high school students to consider, according to Kevin Banich, principal of Roncalli High School in Indianapolis:

1. Prepare the child for the path, not the path for the child.

“Life is full of challenges,” says Banich, a father of two with his wife Audrey,

members of St. Jude Parish in Indianapolis. “Our role is to help our children grow the strength and resilience to face those challenges—not to clear every obstacle or fight the battles for them.”

2. Let freedom ring.

“A recent survey revealed that 30% of Gen Z (people born between 1997 and 2012) had a parent attend a job interview with them. Give your child the freedom, space and independence to handle things on their own. Growth requires letting go.”

3. Failing doesn’t mean they are a failure.

“Research shows toddlers fall an average of 40 times a day as they learn to walk—more than 14,000 failed attempts a year. Let your teenager fail, too. It’s essential for their growth and development into successful adults.”

4. Focus on the journey, not the outcome.

“Celebrate effort, growth and progress more than results. Too often, we focus on what was achieved instead of appreciating what it took to get there. There’s no such thing as overnight success—despite what social media may lead our kids to believe.”

5. Go to Mass.

“That’s it. Go to Mass, as a family, every week. No excuses.”

Five key pieces of advice for high school students, according to Banich:

1. Commit to the productive struggle.

“As principal, I say this every day



Josh and Julia Williams head toward Our Lady of Perpetual Help School in New Albany with their children, Sage and Luca, on the first day of the new school year. (Submitted photo)

to our Roncalli students: The only way to grow is to commit yourself to doing something hard—every single day.”

2. Do not define your value by external factors.

“Too many students ride emotional highs and lows based on scholarships received or colleges accepted into. Your worth is not determined by a number, title or letter.”

3. Don’t chase the gold medals.

“A gold medal is a wonderful thing. But if you’re not enough without it, you’ll never be enough with it.”—Cool Runnings

“Don’t believe the lie that fulfillment comes from the next award, championship, title or paycheck. It won’t. If you’re always chasing something external to feel ‘enough,’ the finish line will keep moving.”

4. Show up. Be respectful. Try your best.

“That’s the secret sauce to life. If you do those three things consistently, you will be successful.”

5. Go to Mass.

“That’s it. Go to Mass every week, no matter what. No excuses.” †

Start the year with confidence and Christ: tips for grade school students and parents

By John Shaughnessy

As a mother of two and an educator of 23 years, Tracy Jansen knows “there’s always something new to learn.”

Hoping to share her knowledge with grade school children and their parents, the archdiocese’s 2024-25 “Principal of the Year” offers these “practical tips to help families kick off the school year with confidence, Christ and a strong foundation.”

She starts with **Advice for parents to help their grade school children make the most of the school year:**

1. Establish a routine.

“In the evenings, this might include having dinner together, setting aside time for homework, and prepping lunches, outfits and backpacks the night before,” says Jansen, the principal of St. Mary-of-the-Knobs School in Floyd County. “Gradually offering your child more responsibility with these tasks builds independence and confidence.”

“Set clear expectations for the morning routine, too. And give yourself some grace. If it doesn’t go smoothly, remember, you get another chance tomorrow.”

2. Put away devices, pick up a book.

“Be intentional about putting devices away well before bedtime and creating an expectation of reading before sleep. Whether you’re reading to your child, with them or they’re reading independently, the benefits are endless.”

3. Stress the importance of sleep.

“It’s essential for your child’s cognitive and emotional well-being. Check the recommended sleep hours by age and plan bedtimes accordingly.”

4. Label everything.

“If you’ve ever seen the overflowing lost-and-found table at school, you’ll understand the importance of labeling. Label everything: water bottles, lunch boxes, pencil pouches, binders, folders, notebooks, and especially jacket and sweatshirt tags. If it leaves the house, label it!”

5. Communicate with teachers.

“Strong parent-teacher communication is key to your child’s success. It ensures that your child receives the support they need, both academically and personally. If your school hosts a back-to-school night, be sure to attend. Introduce yourself to the teacher and consider sending a follow-up e-mail with relevant information—such as allergies, special needs or any details that could help them better understand your child. This is also a great opportunity to express interest in volunteering.”

6. Make the most of quality time.

“Children learn so much from simply being with their parents. Their natural curiosity needs to be nurtured, and small moments count. Car rides are a great opportunity to connect. Consider a no-device rule in the car—except on long road trips—and use that time for meaningful conversation.

“Kids often open up more when they’re not face-to-face, and even the quiet ones may share more in this setting. Try using open-ended questions instead of just, “Did you have a good day?”

7. Find time to pray together.

“Morning commutes are a perfect time for prayer. If one of your children is a fluent reader, ask them to read the daily Gospel aloud from a Catholic prayer app. Reflect together as a family. It’s a simple way to bring your concerns and gratitude to God—whether it’s by saying a Hail Mary, an Our Father or a short prayer from the heart. These small acts show your child how to naturally incorporate prayer into everyday life.”

8. Take care of yourself.

“Parenting is rewarding, but let’s be honest—it’s also exhausting. That’s why daily self-care is essential. Beyond getting enough sleep, staying active or enjoying the occasional pedicure, don’t overlook your spiritual well-being. I find that when I have more stability in my spiritual practices, I can combat stressors and obstacles in my everyday life so much more effectively.”

“We need to remember that Jesus *himself* tells us to come to *him*, and he will give us rest! What parent doesn’t need that? Find 5-10 minutes where you can intentionally integrate this time into your daily schedule. The Hallow App is a great resource—user-friendly and full of meaningful content. You’ll never regret the time spent in prayer.”

See **TIPS**, page 12

Five tips for helping youths move closer to God during the school year

By John Shaughnessy



Rachel Gilman

As the director of youth ministry for the archdiocese, Rachel Gilman strives to bring young people into a deeper relationship with Jesus. When she was asked to share her ideas toward that goal for high school students during this school year, she approached that request from the perspective of her talking directly to a teenager.

1. Schedule time with God.

“After the first couple of weeks of school, as your schedule is settling down between classes, sports and clubs, reserve space in your schedule for prayer that works best for you—for example, right when you wake up, directly after school, before bed,” Gilman says. “Schedule it in your phone and set a reminder each day so you don’t forget.”

2. Connect to your parish.

“If school is starting up, that usually means youth ministry and other ministry programs are starting at your parish. Check out your parish’s website for

upcoming youth or parish-wide events and gatherings you can join throughout the year. Make a commitment to attend a ministry at your parish regularly or become a liturgical minister at Mass.”

3. Use time in your car to talk to God.

“Whether you’re driving yourself or your parents are driving you, turn off the music and spend some time in quiet prayer and reflection during your short commute. On the way to school, you could talk to God about anything you might need help with for the day. On the way home, talk to God about the things

you are grateful for from the day.”

4. Grow in your faith at school.

“Take advantage of what is offered at your Catholic school. Check out the campus ministry schedule or the schedule for prayer and Mass in your chapel. Commit to participating in something regularly while you are at school.”

5. Ask God for help.

“When you are nervous about a test, a project, a big game or a competition, spend a few moments beforehand to ask God for his help, for peace and for anything else you might need in the moment.” †

Back to School

Following is a sampling of back-to-school photos from throughout the archdiocese that were shared with *The Criterion*. More photos are part of a social media presentation featured on the Facebook and Instagram accounts of the archdiocese. These pages can be viewed at facebook.com/ArchdioceseOfIndianapolis and instagram.com/archindianapolis.



St. Mary School, North Vernon



St. Joseph School, Shelbyville



Oldenburg Academy, Oldenburg



Our Lady of Perpetual Help School, New Albany



St. Roch School, Indianapolis



St. Joseph School, Shelbyville



Roncalli High School, Indianapolis



St. Simon the Apostle School, Indianapolis

At 100 days, Pope Leo’s papacy rooted in St. Augustine, reflection, unity

(OSV News)—As the calendar marked 100 days of Pope Leo XIV’s papacy on Aug. 16, experts are scrutinizing his words and actions in hopes of pinpointing his leadership style, priorities and vision for the Church’s future.

