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Criterion

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It's All Good

In this hectic world, let's strive to be more Christ-centered, page 12.

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'Lazarus is at our doorstep'

Archdiocesan priests witness desperation, courage in migrants at the southern border

By Sean Gallagher

GREENWOOD—When he looks back on his experience in April of serving migrants in the U.S.- Mexican border city of Nogales, Father Christopher Wadelton focuses on the parable of the rich man and Lazarus (Lk 16:19-31).

In the passage, Jesus tells the story of a rich man who ignores the poor man Lazarus who sits by his door (Lk 16:22).

Father Wadelton saw that parable lived out in the current inhumane challenges faced by migrants in desperate need who seek to cross the U.S.-Mexican border to find a better life for them and their families.

"Lazarus is at our doorstep," said Father Wadelton in a May 11 presentation at St. Bartholomew Parish in Columbus, where he serves as pastor. "Lazarus is at our southern border. Lazarus is all around us. As a pastor, as a Christian, I want to help us see that, to see the people that are right there in front of us."

Accompanying Father Wadelton during his week of service and observation in Nogales were Father Todd Goodson, pastor of Our Lady of the Greenwood Parish in Greenwood, and Father John McCaslin, pastor of St. Monica Parish in Indianapolis.

See BORDER, page 8



Fathers Todd Goodson, left, John McCaslin and Christopher Wadelton stand by a border wall near Nogales, Ariz., during a trip they made in April to observe the challenges facing migrants seeking to enter the U.S. and to serve them at migrant centers on both sides of the border. (Submitted photo)

U.S. bishops, Catholic groups, politicians back Mississippi in Supreme Court abortion case

WASHINGTON (CNS)—Catholic leaders, pro-life organizations, Republican members of Congress and several governors are among those on a long list



Mary Ann Glendon

of supporters backing Mississippi's ban on abortion after 15 weeks of pregnancy and urging the court to re-examine its previous abortion rulings when it takes up this case in the fall.

The U.S. Conference of Catholic Bishops (USCCB), in its friend-of-the-court brief filed on July 27, stressed that abortion is not a right created by the Constitution and called it "inherently different from other types of personal decisions to which this court has accorded constitutional protection."

Referring to the court's major abortion decisions, the brief warned that if the Supreme Court "continues to treat abortion as a constitutional issue," it will face more questions in the future about "what sorts of abortion regulations are permissible."

The court's two big decisions on abortion were *Roe v. Wade*, the 1973 court case which legalized abortion, and 1992's *Casey v. Planned Parenthood*, which affirmed *Roe* and also stressed that a state regulation on abortion could not impose an "undue burden" on a woman "seeking an abortion before the fetus attains viability."

Other Catholic groups echoed the USCCB, which was joined in its brief by other religious groups and the two dioceses of Mississippi, in their support of the state's abortion ban after 15 weeks.

The case, *Dobbs v. Jackson Women's Health Organization*, came before the court last year but the justices only agreed in late May to take it up in the next term.

See COURT, page 3

House's refusal to include Hyde Amendment in spending bills is called an 'injustice'

WASHINGTON (CNS)—The refusal by the U.S. House to include the Hyde Amendment and other pro-life riders in appropriations bills before lawmakers passed the measures is an "injustice" that overshadows the provisions that help "vulnerable people," said the chairmen of two U.S. bishops' committees.

Late on July 29, the House voted 219 to 208 in favor of H.R. 4502, a package of appropriations bills that currently exclude the Hyde, Weldon and Helms amendments and other longstanding, bipartisan-supported pro-life language.

Eliminating these provisions would force taxpayers to pay for elective abortions and would have the effect of forcing health care providers and professionals "to perform and refer for abortion against their deeply held beliefs, as well as forcing employers and insurers to cover and pay for abortion," said the U.S. Conference of Catholic Bishops (USCCB) in a news release issued after the vote.

The release included a joint statement on the House actions by

See HYDE, page 11



New York Cardinal Timothy M. Dolan, chairman of the U.S. Conference of Catholic Bishops' Committee for Religious Liberty, presents the keynote address on June 28 during the Religious Liberty Summit at the University of Notre Dame Law School in Indiana. (CNS photo/Peter Ringenberg, courtesy University of Notre Dame)

MRS among agencies helping resettle Afghan translators, interpreters

WASHINGTON (CNS)—The U.S. Conference of Catholic Bishops (USCCB) and its Migration and Refugee Services (MRS) “are proud to have the opportunity to welcome and assist those who have kept Americans safe in Afghanistan,” said



Bishop Mario E. Dorsonville

the USCCB president and the chairman of the bishops’ migration committee on July 30.

Other agencies resettling these newcomers include Catholic Charities USA and other nongovernmental organizations.

“By working with the United States,

each of these individuals has put their lives and those of their family and friends at risk. As they now leave everything behind to begin new lives here, the many sacrifices they’ve made should not go unacknowledged,” the two prelates said.

The statement was issued by Archbishop Jose H. Gomez of Los Angeles, USCCB president, and Auxiliary Bishop Mario E. Dorsonville of Washington, chairman of the USCCB’s Committee on Migration.

According to The Associated Press, a flight landed just after midnight on July 30 at Dulles International Airport in Virginia, in suburban Washington, with 221 Afghans who have been allowed into the United States under a special visa program. AP said an internal U.S. government document it had obtained said the group included 57 children and 15 babies.

Nationals who provided translation, interpretation, security, transportation and other vital services to the U.S. troops in the last two decades have feared reprisals

from Afghanistan’s Taliban, even more so now as its fighters advance around the country in the absence of the U.S. military.

In 2006, the U.S. Congress first authorized a bipartisan humanitarian program to provide Special Immigrant Visas, or SIVs, for nationals from Afghanistan and Iraq that include resettlement services and legal permanent residence for the approved principal applicants, their spouses and children.

Since the creation of the program, a USCCB news release said, MRS has worked with the U.S. Department of State, the Office of Refugee Resettlement and other nongovernmental organizations to provide resettlement services to some of the more than 73,000 Afghan SIV holders and their families.

The USCCB also has advocated periodically before Congress to extend and improve the program.

On July 14, the White House announced the emergency relocation of Afghan SIV applicants in their final stages of processing to the United States, with the first of that group arriving in the United States on July 30.

In addition, Congress passed a bipartisan emergency supplemental appropriations bill on July 29, allocating more than \$1 billion for humanitarian support and assistance; authorizing an additional 8,000 visas for the SIV program; and making some changes to streamline the application process.

Archbishop Gomez and Bishop Dorsonville said in their statement it is important for the USCCB and MRS to join with other faith-based agencies and NGOs “to ensure the warm welcome, safe relocation and resettlement of those who have already contributed greatly to our nation.” †

Official Appointments

Effective Immediately

Rev. John F. Kamwendo, pastor of St. Michael the Archangel Parish, Indianapolis, appointed administrator *pro tem* of St. Gabriel the Archangel Parish, Indianapolis, while remaining pastor of St. Michael the Archangel.

Rev. Matthew Tucci, pastor of Most Sacred Heart of Jesus and St. Augustine parishes, both in Jeffersonville, appointed associate director of vocations for the Archdiocese of Indianapolis, while remaining pastor of Most Sacred Heart of Jesus and St. Augustine.

Effective July 7, 2021

Rev. Msgr. Anthony R. Volz, staff member of Bishop Simon Bruté College Seminary, Indianapolis, appointed parochial vicar of Christ the King Parish, Indianapolis.

Effective July 12, 2021

Rev. Robert J. Hanke, pastor of St. Thomas the Apostle Parish, Fortville, appointed chaplain coordinator of Father Thomas Scecina Memorial High School, Indianapolis, while remaining pastor of St. Thomas the Apostle.

Rev. Todd Riebe, pastor of Christ the King Parish, Indianapolis, appointed chaplain coordinator of Bishop Chatard High School, Indianapolis, while remaining pastor of Christ the King.

Rev. Robert J. Robeson, pastor of Holy Name of Jesus Parish, Beech Grove, and administrator of Good Shepherd Parish, Indianapolis, appointed chaplain coordinator of Roncalli High School, Indianapolis, while remaining pastor of Holy Name of Jesus and administrator of Good Shepherd Shepherd.