But, unlike Pope Francis, whose novel decisions on domicile and dress—along with surprise phone calls, outings and remarks to journalists—flavored his first months in 2013, Pope Leo’s papacy has been more tranquil, marked by his reflective and observant posture, scholars told OSV News.

Historian Joëlle Rollo-Koster, an editor of *The Cambridge History of the Papacy*, a three-volume

set published this summer by Cambridge University Press, sees Pope Leo, 69, using his first months as a period of receiving, observing and testing.

“He has been quiet and is less ‘noisy’ than Francis,” said Rollo-Koster, who teaches at The University of Rhode Island and is the author of several books on the papacy.

“He is less Argentinian and very Peruvian ... in his behavior: calm, reflected,” she added, nodding to the decades the U.S.-born Pope Leo spent in priestly and episcopal ministry in the country on the Pacific coast of South America. “He’s smart. He’s looking at everything. He is talking with everybody. And then we’re going to see him coming out with his real personality.”

Since his May 8 election, however, Pope Leo has positioned himself as a figure of unity and peace, and a defender of humanity amid rapid changes in technology.

He first mentioned artificial intelligence in an audience with cardinals on May 10, two days after they elected him pope. In explaining what inspired his choice of name, he told them that Pope Leo XIII in the 1891 encyclical “*Rerum Novarum*” addressed challenges amid the industrial revolution. “In our own day, the Church offers to everyone the treasury of her social teaching in response to another industrial revolution and to developments in the field of artificial intelligence that pose new challenges for the defense of human dignity, justice and labor,” he said.

On May 12, he reiterated that concern in his first audience with journalists, saying AI has “immense potential,” but “nevertheless requires responsibility and discernment in order to ensure that it can be used for the good of all, so that it can benefit all of humanity.”

Meanwhile, he has drawn attention to international crises and especially expressed concern about Russia’s war in Ukraine and Israel’s war on Hamas in the Gaza Strip. Speaking to journalists on Aug. 13, he described the Holy See’s efforts as “‘soft diplomacy,’ always inviting, encouraging the pursuit of nonviolence through dialogue and seeking solutions—because these problems cannot be solved by war.”

John Cavadini, director of the McGrath Institute for

Church Life and a theology professor at the University of Notre Dame, said Pope Leo has presented himself as a “leader in whom you can have confidence.”

His use of traditional symbols of the papacy, such as wearing the papal cape known as a “*mozzetta*” when he first appeared as pope, establishing his residence in the papal apartments and seeking summer respite at Castel Gandolfo, indicates Pope Leo’s aim to be “a leader because of his office and not so much of his personal charisma,” Cavadini said.

“I think that gives people confidence and I think it’s intended to give people confidence—confidence not just in himself personally, but in the office that he holds, which he obviously holds in high respect or high regard,” he added. “He wants to be an interpretation of the papal office that’s credible for everyone.”

While some papal watchers have suggested that the first months of this pontificate have provided little fodder for evaluation, Cavadini said that Pope Leo instead appears to be “a very circumspect guy” exercising prudence, and who respects his role as representing something larger than himself.

“He doesn’t want a personal preference to quickly define the office,” he said.

Americans especially are looking for signs of national pride or affinity in the first pope from the United States. An avid Chicago White Sox fan, Pope Leo has signed at least one baseball, has been delivered a deep-dish pizza, and has been gifted with sports memorabilia from his native Chicago, including by U.S. Vice President JD Vance.

Cavadini says he sees Pope Leo conveying a traditionally American sense of responsibility to care for the downtrodden, “for helping people who need help.”

“I think that’s very deeply ingrained in the American psyche, and I think he wants to make sure he’s perceived that way, as distinguished from any kind of political ambition that might be attached to either political party,” he said. “I know we haven’t always lived up to that as Americans, and in some ways it’s part of a mythology; but in another way, I think it’s just a deep aspiration of



Pope Leo XIV greets people as he rides in the popemobile in St. Peter’s Square after celebrating Mass for the conclusion of the Jubilee of Sport in St. Peter’s Basilica at the Vatican on June 15. (CNS photo/Lola Gomez)

ecology, which Pope Leo highlighted with the new Mass texts “for the care of creation” he first celebrated on July 9.

“He is following the tracks of Francis: care for spirituality, care for the poor, care for the disenfranchised, care for working-class people, care for medicine,” she said. Some of his decisions could be intentional foils to the Trump administration’s actions in opposite directions, she noted.

Pope Leo has, however, made obvious his Augustinian worldview, steeped in the writings and vision of St. Augustine, the renowned theologian and philosopher who was a bishop in northern Africa during the fifth century, and whose thought shaped the founding of the Augustinian Order in 1244. Pope Leo, who entered the order after college in 1977 and served 12 years as its international leader, frequently quotes St. Augustine in his homilies and public addresses.

Standing on the balcony of St. Peter’s Basilica on May 8, Pope Leo described himself as a “son of St. Augustine,” and his first months as pope have underscored that identity, said Augustinian Father Kevin DePrinzio, Villanova University’s vice president for mission and ministry.

“His leadership style is Augustinian. It’s ‘for’ and ‘with.’ It’s like, ‘I’m with you in this,’” Father Kevin said. “I think it’s a very accessible spirituality that people are going to get pulled in to. It’s marked by things like hospitality, friendship ... the restless heart—you know, the heart on fire—and it’s deeply, deeply human stuff.”

On a personal level, Father Kevin said he sees Pope Leo as an introvert given grace to act as an extrovert to meet the needs of his new role. The priest first met the future Pope Leo while in formation for the Augustinians in the late 1990s, and their paths have continued to cross. Last year, Father Kevin led a pilgrimage of Villanova students to Rome and the Vatican, where then-Cardinal Robert F. Prevost celebrated Mass for them in the crypt of St. Peter’s Basilica. A well-circulated photo shows the group posing with a “V” gesture for Villanova, Pope Leo’s alma mater.

St. Augustine’s first biographer described him as a mediator, and Father Kevin sees Pope Leo assuming a similar role.

“This world needs to know how to dialogue, so I think he’s going to be modeling it,” he said. “It’s going to be hard to pin him down ideologically. If people are going to be looking for that, I think they’re going to be really confused, and they’re not going to be able to do it.”

Instead, Pope Leo is likely to continually return to a theme he emphasized at his inauguration Mass: unity.

“For an Augustinian, unity is not uniformity, where everybody looks alike,” Father Kevin said. “It’s going to be interesting to see how it all plays out. But I think he’s definitely up for the task.”

He added, “I think he’s really what we need.” †



Pope Leo XIV looks through the main telescope of the Vatican Observatory in Castel Gandolfo, Italy, alongside U.S. Jesuit Father David Brown, an astronomer on July 20. The pope visited the observatory to mark the anniversary of the first crewed mission to land on the moon in 1969, following the recitation of the *Angelus* in the city’s main square. (CNS photo/Vatican Media)

TIPS

continued from page 9

A three-step plan for grade school students to have success in school

In her 23 years as an educator and as a mother of two, Tracy Jansen has come up with a great plan for helping you make the most of this new school year.

“Doesn’t it feel awesome when you accomplish something—like finishing a Lego set or winning a game?” she asks grade school students. “Even

small tasks, like making your bed, can give you that same good feeling. The more small victories you achieve, the more confident and independent you’ll become.”

The path to success all starts by “making three simple lists,” says Jansen. “You can write them yourself and share them with your parents—or create them together.”

1. What I need to do each night before bed:

“For example, pack your lunch and backpack for tomorrow, take a

bath/shower, put on pajamas, brush teeth, read, say my prayers.”

2. What I need to do each morning before school:

“Set your alarm for 6:30 a.m., get dressed, make your bed and eat breakfast.”

3. What I need to do each afternoon after school:

“Some examples include eat a snack, play outside for one hour, do your homework and eat dinner.

“Keep your lists where you can see them—like the fridge, a bulletin board or

your nightstand. If possible, use a



Tracy Jansen

dry-erase board so you can check off items daily and adjust the lists as needed. Try completing your list without reminders—you’ll impress your parents and feel proud of yourself.