(These appointments are from the office of the Most Rev. Charles C. Thompson, Archbishop of Indianapolis.) †



Public Schedule of Archbishop Charles C. Thompson

August 6–17, 2021

August 6 – 10 a.m.
Chapel and altar dedication at Marian University, Indianapolis

August 8 – 11 a.m.
Mass at St. Michael Church, Charlestown

August 8 – 5 p.m.
St. Lawrence Day Celebration for permanent deacons at Our Lady of Fatima Retreat House, Indianapolis

August 9 – noon
Seminar convocation at Our Lady of Fatima Retreat House

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

August 12 – 8:15 a.m.
Judicatories virtual meeting

August 12 – 10 a.m.
Leadership Team meeting at Archbishop Edward T. O’Meara Catholic Center

August 12 – noon
Live broadcast discussion of “*Laudato Si’*” hosted by Indiana Catholic Conference at www.facebook.com/Inatholicconf

August 12 – 7 p.m.
Mass for Substance Addiction Ministry at St. Bartholomew Church, Columbus

August 14 – 10:30 a.m.
Confirmation for youths of St. Teresa Benedicta of the Cross Parish in Bright and All Saints Parish in Dearborn County at St. Louis Church, Batesville

August 15 – 2 p.m.
Confirmation Mass for youths of Sacred Heart of Jesus Parish in Clinton and St. Benedict, St. Joseph University, St. Margaret Mary and St. Patrick parishes, all in Terre Haute, at St. Joseph University Church, Terre Haute

August 17 – 11 a.m.
College of Deans meeting at Archbishop Edward T. O’Meara Catholic Center

Share your memories of 9/11—and how your faith and your life have been affected by that day

Memories of Sept. 11, 2001, fill the hearts and minds of people old enough to remember that tragic day 20 years ago. From shock in reaction to the terrorist attacks in the United States, to gratitude for the heroic actions of first responders, 9/11 is a day that continues to affect many Americans.

The Criterion would like to hear your stories, memories and thoughts of Sept. 11, 2001, including how your faith was a source of strength

and comfort on that challenging day, and how the events of that day have shaped your faith and your life since then.

Send your submissions to John Shaughnessy by e-mail to jshaughnessy@archindy.org or by mail in care of *The Criterion*, 1400 N. Meridian St., Indianapolis, IN 46202. Please include your parish and a daytime phone number where you can be reached. †

How has your own faith been deepened by helping others grow in their faith?

When someone strives to help others learn about their faith and grow in their faith, it often has the added blessing of leading to a deeper faith for the person leading the instruction.

With that thought in mind, *The Criterion* is inviting instructors of the Catholic faith—whether in programs for children and youths, preparation for the sacraments, adult faith formation or Rite of Christian Initiation of Adults—to share their

stories of how their own faith has been deepened by helping others in their faith journeys.

Send your stories and personal experiences to John Shaughnessy by e-mail at jshaughnessy@archindy.org or by mail in care of *The Criterion*, 1400 N. Meridian St., Indianapolis, IN 46202. Please include your parish and a daytime phone number where you can be reached. †



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NEWS FROM YOU!

Do you have something exciting or newsworthy you want to be considered to be printed in *The Criterion*?

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ICC will host four-part live broadcast on “Laudato Si”

Criterion staff report

The Indiana Catholic Conference (ICC) will host a four-part live broadcast on Pope Francis’ encyclical, “Laudato Si’, On Care for Our Common Home,” via Facebook from noon-1 p.m. on Aug. 12, 19, 26 and Sept. 2.

The Catholic Church’s principles of social doctrine, based in sacred Scripture and natural law, are the primary lens through which the ICC evaluates public policy.

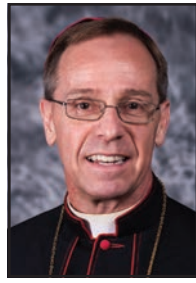
In an effort to uncover the richness of the Church’s social tradition, the ICC is hosting a series of discussions on the core documents of this doctrine and its implications for the lives of Catholics in Indiana.

“We hope to have a meaningful conversation on care for creation,” said Angela Espada, executive director of the ICC.

“We hope everyone sees the right to clean air and a clean environment. ... So

many focus on if climate change is real and/or, if it’s real, I’m only one person and the feeling of helplessness.

“We want to talk about what we as individuals can do to care for the planet so it’s here for us, our children, our grandchildren and our great-grandchildren.”



Archbishop Charles C. Thompson

Each session will address certain chapters of the encyclical; it is suggested that participants read the short chapters before the broadcast.

The first topic, “The Gospel of Creation,” will take place on Aug. 12 and discuss chapters 1 and 2 of the encyclical. Phil Sakimoto, Ph.D., of the University of Notre Dame will lead the discussion, with participation by

Archbishop Charles C. Thompson.

The next topic, “Integral Ecology,” will take place on Aug. 19 and will cover chapters 3 and 4. It will be led by Benedictine Sister Sheila Fitzpatrick and Sarah Mundell.

Next, on Aug. 26, the live broadcast will address “Ecological Education and Action,” covering chapters 5 and 6, with Redemptorist Father Terry Ehrman leading the discussion.

The final session, on Sept. 2, will address “Laudato Si’ in Indiana,” led by archdiocesan Catholic Charities-Social Concerns special projects coordinator Laura Sheehan and Father Christopher Droste of the Diocese of Evansville.

Register for each desired live broadcast for no charge at cutt.ly/ICCLaudatoSi.

The broadcasts will be recorded and available later at www.facebook.com/Incatholicconf. †

‘We want to talk about what we as individuals can do to care for the planet so it’s here for us, our children, our grandchildren and our great-grandchildren.’



—Angela Espada, executive director of the Indiana Catholic Conference

COURT

continued from page 1

The case focuses on an appeal from Mississippi to keep its ban on abortions after 15 weeks of pregnancy, which was struck down by a federal District Court in Mississippi in 2018. A year later, the New Orleans-based U.S. Court of Appeals for the 5th Circuit affirmed the lower court’s ruling.

A brief filed by O. Carter Snead, law professor at the University of Notre Dame



O. Carter Snead

and director of the university’s Center for Ethics and Culture, and Mary Ann Glendon, former U.S. ambassador to the Holy See, said the Mississippi case “offers the cleanest opportunity since *Roe v. Wade* was decided in 1973 for the court to revisit its

deeply flawed and harmful jurisprudence,” or theory of law, on abortion decisions.

They also said the court’s abortion rulings have been “completely untethered from the Constitution’s text, history and tradition” and have imposed “an extreme, incoherent, unworkable and antidemocratic legal regime for abortion on the nation for several decades.”

Similarly, a brief filed by the National Association of Catholic Nurses and the Catholic Medical Association urged the court to take itself out of the “arbitrary line-drawing that *Roe* and *Casey* engaged in while attempting to settle the abortion controversy.”

“There is no nonarbitrary line during pregnancy that the court can draw,” the groups added, emphasizing that “the lives of unborn children are on a continuum toward adulthood from conception forward.”

The brief also said that “any arbitrary line that the court might seek to replace the viability cut-off with would simply amount to yet another act of judicial legislating,” which is why, they argued, the issue should be returned to elected representatives.

Other Catholic or pro-life groups that filed briefs supporting Mississippi in this case included the Thomas More Society, the National Catholic Bioethics Center, the Diocese of Tyler, Texas, which joined other religious and civil groups, the National Right to Life Committee, Americans United for Life and the March for Life Education and Defense Fund.

Other groups submitting friend-of-the-court briefs included 228 Republican members of Congress—184 House members and 44 senators—a separate filing by three Republican senators and a brief from 12 Republican governors. The governors specifically urged the court to return the authority to regulate abortion to the state level.

The case, which is already getting a lot of attention, will be the court’s first look at the right to an abortion since Justice Amy Coney Barrett’s confirmation to the court last year.

The Mississippi law is being challenged by the state’s only abortion facility, the Jackson Women’s Health Organization.

In announcing they would take up this case, the justices said they would

only review one of the three questions presented to them: “Whether all previability prohibitions on elective abortions are unconstitutional.”

In other words, they are focusing on the viability, or when a fetus is said to be able to survive on its own. The Supreme Court has consistently ruled that states cannot restrict abortion before the 24-week mark. The ban on abortions after 15 weeks is more restrictive than current law.

If the court sides with Mississippi, it would be the first time it would allow an abortion ban before the point of viability and could lay the groundwork for other abortion restrictions, which other states could follow.

In a friend-of-the-court brief filed on July 22, Mississippi Attorney General Lynn Fitch said the Supreme Court should overturn *Roe v. Wade*, adding that a state

can prohibit abortion before “viability” because “nothing in constitutional text, structure, history or tradition supports a right to abortion.”

As a result of *Roe* and subsequent court decisions, “state legislatures, and the people they represent, have lacked clarity in passing laws to protect legitimate public interests, and artificial guideposts have stunted important public debate on how we, as a society, care for the dignity of women and their children,” Fitch said.