“Starting the school year with great routines sets you up for success—not just this year, but for years to come.” †



‘Rock the Block’

For its July service project, the Holy Angels Parish Ladies Auxiliary of the Knights of Peter Claver, St. Catherine of Siena Court #109, in Indianapolis supported its parish school's "Rock the Block" community event on July 20. More than 200 book bags, cookies, chips and bottles of water were given away at its booth, confirming Court #109's initiative was quite a hit with both parents and children alike. Organizers added the Holy Angels School's "Rock the Block" event was a fun-filled evening with music for the parish and the surrounding community. (Submitted photo)

EVANGELIZATION

continued from page 3

Orlando, Fla., will present the retreat in Spanish.
“Whether you’re a ministry leader, a

young adult, a priest, a catechist, a parent, a grandparent—anyone seeking to deepen their faith and bring others to Christ—this retreat is for you,” says Bardo.
“We want you to feel empowered that you have the ability to change someone’s life by leading them to Christ, whether it’s a family

member or someone out in the community.
“We want you to be inspired by your mission to evangelize,” she added.
Participants are invited to arrive between 8:30-9 a.m. for hospitality. The \$35 cost for the retreat, which includes lunch, will be assessed to each

participant’s parish after the event.
The deadline to register is Oct. 27.
To register, go to tinyurl.com/2025EvangRetreat. For more information about the retreat, contact Anita Bardo at 317-236-1466 or abardo@archindy.org. †

EVANGELIZACIÓN

continúa de la página 1

del retiro para el Instituto Catherine of Siena, con sede en Colorado, que ayuda a las parroquias en la formación apostólica de los católicos laicos.
“Hacen retiros fantásticos», comenta Bardo sobre el instituto cofundado por Sherry Waddell, autora de *Forming Intentional Disciples: The Path to*

Knowing and Following Jesus (“La formación de discípulos intencionales: el camino para conocer y seguir a Jesús”).
De hecho, el retiro se basa en una sección de ese libro titulada “La gran historia de Jesús en nueve actos para la gente posmoderna.”
Tomas Evans, director de la Oficina del Ministerio Hispano de la Diócesis de Orlando, Florida, presentará el retiro en español.
“Tanto si usted es líder de un

ministerio, un joven adulto, un sacerdote, un catequista, un padre, un abuelo. ... Este retiro es para todo aquel que desee profundizar en su fe y llevar a otros a Cristo,” asegura Bardo.
“Queremos que se sienta empoderado para cambiarle la vida a alguien al presentarle a Cristo, ya sea un familiar o alguien de la comunidad. Queremos que su misión de evangelizar sea una fuente de inspiración,” añadió.
Los participantes pueden llegar entre

las 8:30 y las 9 a.m. para familiarizarse con el grupo. El retiro cuesta \$35 e incluye el almuerzo. El precio se cobrará a la parroquia de cada participante después del evento.
La fecha límite para inscribirse es el 27 de octubre.
Para inscribirse, visite tinyurl.com/2025EvangRetreat. Para obtener más información sobre el retiro, comuníquese con Anita Bardo en el 317-236-1466 o escriba a abardo@archindy.org. †

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Daniel Conway named Distinguished Alumnus at Saint Meinrad

Criterion staff report

ST. MEINRAD—Daniel Conway, an alumnus of Saint Meinrad Seminary and School of Theology, was honored on Aug. 5 with the Distinguished Alumnus Award at the annual Saint Meinrad Alumni Reunion.

Conway, who now lives in Louisville, Ky., is a longtime editorial writer for *The Criterion* and serves as a consultant for the Archdiocese of Indianapolis. He first arrived at the former Saint Meinrad College in 1967 as a freshman. During the next two decades, he would study in the college and School of Theology, spend time in the monastery and serve in its development office before embarking on a lifelong mission to promote stewardship as a spiritual practice and professional discipline within the Church.

“He has not only worked in Christian stewardship for nearly 50 years; he has taught it, written about it, counseled others about it and, most importantly, lived it,” says Dan Schipp, former vice president for development at Saint Meinrad.

The Distinguished Alumnus Award honors alumni who exemplify Gospel values and have demonstrated exceptional service in their lives and professions. Conway is the 35th recipient of this award.

Conway was thrilled with the honor, especially considering the impact that Saint Meinrad has had on his life.

“Even though it became clear during my time here that I did not have a monastic vocation or a vocation to the priesthood, the way of life that’s lived here really did form me,” Conway says. “Everything that I have, and everything that I’ve done or accomplished since I left here, was made possible by the formation here.”

The literary and liberal arts education he received at the college taught Conway how to think critically and write well. The education he received in the School of Theology was equally formative, but in a specialized way, so that his whole career has been focused on the Church. And his work in the development office taught him planning and discipline, skills he later used while working with dioceses, religious communities and seminaries across the country.

“You could say that I work in secular fields—the development and communications fields—but my emphasis, and certainly all of my writing, is strongly influenced by the studies I did here in theology,” he explains.

After leaving Saint Meinrad, Conway began a career that would span dioceses, religious communities, seminaries and Catholic institutions nationwide. He worked as a development officer, consultant, speaker and author—always rooted in the Benedictine values and theological foundation he received at Saint Meinrad. Since 2019, he has continued this work as an independent consultant and freelance writer.

Conway returned to Saint Meinrad in 1979 to serve in the development office as director of planned giving, director of development and as vice president for development. He built upon the vision of his predecessor, John S. MacCauley, by integrating communications with fundraising and establishing a values-centered approach to advancement that still influences the institution today.

In 1988, Conway became the chief planning and development officer for the Archdiocese of Louisville. Responding to pastors’ interest in stewardship, he developed a comprehensive education program, which he later implemented



Benedictine Father Denis Robinson, president-rector of Saint Meinrad Seminary and School of Theology in St. Meinrad, left, congratulates Daniel Conway on Aug. 5 after he received the Distinguished Alumnus Award at Saint Meinrad. Pictured at right is Father Matt Gerlach of the Diocese of Tulsa, Okla., who is the president of the Saint Meinrad Alumni Association Board of Directors. (Photo courtesy of Saint Meinrad Archabbey)

in the archdioceses of Indianapolis and Chicago. His work led him to a national consulting firm, where he helped dioceses throughout the country develop stewardship programs.

In the late 1980s and early 1990s, Conway served as an advisor to an ad hoc committee created by the U.S. bishops to study the issue of stewardship, working closely with then-Seattle Archbishop Thomas J. Murphy, who was passionate about stewardship. They traveled across the country and gave talks together on the subject.

“When I did my own consulting work, in my own way, and since then, I’ve tried to carry on what Archbishop Murphy began, carrying the stewardship message,” he says.

Conway is unique among those who teach stewardship because he also has a professional fundraising perspective. Throughout his career, he has taught that the spirituality of stewardship needs to be integrated with the practice of professional fundraising.

“The more we understand that everything we are and everything we have are a pure gift from God, and the more we recognize that our role is to share generously the gifts that God has shared generously with us, the happier we are, and the less we are burdened by obligations, anxieties and fears,” he says. “Stewardship is a form of spirituality that’s particularly appropriate for us laypeople, and it gives us a way to live that experiences the joy of the Gospel.”

In addition to speaking engagements, Conway has taught stewardship as an internationally recognized author, publisher and freelance writer. Since

1988, he has written more than 200 articles and published four books on the theology and practice of Christian stewardship: *Advancing the Mission of the Church*; *What Do I Own and What Owns Me?: A Spirituality of Stewardship*; *Stewardship in America*; and *Stewards of Joy*. He has also published *A Communion of Saints: Dreams of Happiness on the Road to Life, The Benedictine Way*, and four books of historical fiction centered on the life and ministry of a Sicilian-American priest in St. Louis, Msgr. Salvatore E. Polizzi (aka Father Turiddu).

He helped develop *The Case for Investment in Theological Education*, an Association of Theological Schools publication, and was the principal writer of *Stewardship and Development in Catholic Parishes and Dioceses*, a resource manual for the U.S. Conference of Catholic Bishops.

Conway’s lifelong dedication to teaching and promoting Christian stewardship is deeply rooted in the formation, education and Benedictine influence he received at Saint Meinrad—a place that shaped his understanding of mission and prepared him to be sent out into the world.

“Although I would say I loved it here, I wasn’t called to stay here,” explains Conway as he reflects on his time at Saint Meinrad. “I was called to come here and be formed here so that I could be sent out. It’s very much like the Mass. We come together, we experience the body and blood of Christ, we receive Christ, and then he sends us out.” †

WHY IS IT IMPORTANT TO KEEP YOUR WILL UP TO DATE?

Did you know that August is National Write a Will Month? It bears its own month because a will is a vitally important document. A last will and testament is a legal document that lets you decide what happens with your estate after you die. Not having your will up to date may mean your intentions will not be followed and it can cause extra stress for your loved ones. Life changes such as marriage, children/grandchildren, retirement, etc., may be reasons to update your will. We recommend reviewing your will every five years to determine if you need to make changes. Updating your final will and testament means:

- You will save time, money, and stress for your loved ones.
- You need to determine if you need to update who will manage your estate.
- You need to decide who gets your assets and property — and who does not.
- Choosing who will take care of your minor children.
- Lowering the potential for family disputes.
- You can choose to provide funeral instructions.
- You will gain peace of mind.

If you need to create or update your will, now is the perfect time to take action.

The Catholic Community Foundation can assist by sending you information to consider in a will. Please contact CCF at ccf@archindy.org or call 317-236-1482.

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SIMPLY CATHOLIC

Honest questions can lead to a deepening relationship with God

By Brett Salkeld

(OSV News)—It is a sad reality that Catholics sometimes get the impression that asking questions about their faith is a sign of faithlessness. Indeed, I knew one young woman who spent years bottling up her questions until she built up the determination to leave the Church.

Only then did her questions come out into the open. And they were great questions! She would have made a good theologian. But the moment had passed. The resolve and emotional energy it took to make her private loss of faith public meant that even good answers could no longer satisfy. There was no longer any foundation to build upon.

The Bible is full of questions: “Who sinned, this man or his parents, that he was born blind?” (Jn 9:2). “What must I do to inherit eternal life?” (Lk 18:18). “Has no one condemned you?” (Jn 8:10). “Why do you call me good?” (Mk 10:18). “Who do people say that the Son of Man is?” and its corollary “Who do you say that I am?” (Mt 16:13, 15). “Do you love me?” (Jn 21:16). And my personal favorite: “Who told you that you were naked?” (Gn 3:11).

In general, questions are good. Questions are how we seek the truth for which we were created. We can see this in the never-ending stream of questions that pour forth from our young children. And we can see it in the hundreds of pages of questions in the *Summa Theologiae* and the *Summa Contra Gentiles* of St. Thomas Aquinas. The honest pursuit of truth is a beautiful thing, and questions are indispensable to that pursuit.

But we might have a little sympathy for those who are afraid of questions. For it is certainly the case that questions, the task of which is to pursue the truth, can be twisted so that they become tools for obscuring the truth.

When the big tobacco companies learned of the irrefutable connection between smoking and cancer, they hired a public relations firm. That firm developed a very effective strategy. They knew they could not produce legitimate research to counter the inconvenient conclusion that smoking caused cancer. But they could ask questions that were designed to cast doubt on that research. Indeed, they became known as the “merchants of doubt.”

This method of sly questioning that does not offer any plausible alternative explanation, but merely seeks to discredit, has gone mainstream and is regularly used by anyone who finds a particular scientific finding inconvenient. It has become the stock-in-trade of conspiracy theorists. While these people protest that they are vilified for “just asking questions,” the fact is that not all questions are innocent.

When the snake in the garden asked Eve, “Did God really say, ‘You shall not eat from any of the trees in the garden?’” (Gn 3:1), the goal was not truth, but its obfuscation.

Jesus is regularly faced with this dynamic in the Gospels. There are those who ask him questions, not to seek truth but to trap him. Jesus’ response to such

questions is brilliant. He almost never gives them a direct answer. If someone, like the rich young man, asks Jesus an honest question, he gets a straight answer: “You are lacking in one thing. Go, sell what you have, and give to the poor” (Mk 10:21).

But when the questioner is dishonest, Jesus will often reply with a question of his own: “I shall ask you one question. Answer me, and I will tell you by what authority I do these things. Was John’s baptism of heavenly or of human origin? Answer me” (Mk 11:29-30). Or, “Show me a denarius; whose image and name does it bear?” (Lk 20:24).

Or he might tell a pointed story that highlights the duplicity in the question: “A man fell victim to robbers as he went down from Jerusalem to Jericho ...” (Lk 10:30).

Scripture is clear, then, that questions are good and necessary for seeking the truth and that we must be wary of dishonest questions. And, let me add, we should be wary not merely of others who might be asking dishonest questions—in which case Jesus’ practice of not giving a direct answer is highly instructive—but we should examine our own consciences to see if our own “just asking questions” is seeking truth or is merely an attempt to sow doubt.

I joked earlier that my favorite question in Scripture is “Who told you that you were naked?” But, in a more serious mood, I would have to say that Mary’s question to the angel Gabriel at the annunciation—“How can this be, since I have no relations with a man?” (Lk 1:34)—is the most important one to me.

Mary knows where babies come from. And so, the news that she will bear a child is, at least, confusing. (St. Jerome, arguing for Mary’s perpetual virginity, points out that this question also does not make sense if Mary planned to have children once married. If



The appearance of the angel Gabriel to Mary proclaiming that she is to be the mother of Jesus is depicted in a stained-glass window at St. Therese of Lisieux Church in Montauk, N.Y. Mary asking a question of the angel is an example of how honest questions can lead a believer to a deeper relationship with God. (OSV News photo/Gregory A. Shemitz)

she expected normal marital relations with Joseph, the announcement of a future child would not be so baffling.) Mary’s situation is not unlike so many that we face in our life of faith. We know, on the one hand, that God is trustworthy and his emissary—be that an angel or the magisterium of the Church—speaks truly. On the other hand, just how what we are told can be true, given our own experiences and our limited knowledge of the world, is not always obvious.

We can find ourselves, like Mary, trying to believe God, but not yet understanding what that means. There are some voices that would have us suppress our questions and doubts, afraid that any questions about matters of faith sow doubt.

But that is not the path that Mary shows us. Rather, she humbly and honestly asks her question. And when she does, Gabriel does not chastise her for her lack of faith. Rather, he patiently explains that, in her particular situation, the child will be conceived in an extraordinary way.

Notice, however, that this is not the end of the story. Gabriel’s answer does not close the case, but simply clears the first hurdle to belief. Mary’s question is not simply a one-and-done. Rather, having understood that her pregnancy and child are utterly unique, Mary is introduced to a deeper mystery. Having understood a little, enough to take the next step, Mary’s relationship with her son is something she “ponders in her heart” for years (Lk 2:19).

In this, as in so many things, Mary is the model disciple. Indeed, she is the model theologian. And her questioning and pondering is the New Testament foundation for the tradition of Christian theology. The Church has condemned fideism, the notion that we must simply believe without reference to reason. Catholicism, instead, invites honest questions as an essential way to grow in grace and truth.

No one who loves the truth should be afraid of questions.


(Brett Salkeld writes from Regina, Saskatchewan, Canada.) †



A man kneels in prayer during a holy hour on July 13, 2023, at St. Patrick’s Cathedral in New York City. Honest questions about faith from believers can help them grow in their understanding of God. (OSV News photo/Gregory A. Shemitz)

Faith and Family/Sean Gallagher

Families can be ‘construction sites’ of the communion of the saints



My mother-in-law Edith Lecher prayed the rosary every day for years. Sometimes, she did this at her home with her husband Steve. She often led it before Mass at St. John the Evangelist Church in Enochsburg, a campus of St. Catherine of Siena Parish in Decatur County. Steve and Edie, as she was commonly known, also prayed the rosary often during their frequent trips to visit their 11 children, 33 grandchildren and one great-grandchild. Every time she prayed the rosary, Edie affirmed her belief in the communion of the saints when she recited the Apostles Creed at the start of the Marian prayer.