Kat Talalas, assistant director for pro-life communications for the USCCB, said when the court accepted this case that it was the biggest abortion case to come before the court in almost 30 years.

She said the justices could establish criteria other than viability, such as fetal pain, to restrict abortions or they could “overturn *Roe* and *Casey* completely.” †

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Editorial

Budget must continue to protect unborn and conscience of health care providers

Is there anyone in society more vulnerable than the unborn child in a mother's womb? Apparently, it depends on whom you ask.

In the minds of the majority of members of the U.S. House of Representatives, we received an unjust answer last week for this vulnerable group.

Late on July 29, the House voted 219-208 in favor of H.R. 4502, a package of appropriations bills that currently excludes the Hyde, Weldon and Helms amendments and other longstanding, bipartisan-supported pro-life language.

The Hyde Amendment, first enacted with strong bipartisan support 45 years ago, outlaws federal tax dollars from directly funding abortion except in cases of rape, incest or when the life of the woman would be endangered.

Congress must reauthorize the Hyde Amendment annually as an attachment to the appropriations bill for the Department of Health and Human Services. Hyde language also has been part of a dozen spending bills for decades. Until this year, Hyde has been reauthorized every year since 1976.

Like the U.S. bishops (see the story on page 1), we believe eliminating these provisions will force taxpayers to pay for elective abortions and will have the effect of forcing health care providers to perform and refer for abortion against their deeply held beliefs, as well as forcing employers and insurers to cover and pay for abortion.

"The House has voted in a way that is completely out of step with the will of the American people who overwhelmingly oppose taxpayer-funded abortion. The Hyde Amendment has saved at least 2.4 million lives since its enactment. Without it, millions of poor women in desperate circumstances will make the irrevocable decision to take the government up on its offer to end the life of their child," said Cardinal Timothy M. Dolan of New York, chairman of the USCCB Committee for Religious Liberty, and Archbishop Joseph F. Naumann of Kansas City, Kan., chairman of the USCCB's

Committee on Pro-Life Activities, in a joint statement.

The package of spending bills now approved by the House, the bishops said, "includes provisions that help vulnerable people, including pregnant moms," but "as we have

said before, 'being right' in such matters can never excuse a wrong choice regarding direct attacks on innocent human life."

The injustice of this bill goes beyond that, the bishops noted, because it "extends to removing conscience protections and exemptions for health care providers who believe abortion is wrong, or whose faith drives them to serve and heal lives, instead of taking them," Cardinal Dolan and Archbishop Naumann said, referring to the Weldon Amendment, first passed in 2005.

"Funding the destruction of innocent unborn human lives and forcing people to kill in violation of their consciences are grave abuses of human rights," they said.

In a separate vote on July 28, the House voted 217-212 to pass the appropriations bill for the State Department and the U.S. Agency for International Development, H.R. 4373, without the Helms Amendment. Called "the Hyde Amendment for the rest of the world," it has prohibited using U.S. taxpayer funds to directly pay for abortions in other countries since 1973.

The House's version of the bill now moves on to the U.S. Senate, where we pray lawmakers take action to add these life-related measures back to the federal budget for the 2022 fiscal year.

As people of faith who value all human life from conception to natural death, it is hard to comprehend how many of our political leaders—including some who are Catholic—fail to protect the unborn, and support legislation that forces health care providers to act against their consciences.