Sometimes, our thoughts on the communion of the saints can be disconnected from this life, focusing more on those who have gone before us who are in purgatory or heaven. After Edie died in her sleep on Aug. 1, I was blessed to see anew how she embodied the communion of the saints here and now in down-to-earth ways in her daily life. It appeared to me in the long stream of people who came to her visitation that went on for a couple of hours past its scheduled ending time, and the church that was packed for her funeral the next day.

For so much of her life, building up connections with other people, a communion of the saints, was Edie’s pastime. That started with her husband and children. During the 22 years that her 11 children were away at college (10 of whom graduated from Marian University in Indianapolis), she mailed handwritten notes to them, often several times a week, to maintain and build up their bond of love beyond their family home, to strengthen their communion. Edie knew the birth dates and wedding anniversary dates of so many people far beyond her immediate and extended family. She came to know well the families of her sons- and daughters-in-law, her neighbors, her fellow parishioners and so many more. In the days after her death, I noticed in her home boxes of cards for birthdays and anniversaries, get-well cards and cards just to let others know that she was thinking of them. Edie did her part to keep the U.S. Postal Service in business with all the cards she sent out from week to week. As she opened herself to advances in technology, Edie started sending text messages to her grandchildren on the feast day of their patron saints. And the sphere of people she made connections with grew greatly as she became active on Facebook. But building up the communion of the saints with people in this life wasn’t the end goal for Edie. She

wanted that communion to extend to heaven. That’s why she prayed for these people every day. And it’s why in recent years she and Steve attended so many funerals, sometimes two in one day. All those people were a sign of the communion of the saints that Edie, with the help of God’s grace, built up in her life and which drew her ever closer to Christ and the Church. She showed me how families can be construction sites where the practical work of building up the communion of the saints that can reach from Earth to heaven happens. But while God’s grace is necessary for this work, it doesn’t happen if we don’t take action to cooperate with it. Building up the communion of the saints was Edie’s life work in all the ins and outs, the many little and sometimes big tasks of her daily life as a wife, mother, grandmother, great-grandmother, sister, aunt, parishioner and neighbor. And God enriched her life immensely because she cooperated with his grace in this work. God puts before us in countless ways every day opportunities to make connections with a growing sphere of people, from our own families to people who may be complete strangers. Ask him to help you not only recognize those opportunities and see the value in them, but to grab hold of them like Edie did. Then he’ll help us see glimpses of the communion of the saints of heaven even in this life. †

That All May Be One/Fr. Rick Ginther

Overcoming polarization to build on our ecumenical, interreligious dialogue




Polarization. We live in a vast pool of it. We are drained of creative, life-giving energy by the creatures within this pool: “them vs. us” and “either/or.” We seem to have forgotten the wisdom of the Book of Ecclesiastes in chapter 3: “There is an appointed time for everything, and a time for every affair under the heavens: a time to be born and a time to die” (Eccl 3:1-2). The juxtapositions Qoheleth lays out are not “either/or.” They are “both/and” aspects of our human reality. When we recognize the tension between them, we discover creative living and coping that guide us. We find a way to face the complexities of life, acknowledging the wisdom in each moment between each terminus. Ecumenical and interreligious dialogue (formal or informal) is difficult in a polarized world. Ecumenical means “universal”—taking in the whole of the world’s peoples. We apply it today to the universal world of Christians. Interreligious means “among all religions.” Not just some (e.g., Abrahamic). No, all religions. There are more than 40,000 variants of Christianity in the world today. They have a common origin: belief in the person of Christ. A common book: the Bible. And a common longing: redemption and salvation. But the Christian variants are not the same. Some emerged through cultural and linguistic differences that developed between societies in the eastern and western Mediterranean in the first millennium of the Church. These resulted in a formal split in the 11th century between Christians in the east (Orthodox) and those in the west (Catholic). And the splintering continues. The other religions of the world are numerous, often categorized by ancient origin (Abrahamic—Judaism, Islam); geographic area (India, Vietnam, China, Japan, etc.); or folk, animist, pagan (nature-based) religions. Their differences of ritual, cultural roots, anthropology and primary teachings are vast.

Their similarities can be the result of regional origin or human values articulated through time (e.g., the golden rule). As noted above, religious polarization can exhibit “either/or” thinking or “them vs. us” attitudes. Such polarized thinking or attitudes result in the use of “true” or “false” when describing a religion and its teaching. Such polarized thinking or attitudes have led, through the centuries, to exclusions from society, persecutions, pogroms, “cleansings.” Such polarized thinking or attitudes are rooted in fear of “the other” and distrust of varied worldviews and cultures. Such fear closes minds and hearts. The ecumenical and interreligious journey of the Church that the Second Vatican Council teaches was not meant to say that all religions are the same (indifferentism). It was not meant to diminish the sacred truth that redemption and salvation for all humanity are from God through Christ. This is clearly upheld time and time again in “*Lumen Gentium*” and “*Gaudium et Spes*,” and indeed each of the 16 teaching documents of the Second Vatican Council. Nor was it meant to diminish the missionary activity—evangelization—by the Church to the world. It is rooted in the clear belief that God loves all human beings, that all human beings share in the search for the divine, that seeking the divine will guide the daily life and actions of the seeker. Catholic Christianity is “both/and.” All the elements of our faith and teaching are intertwined intimately with the Scriptures and the person of Jesus. All are in a “dance of truth,” as it were. Even the Church’s teachings that “there is no salvation outside the Church” and “baptism is necessary for salvation” are a part of this dance. And they will be the subject of next month’s column.

(Father Rick Ginther is director of the archdiocesan Office of Ecumenism and Interreligious Affairs. He is retired from full-time pastoral ministry, but is still active as a priest of the archdiocese.) †

Evangelizing Catechesis/Deacon Tom Hosty

Our faith calls us to equip leaders to go and pastorally encounter God’s people



As Catholics, we often talk about how important it is spread the Gospel message of Jesus across our communities. In serving as the director of the archdiocese’s Department of Pastoral Ministries, I have been privileged to witness the many instances within this department of how our Church prepares and equips the people of God to do this very thing. Here are just a few examples of this important work. —This past January, more than 1,400 Catholic youths from across our state gathered at the Indiana Convention Center in Indianapolis to celebrate life. Speakers and musicians addressed the range of Catholic teaching on respecting life from natural conception to natural death in an entertaining and energy-filled rally. Dozens of priests also came and heard more than 400 confessions from our youths. And then in the climax of the day at the Mass for Life, bishops of Indiana, including Archbishop Charles C. Thompson, sent the youths forward to go boldly back into the world as leaders and to answer Christ’s call to stand up for each person’s inherent human dignity and right to life.

—Every week, struggling mothers of babies and small children turn to our archdiocese’s Birthline ministry in Indianapolis trying to meet the most fundamental needs of their children, including diapers, formula, clothing and, when available, safe sleeping and eating furniture necessities, such as a crib and highchair. They receive not only these material items, but are also sent forth equipped by the power of prayer and love of the many volunteers and donors who work in this ministry. —Every year across the archdiocese, hundreds of engaged couples, under the pastoral leadership of their pastor, seek marriage preparation for their planned sacramental marriage. And after attending one of the archdiocesan-supported or approved programs, the couples leave stronger and better equipped to be the leaders of their own future domestic Church, going forth with the hope that should God bless them with children, they will be the first to lead their children to Christ. —This past January, on a bitterly cold evening, dozens of Catholics from around the archdiocese, along with other Christians from different denominations, gathered for the annual Prayer for Christian Unity. Those gathered celebrated our oneness under Christ, recognizing the beauty of how much we share in common as Christians, and

then leaving, having been lifted by the Holy Spirit, to go and continue to build greater unity among all Christians. —Every Thursday evening, between 60-100 Hispanic/Latino Catholic adult students drive from different parts of central and southern Indiana to gather at St. Andrew the Apostle Parish in Indianapolis to learn and grow in their faith in the archdiocese’s Intercultural Pastoral Institute, a program that awards a certificate in pastoral leadership to the graduates after completing two years of study. Equipped with this formation, the students go back to their parishes to serve our Church as pastoral leaders, with some of the graduates going on to become permanent deacons, parish catechists and leaders of lay apostolates. It is important to note that each of these instances was directly supported by donors to the archdiocese’s United Catholic Appeal. These are just a few examples of the beauty, power and reach of our Church, where every day we strive to stay centered in Christ while giving voice to those on the margins and equipping leaders to go and pastorally encounter all God’s people. (Deacon Tom Hosty is director of the archdiocese’s Department of Pastoral Ministries. He can be reached at thosty@archindy.org.) †

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

The Sunday Readings

Sunday, August 24, 2025

- Isaiah 66:18-21
- Hebrews 12:5-7, 11-13
- Luke 13:22-30

The Book of Isaiah provides the first reading for Mass this weekend. Isaiah is a fascinating book of Scripture. It covers a long period of Hebrew history. Its early chapters deal with events and conditions in the southern Hebrew kingdom of Judah, before the kingdom's conquest by the mighty Babylonian army.

Then, as the book progresses, it tells of the plight of the Hebrews taken to Babylon, the imperial capital, where they and their descendants languished for four generations.

At last, the Hebrews were allowed to return, but the homeland that they found was sterile, lifeless and bleak. It must have been difficult not to succumb to cynicism or outright rejection of God. Why did God lead them to this awful place after all that they had experienced in Babylon? Was this God's confirmation of the covenant?

This dreary, despondent situation is evident as we hear Isaiah's words proclaimed in this weekend's Liturgy of the Word. But the prophet unceasingly called the people to reaffirm their devotion to God. He would rescue them.

For its second reading on this weekend, the Church presents a passage from the Epistle to the Hebrews. In the late part of the first century when this epistle was composed, the plight of the Jews was anything but good. In 70 AD, the Jews paid a dreadful price for their audacious rebellion against the Romans.

Life for them was as bad as it was in the days of the last part of Isaiah, from which came the reading heard earlier.

Nevertheless, as other prophets so often had encouraged the people in the past, the author of Hebrews assured the people of the first century that God would protect them, despite all their trials and woes, and lead them to eternal life.

St. Luke's Gospel furnishes the last reading. It is a somber reading, indeed a warning, but also a lesson. This world

is impermanent. God lives and reigns in an eternal kingdom. He is everlasting, unchanging.

Jesus holds the key to the gate of God's kingdom, but entry into the kingdom is possible only for those who are faithful to God.

Reflection

For several weeks, the Church, either directly or indirectly, has taught us in the weekend readings at Mass that earthly life is not the final experience of living for humans because earthly life will pass.

Human existence is transitory. Earthly life will end. Then inevitably will come either eternal joy in heaven, or hopelessly unending despair in hell.

God offers us every opportunity and aid to enable us to reach eternal life in heaven. He could show us no greater love than to give us Jesus as our Redeemer and companion as we move through earthly existence. The Lord, one with the Father, and the Holy Spirit, in the eternity and power of God, is with us, forgiving us, strengthening us, guiding us, restoring us, before finally seating us at the banquet table of heaven.

Still, humans ignore or outright reject God's love, so lavishly given in Jesus.

Saints or sinners, humans create their own destiny. Will they, with the help of grace, live in eternal joy with God? Or will they live without God in everlasting despair and pain? The choice belongs to them.

Therefore, each of us individually has a choice. By our faithfulness, or by our sin, we select the eternity in which we shall be.

Humanity's plight can be disturbing if we do not ennoble it by hearing and accepting the promises given by God to the prophets and by the Lord's pledge to us that, if we honestly seek God, he will assist us through Jesus to reach eternal life with its everlasting peace and joy.

The Criterion will not have an issue next week due to its summer schedule. The reflection of Msgr. Campion for Sunday, August 31, will be posted at www.archindy.org/campion. †



Daily Readings

Monday, August 25
St. Louis
St. Joseph Calasanz, priest
1 Thessalonians 1:1-5, 8b-10
Psalm 149:1b-6a, 9b
Matthew 23:13-22

Tuesday, August 26
1 Thessalonians 2:1-8
Psalm 139:1-3, 4-6
Matthew 23:23-26

Wednesday, August 27
St. Monica
1 Thessalonians 2:9-13
Psalm 139:7-12b
Matthew 23:27-32

Thursday, August 28
St. Augustine, bishop and doctor of the Church
1 Thessalonians 3:7-13

Psalm 90:3-5a, 12-14, 17
Matthew 24:42-51

Friday, August 29
The Passion of St. John the Baptist
1 Thessalonians 4:1-8
Psalm 97:1, 2b, 5-6, 10-12
Mark 6:17-29

Saturday, August 30
1 Thessalonians 4:9-11
Psalm 98:1, 7-9
Matthew 25:14-30

Sunday, August 31
Twenty-second Sunday in Ordinary Time
Sirach 13:17-18, 20, 28-29
Psalm 68:4-7, 10-11
Hebrews 12:18-19, 22-24a
Luke 14:1, 7-14

See READINGS, page 18

Question Corner/Jenna Marie Cooper

The Gospels suggest motivations for Judas' betrayal of Christ

In watching "The Chosen," I find I have real sympathy for Judas, who seemed to misunderstand Jesus and was merely trying to force him to accept the role of king. How accurate is this, though, and either way do you think Jesus forgave Judas? (Indiana)



I haven't watched "The Chosen," so I can't comment on the show writers' artistic choices and interpretations. But based just on what you have written here, this does not seem like an accurate reflection of Scripture, and the Gospels themselves certainly do not paint Judas as a sympathetic character.

The Gospels never mention Judas having a misguided but well-intentioned desire for Jesus to take up a role as an earthly king. Although interestingly, the Acts of the Apostles does describe the remaining faithful Apostles as being somewhat confused about whether or not Jesus intended an earthly kingship at the time of his ascension.

As we read: "When they [the Apostles] had gathered together they asked him, 'Lord, are you at this time going to restore the kingdom to Israel?' " (Acts 1:6).

One motive that the Gospels do ascribe to Judas is simple human greed. For example, in Chapter 26 of St. Matthew's Gospel, we read how Judas: "... went to the chief priests and said, 'What are you willing to give me if I hand [Jesus] over to you?' They paid him 30 pieces of silver, and from that time on he looked for an opportunity to hand him over" (Mt 26:14-16).

St. John's Gospel gives us some more

background on Judas' corrupt and greedy character. In Chapter 12, shortly before Jesus' passion, his friend Mary of Bethany anointed his feet with expensive perfume as a sign of her love. However, Judas loudly complains: "Why was this oil not sold for three hundred days' wages and given to the poor?" St. John fills in the detail that Judas said this "... not because he cared about the poor but because he was a thief and held the money bag and used to steal the contributions" (Jn 12:5-6).

Direct satanic or demonic influence is another motive the Gospels attribute to Judas. In setting the scene for its description of the Last Supper, the Gospel of John notes that "The devil had already induced Judas, son of Simon the Iscariot, to hand [Jesus] over" (Jn 13:2).

The Gospel of Matthew does mention that Judas regretted his betrayal of Jesus, though he was not able to undo what he had started. As St. Matthew tells us: "He returned the 30 pieces of silver to the chief priests and elders, saying, 'I have sinned in betraying innocent blood.' They said, 'What is that to us? Look to it yourself.' " In despair, Judas "... departed and went off and hanged himself" (Mt 27:4-5).

It does not seem that Judas was forgiven, since as Jesus laments during the Last Supper "... woe to that man by whom the Son of Man is betrayed. It would be better for that man if he had never been born" (Mt 26:24).

But I think that Judas remaining unforgiven was not because Jesus would have refused to pardon him, but rather because Judas took his own life without even attempting to seek forgiveness.

We know that God is infinitely loving and merciful, so I believe that Jesus would have readily and joyfully forgiven Judas if he had only turned back to God and sought reconciliation.

My own thought is that, insofar as we might have any sympathetic feelings toward Judas, it should be sorrow at the loss not only of Judas' own soul, but also at the loss of what could have been a great saint for the Church.