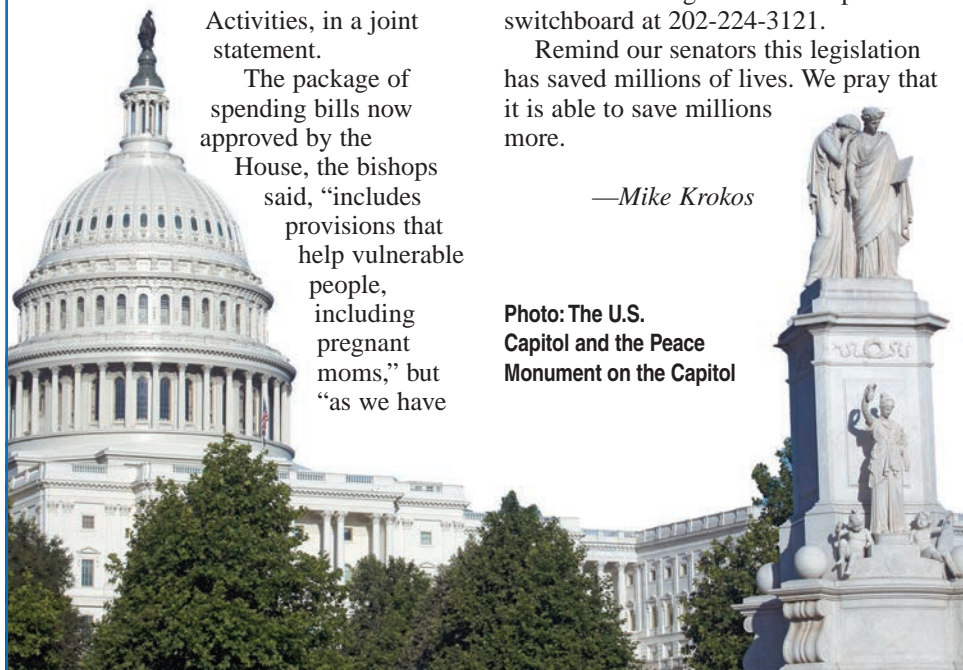
"We call on the Senate to redress this evil in H.R. 4502, and for Congress to ultimately pass appropriations bills that fully support and protect human dignity, and the most vulnerable among us," said Cardinal Dolan and Archbishop Naumann.

We must do our part as well. Reach out to Senators Mike Braun (cutt.ly/MikeBraun) and Todd Young (cutt.ly/ToddYoung) to let them know they must correct the wrongs in the House's proposed legislation. They can also be reached through the U.S. Capitol switchboard at 202-224-3121.

Remind our senators this legislation has saved millions of lives. We pray that it is able to save millions more.

—Mike Krokos

Photo: The U.S. Capitol and the Peace Monument on the Capitol



Reflection/John Shaughnessy

Summer moments and the refreshing reality of the sacraments in full bloom

I sink my teeth into the red, juicy slice of watermelon and the sensation of summer fills my mouth, making me feel like a kid, ignoring all the rules of



proper etiquette as I use the back of my hand to wipe the juice dripping from my lips.

I get the same sensation of summer from a chilled glass of iced tea or lemonade on a 90-degree day, a burger or hot dog

sizzling on the grill, and a scoop—preferably two—of vanilla ice cream atop a large piece of homemade cherry pie.

Along with peaches, these are my favorite flavors of summer, all combining to create a sense of refreshment that is usually hard to match. And yet this

summer, some special moments have provided a far more lasting sense of satisfaction.

It all began in a garden outside a parish church in California, where my wife and I had traveled for the baptism of our youngest grandchild. The garden was graced by a large statue of the Blessed Mother, and stones were laid out in a pattern amid the flowers to pray the rosary. Against that backdrop, the priest baptized our grandson and then raised the infant above his head, presenting him to God as the gift all children are—as three generations of family savored the joyful moment of life, love and faith.

Two weeks later, our travels took us to Pittsburgh where we had brunch with a young couple getting married the following weekend. Even before their wedding, they had lived the vows of "for better or for worse, in sickness and in health" as shortly after their engagement he was diagnosed with cancer.

Months of treatments and surgeries followed. Yet their commitment to each other and their faith in God stayed strong. A new prognosis was positive, hopeful. And they both glowed as they talked about their upcoming wedding in a Catholic church. Even the cold, rainy day of the wedding—and a COVID restriction of just 30 people in the church—didn't dampen their joy.

Joy was also the feeling that filled me on a recent Sunday morning while we visited our daughter in South Carolina.

She wanted us to experience her church and the eight o'clock Mass that's her preference—a Mass time I usually associate with faithful people who want a quick, quiet connection with God. Yet in this church, the first driving, powerful sounds of music from the drummer, the keyboard player, the bass guitarist and the vocalist with the booming voice let it be known that no one would be sleepwalking through this praising of God.

This was to be a celebration. A celebration of the Eucharist. A celebration of young and old, of Black and white, of God's people coming together to share their trust in him, their love of him. From the small boy wearing pink rain boots to the towering senior citizen in his Sunday

This was to be a celebration. A celebration of the Eucharist. A celebration of young and old, of Black and white, of God's people coming together to share their trust in him, their love of him.

finest of a royal blue sports coat and white pants—with his white hat next to him on the pew—the church was *alive*.

I walked from the Mass snapping my fingers to the rousing beat of the closing hymn, my smile matching how I felt deep inside.

Heading to our car, I thought again of the story that the deacon used to start his homily that morning.

He told the story of a small boy who entered a store with his mother, a store where the owner opened a can of nuts and told the boy to grab a handful. When the boy declined, both his mom and the owner encouraged him to take some. Again, the boy declined. So the owner reached into the can and pulled out a large handful that he put in a bag that he gave to the boy.

When they left the store, the mother said to her son, "You're normally

not like that. Why didn't you take a handful?" The boy replied, "My hand is small. I knew I'd get more if I waited for him to use his hand."

In the same way, the deacon said, God blesses us with so much more in life than we can ever grasp on our own.

I've experienced that refreshing reality again this summer.

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

Letters Policy

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

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

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

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

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

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



Christ the Cornerstone

Holy Trinity is present in the Transfiguration of the Lord

“In a resplendent cloud, the Holy Spirit appeared. The Father’s voice was heard: ‘This is my beloved Son, with whom I am well pleased. Listen to him.’” (Entrance antiphon for Mass for the Feast of the Transfiguration of the Lord; cf. Mt 17:5)

Today, Friday, Aug. 6, our Church celebrates the Feast of the Transfiguration of the Lord. On this day, the fullness of our Triune God—Father, Son and Holy Spirit—is observed by the Apostles Peter, James and John as they witness the manifestation of Jesus’ glory on Mt. Tabor.

As we read in today’s Gospel (Mk 9:2-10), Jesus “was transfigured before them, and his clothes became dazzling white, such as no fuller on Earth could bleach them. Then Elijah appeared to them along with Moses, and they were conversing with Jesus” (Mk 9:2-4). The Apostles were used to seeing amazing miracles performed by Jesus. But never before had Peter, James or John witnessed his complete change of appearance from a man of flesh and blood into what appeared to be a purely spiritual being.

All three synoptic Gospels record this

incredible epiphany (Mt 17:2-5, Mk 9:2-3, and Lk 9:28-36). It must have been awesome to behold. Not only was Jesus seen to be in conversation with Moses and Elijah—two of the most important figures in the Old Testament, representing the law and the prophets—but as reported by the evangelists, the Holy Trinity was clearly manifested in this sacred event. The Holy Spirit appeared in a cloud; the Father’s voice was heard; and Jesus, was seen to be the divine Son pleasing to his Father. No wonder the three Apostles were terrified. No wonder Peter asked Jesus to allow them to capture this moment for all time by building three shrines—“one for you, one for Moses, and one for Elijah” (Mk 9:5).

The first reading for today’s Mass (Dn 7:9-10, 13-14) recounts the vision of the Prophet Daniel that prefigures the Transfiguration of the Lord:

“As the visions during the night continued, I saw: One like a Son of man coming, on the clouds of heaven. When he reached the Ancient One and was presented before him, the one like a Son of man received dominion, glory, and kingship; all peoples, nations, and languages serve him. His dominion is an everlasting dominion that shall not

be taken away, his kingship shall not be destroyed” (Dn 7:13-14).

The “One like a Son of Man” who was expected by the people of Israel was to be a glorious, all-powerful ruler whose kingdom would never end. The Transfiguration of the Lord reveals Jesus to be this long-awaited Messiah, but with a difference. As would become clear at the time of his passion and death, the Son of Man, Jesus, did not come to claim an earthly kingship. His reign, which is indeed everlasting, is of the Spirit.

Today’s second reading from the Second Letter of St. Peter (2 Pt 1:16–19), testifies to the Lord’s glory through the eyes of the three Apostles. “We ourselves heard this voice come from heaven while we were with him on the holy mountain” (2 Pt 1:18), Peter says. “We did not follow cleverly devised myths when we made known to you the power and coming of our Lord Jesus Christ, but we had been eyewitnesses of his majesty” (2 Pt 1:16). Jesus’ glory is not the result of fantasy or myth. He is the way, the truth and the life, and his “spiritual” kingdom is real. “You will do well to be attentive to it, as to a lamp shining in a dark place, until day

dawns and the morning star rises in your hearts” (2 Pt 1:19).