We can apply what Jesus once said of a penitent woman: "her many sins have been forgiven; hence, she has shown great love" (Lk 7:47). Imagine the love a contrite and forgiven Judas might have shown or what a great witness he could have been to the mercy of God.

(Jenna Marie Cooper, who holds a licentiate in canon law, is a consecrated virgin and a canonist whose column appears weekly at OSV News. Send your questions to CatholicQA@osv.com.) †

My Journey to God

MIDSUMMER

By M. Lynell Chamberlain

The air is hot and muggy,
Thick with the chatter of jar flies,
Sweat trickles, unbidden,
Midsummer's here and preparations are afoot.
Apples swell on trees,
Bees gather nectar,
Adolescent geese strengthen wings and learn formation,
And I stand in awe,
Of the beauty,
Of the power,
Of the patience of God.
Teaching me,
Teasing me,
Testing me,
About preparation, beauty, perseverance.
Turning me ever more certainly toward him,
Toward heaven,
With all the world my teacher ...

(M. Lynell Chamberlain is a member of St. John Paul II Parish in Sellersburg. Photo: JoAnn Gates, a co-member of the Sisters of Loretto of Nerinx, Ky., trims and cuts flowers in a garden on the congregation's property on Aug. 30, 2013.) (CNS photo/Patrick Murphy-Racey)



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.

ABELS, Helen T., 94, St. Christopher, Indianapolis, July 14. Mother of Therese Anderson, Carol Gadberry, Debra Martin, Barbara, Margaret, Raymond and Ronald Abels. Grandmother of 21. Great-grandmother of 47. Great-great-grandmother of 10.

ARNEY, Matthew E. J., 63, St. Therese of the Infant Jesus (Little Flower), Indianapolis, July 19. Husband of Denise Arney. Father of Deb Lawyer, Becca Williams, Sarah and Jim Arney. Brother of Joy Fowler, Lisa Stinson and Tim Arney. Grandfather of one.

Providence Sister Patricia Linehan served in the U.S. Navy, health care ministry

Providence Sister Patricia Linehan, a member of the Sisters of Providence of Saint Mary-of-the-Woods in St. Mary-of-the-Woods, died on Aug. 7 at Mother Theodore Hall on the campus of her religious community’s motherhouse. She was 87.

The Mass of Christian Burial was celebrated on Aug. 18 at the Church of the Immaculate Conception at the motherhouse in St. Mary-of-the-Woods. Burial followed at the sisters’ cemetery.

Sister Patricia was born on May 15, 1938, in Cincinnati. She entered the Sisters of Providence on Aug. 16, 1993, and professed final vows on Aug. 12, 2000.

Sister Patricia studied nursing at St. Francis School and later earned a bachelor’s degree in nursing at the University of Washington in Seattle. She also earned a master’s degree in education at the University of Washington, and a master’s degree in fine arts at Indiana State University in Terre Haute.

Sister Patricia had previously entered the Sisters of Providence’s novitiate in 1956,

BARTZ, Elizabeth, 97, St. Luke the Evangelist, Indianapolis, July 6. Mother of Kathleen Arbuckle, Susan Flanagan, Laura Anne Huber, Jerry, Jim, John and Kevin Bartz. Grandmother of 16. Great-grandmother of 25.

BAUGHMAN, Patricia A., 92, St. Pius X, Indianapolis, July 15. Mother of Diane Blankenship, Linda Dickey, Katherine Walpole, Dennis, James, John, Joseph, Michael and Timothy Baughman. Sister of Marge Wakefield. Grandmother of 19. Great-grandmother of 21. Great-great-grandmother of two.

BECKER, Susan D., 79, Christ the King, Indianapolis, July 1.

BELTRAME, Kathleen M., 42, Holy Spirit, Indianapolis, March 26. Wife of Neil Riddell. Mother of Fiona and Tucker Riddell. Daughter of Michael and Peggy Beltrame. Sister of Bridget Stark, Meg and Michael Beltrame.

BRILL, Dr. Arthur, 96, St. Martin of Tours, Martinsville, July 16. Husband of Betty Brill. Father of John Brill. Brother of William Brill.

CALHOUN, Judith A., 83, St. Gabriel, Connersville, July 7. Wife of Jim Bunyard.

Mother of Jay and Jeffrey Bunyard. Sister of James and Jon Richwine. Grandmother of one. Great-grandmother of one.

CENTO, Anthony, 88, Holy Name of Jesus, Beech Grove, July 3. Father of Tina Gilbert and John Cento. Brother of Carmela Morrison, Lena Sharp and Mario Cento. Grandfather of five.

DAWSON, Janet M., 95, All Saints, Dearborn County, July 18. Mother of Sara, Shelly, Brad and Brian. Grandmother of seven. Great-grandmother of 10.

ESBOLDT, Bernard, 80, St. Mary, Mitchell, July 28. Husband of Elizabeth Esholdt. Father of Samantha Modi and Joshua Shope. Grandfather of five.

EVANS, Bea, 86, St. Michael the Archangel, Indianapolis, July 1. Wife of Monnett Evans. Mother of Donna Birchfield, Andra Ignas, Tara McNamara and Carolyn Palka. Sister of Salvador Acayan. Grandmother of five. Great-grandmother of one.

EVANS, Norma, 89, St. Gabriel, Connersville, July 6. Mother of Cindy Barrett, Joan McDivitt, Pam Northern, Cathy Whitecotton, Danny and Michael Evans. Grandmother of 15. Great-grandmother of several.

GOODMAN, Samuel R., 85, St. Martin of Tours, Martinsville, Aug. 1. Father of Linda Butler, Diana Dillon, Christine and Rick Goodman. Brother of Terry Goodman. Grandfather of two.

HAAS, Amya, 22, Christ the King, Indianapolis, July 24. Daughter of David and Tanya Haas. Sister of Kelly Hutchings, Andrew, Charles, Jack and Thomas Haas. Granddaughter of Dave and Melanie Braukman and James and Kathleen Haas.

HELLMICH, Rose M., 87, St. Mary, Greensburg, July 22. Mother of Crystal Foster, Faith Koors, Brenda Sallee and Katherine Settles. Sister of Ronnie Tennell. Grandmother of 15. Great-grandmother of 23. Great-great-grandmother of two.

KIRBY, Daniel, 78, Holy Spirit, Indianapolis, July 4. Husband of Donna Kirby. Father of Brandi Jones, Yancey Price, Kathryn, Sharon, Bo, Dan and Kevin Kirby. Brother of Helene and Thrynn Kirby. Grandfather of 16. Great-grandfather of 11.

KOLBUS, Wayne, 85, St. Therese of the Infant Jesus (Little Flower), Indianapolis, July 12. Husband of Eleanor Kolbus. Father of Carol Czaplicki, Jeff, Mark and Tim Kolbus. Brother of Patty Jacobs and Kathy Lantz. Grandfather of seven.

KREUTZJANS, Marie C., 80, St. Ann, Jennings County, July 2. Mother of Margaret Miller, Julie Peters, Monica Phillips, Matthew and Nataniel Nordenbrock. Sister of Pat Peters. Grandmother of eight.

LEWANDOWSKI, Richard L., 78, St. Luke the Evangelist, Indianapolis, July 28. Father of Laurie McQueen and Michael Lewandowski. Grandfather of four.

LIBS, Jane E. (Scott), 92, St. Mary-of-the-Knobs, Floyd County, July 14. Mother of Belinda Dones and Teresa Huber. Grandmother of four. Great-grandmother of eight.

MCATEE, Gertrude, 90, St. Therese of the Infant Jesus (Little Flower), Indianapolis, July 20. Mother of Lisa Britton and Barb McAtee. Grandmother of one. Great-grandmother of one.

MCCULLUM, Sandra, 71, St. Mary, New Albany, July 9. Wife of Jerry McCullum. Mother of Alexandra Hughes, Andrea Meija and Paul McCullum. Sister of Becky Schellenberg, Ronald Davidson, Donnie, Glen and John Hitner. Grandmother of seven.

MCHUGH, Lisa C., 45, Christ the King, Indianapolis, July 1. Mother of Daylen Taylor and Rachel VanDam. Daughter of John and Christine McHugh.

MODROWSKI, Frances, 87, Christ the King, Indianapolis, Nov. 27, 2024. Mother of Renee and Roger Modrowski. Grandmother of two. Great-grandmother of seven.

PAPPAS, Mary E., 97, St. Luke the Evangelist, Indianapolis, July 5. Mother of Bill, Joe and John Pappas. Grandmother of nine.

QUATMAN, Sr., James E., 78, Christ the King, Indianapolis, July 10. Father of Beth Messer, Caroline Miller, Katie Thompson, Billy and Jimmy Quatman. Grandfather of 11.

RELPHORDE, Miles, 67, Holy Angels, Indianapolis, July 9. Father of Myia Snow. Brother of Colin and Kevin Relphorde. Grandfather of six.

ROYCE, Roselyn A., 85, St. Lawrence, Indianapolis, July 3. Wife of Michael Royce. Mother of Laura Foy, Amy Hughes, Lisa Sapp, Michelle Shore, Lynne Weaver, Andrew, Kevin and Sean Royce. Sister of Theresa Borden, Louise Drake, Virginia LaFara, Christine and Steven Priller. Grandmother of 21. Great-grandmother of 19.

SCHUSTER, Lillian A., infant, SS. Francis and Clare of Assisi, Greenwood, June 26. Daughter of Gregory Schuster and Laura Sosinski. Granddaughter of James and Lois Sosinski and Mary Schuster. †

Benedictine Sister Renee Wargel served in several Catholic schools and parishes

Benedictine Sister Renee Wargel (previously Sister Therese Celine), a member of Our Lady of Grace Monastery in Beech Grove, died on July 11 at Envie of Beech Grove Healthcare. She was 93.

The Mass of Christian Burial was celebrated on July 15 in the monastery chapel. Burial followed at the sisters’ cemetery.

Sister Renee was born on Jan. 23, 1932, in Evansville, Ind. She entered the Benedictine Monastery Immaculate Conception in Ferdinand, Ind., in 1950, and professed perpetual vows in 1955.

When Monastery Immaculate Conception founded Our Lady of Grace Monastery, Sister Renee was sent as one of its founding members.

She earned a bachelor’s degree in music at the former St. Benedict College in Ferdinand, a master’s degree in music at Butler University in Indianapolis, a master’s degree in theology at Marquette University in Milwaukee, a master’s degree in English at the former Indiana University Purdue University Indianapolis, and a master’s degree in social services at the University of Indianapolis.

During her 75 years as a Benedictine, Sister Renee ministered in Catholic schools and parishes and in public schools for 43 years. Later, she served at the former Benedict Inn and Conference Center and the former St. Paul Hermitage, both previous ministries of Our Lady of Grace Monastery.

In the archdiocese, Sister Renee served in Indianapolis at Christ the King School from 1953-60, St. Pius X School from 1960-65 and 1967-69, Roncalli High School from 1982-84, Nativity of Our Lord Jesus Christ Parish and School from 1991-96 and St. Thomas Aquinas Parish and School from 1997-98. She also ministered at St. Paul Parish in Tell City and its former school from 1965-67 and 1984-89. Sister Renee also served at the former Our Lady of Grace Academy in Beech Grove and the former Latin School of Indianapolis from 1969-72, in Beech Grove at the Benedict Inn from 1989-91 and at the St. Paul Hermitage from 1998-2014.

Memorial contributions may be made to the Retired Sister’s Fund, c/o Sisters of St. Benedict, 1402 Southern Ave., Beech Grove, Indiana 46107 or online at www.benedictine.com. †

Online Lay Ministry Formation

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

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

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



REPORT SEXUAL MISCONDUCT NOW

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

1 Ethics Point
Confidential, Online Reporting
www.archdioceseofindianapolis.ethicspoint.com or 888-393-6810

2 Victim Assistance Coordinator, Archdiocese of Indianapolis
P.O. Box 1410, Indianapolis, IN 46206-1410

317-236-1548 or 800-382-9836, ext. 1548
victimassistance@archindy.org

READINGS

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

Tuesday, September 2
1 Thessalonians 5:1-6, 9-11
Psalm 27:1, 4, 13-14
Luke 4:31-37

Wednesday, September 3
St. Gregory the Great, pope and doctor of the Church
Colossians 1:1-8
Psalm 52:10-11
Luke 4:38-44

Thursday, September 4
Colossians 1:9-14
Psalm 98:2-6
Luke 5:1-11

Friday, September 5
Colossians 1:15-20
Psalm 100:1b-5
Luke 5:33-39

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

Sunday, September 7
Twenty-third Sunday in Ordinary Time
Wisdom 9:13-18b
Psalm 90:3-6, 12-17
Philemon 9-10, 12-17
Luke 14:25-33

SPREAD-ing hope



Participants, catechists and volunteers pose in the chapel of St. Joseph Retreat and Conference Center in Tipton, Ind., in the Lafayette Diocese, during the annual Special Religious Education and Discipleship (SPREAD) summer retreat held on July 26-27. It followed the Jubilee Year theme of "Pilgrims of Hope." SPREAD is a program of the archdiocesan Disabilities Ministries for adults with developmental disabilities. Groups, offered through parishes or groups of parishes in central and southern Indiana, meet throughout the year then come together for three annual joint events, including the summer overnight retreat, an Advent day retreat and a spring dinner and dance. For more information on SPREAD, the archdiocesan Disabilities Ministry or how you can help, go to www.archindy.org/specialneeds or contact ministry coordinator Jenny Bryans at 317-236-1448 or jbryans@archindy.org. (Submitted photo)

Investing with Faith/Ann Schneider

Make the time to review and keep your estate plan current

If your life is anything like mine, you blink your eyes and another five years has gone by. Time passes quickly.

I am reminded of this truth when I sit down with clients to discuss updates to estate planning documents. Though it may seem like yesterday, oftentimes several years have passed since the wills were reviewed and, in the meantime, loved ones have been born, grown up, moved away or died. Life has changed.

Preparing an initial will and other estate planning documents involves making decisions based on current circumstances. Oftentimes, once the task has been completed, it is checked off of the "to-do" list and not thought about again for many years. But reviewing your estate planning documents

periodically is important to ensure your goals continue to be met.

While wills typically include contingencies in the event of life changes, it is impossible to foresee every circumstance we will encounter during the course of our lifetimes.

Individuals working on an estate plan at the start of adulthood likely expect to establish a plan to pass on assets they are beginning to grow, or to designate caregivers for young children. They may assign parents, siblings or friends to the roles of executor, health care representative and guardian.

But through time, the individuals best suited to make decisions or carry out wishes will likely change. As children or other loved ones age and mature, they may become a better fit for filling those roles.

Financial outlooks can also change significantly through the years. An individual early in his career may earn income scarcely greater than his

expenses. Parents with young children likely face the ever-increasing costs of school, medical bills and extracurricular activities, expenses which may make the possibility of ever having extra money seem out of reach.

Documents drafted during these years tend to include a plan for assets to be left under the care of trusted individuals, who are tasked with ensuring the money is used to provide for children and other loved ones.

But through time, income may increase and bills may lessen. Individuals may begin reflecting on ways to show gratitude to the people, organizations, schools and churches which have provided support throughout their lifetimes and consider leaving a legacy of some sort to ensure others can receive the same benefits.

These points of change in our lives are the exact times at which estate planning documents should be re-examined. I recommend that wills, power of attorney and health

care documents be reviewed at least every few years and certainly with any major life change, including the birth or death of a loved one or a change to the age, maturity or marital status of beneficiaries or people assigned to various roles in the documents.

Beneficiary designations on retirement, investment accounts and life insurance policies should also be revisited. Review these documents not only to confirm that the people you have assigned to carry out your wishes are still the right choice, but also to ensure that your plan exemplifies your values and priorities, the things that matter the most to you.

(Ann Schneider is a founding member of Taylor, Chadd, Minnette, Schneider & Clutter Law firm in Indianapolis. She also is a member of the archdiocesan Catholic Community Foundation Planned Giving Committee and a member of St. Jude Parish in Indianapolis.) †

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