The Transfiguration of the Lord is not a myth, but it is a mystery that the three faithful Apostles could not fully comprehend. That’s why St. Mark reports:

“As they were coming down from the mountain, [Jesus] charged them not to relate what they had seen to anyone, except when the Son of Man had risen from the dead. So they kept the matter to themselves, questioning what rising from the dead meant” (Mk 9:9-10).

What happened on Mt. Tabor that day could only be understood in the light of the Lord’s death and resurrection. Dominion, glory and kingship are given to the Son of Man in anticipation of his obedience to his Father, his self-sacrificing love on the cross, and his sending the Holy Spirit with the gifts of wisdom and understanding. Peter’s impulse to build three tents is premature because he has not yet received the Holy Spirit.

Let’s ask the Blessed Trinity to help us see the glory of the Lord as it is manifested in our daily lives. Let’s pray for wisdom so that we can recognize Jesus as our Lord and Redeemer. †



Cristo, la piedra angular

La Santísima Trinidad está presente en la Transfiguración del Señor

“Apareció una nube luminosa que los envolvió, de la cual salió una voz que dijo: ‘Este es mi Hijo amado; estoy muy complacido con él. ¡Escúchenlo!’” (Antífona de entrada para la fiesta de la Transfiguración del Señor, cf. Mt 17:5)

Hoy, viernes 6 de agosto, nuestra Iglesia celebra la fiesta de la Transfiguración del Señor. En este día, los apóstoles Pedro, Santiago y Juan presenciaron la plenitud de nuestro Dios Trino—Padre, Hijo y Espíritu Santo—al ser testigos de la manifestación de la gloria de Jesús en el Monte Tabor.

Tal como leemos en el Evangelio de hoy (Mc 9:2-10), Jesús “se transfiguró en presencia de ellos. Su ropa se volvió de un blanco resplandeciente como nadie en el mundo podría blanquearla. Y se les aparecieron Elías y Moisés, los cuales conversaban con Jesús” (Mc 9:2-4). Los Apóstoles estaban acostumbrados a ver que Jesús realizaba milagros sorprendentes. Pero nunca antes Pedro, Santiago o Juan habían sido testigos de su completo cambio de apariencia de hombre de carne y hueso a lo que parecía ser un ser puramente espiritual.

Los tres evangelios sinópticos recogen esta increíble epifanía (Mt 17:2-5, Mc 9:2-3 y Lc 9:28-

36). Debe haber sido impresionante de contemplar: no solo vieron a Jesús conversando con Moisés y Elías, dos de las figuras más importantes del Antiguo Testamento, que representaban la Ley y los Profetas, sino que, según relatan los evangelistas, la Santísima Trinidad se manifestó claramente en este acontecimiento sagrado. El Espíritu Santo apareció en una nube; se oyó la voz del Padre; y Jesús, fue visto como el Hijo Divino que agrada a su Padre. No es de extrañar que los tres apóstoles estuvieran aterrorizados; no es de extrañar que Pedro pidiera a Jesús que les permitiera inmortalizar este momento construyendo tres santuarios: “uno para ti, otro para Moisés y otro para Elías” (Mc 9:5).

La primera lectura de la misa de hoy (Dn 7:9-10, 13-14) narra la visión del profeta Daniel que prefigura la Transfiguración del Señor:

“En esa visión nocturna, vi que alguien con aspecto humano venía entre las nubes del cielo. Se acercó al venerable Anciano y fue llevado a su presencia, y se le dio autoridad, poder y majestad. ¡Todos los pueblos, naciones y lenguas lo adoraron! ¡Su dominio es un dominio eterno, que no pasará, y su reino jamás será destruido!” (Dn 7:13-14)

Ese “alguien con aspecto humano” que esperaba el pueblo de Israel iba a ser un gobernante glorioso y todopoderoso cuyo reino no tendría fin. La Transfiguración del Señor revela que Jesús es ese Mesías tan esperado, pero con una diferencia. Como quedaría claro en el momento de su pasión y muerte, el Hijo del Hombre, Jesús, no vino a reclamar una realeza terrenal. Su reinado, que es realmente eterno, es del Espíritu.

La segunda lectura de hoy, extraída de la Segunda Carta de San Pedro (2 Pe 1:16-19), da testimonio de la gloria del Señor a través de los ojos de los tres Apóstoles. “Nosotros mismos oímos esa voz que vino del cielo cuando estábamos con él en el monte santo” (2 Pe 1:18), dice Pedro. “Cuando les dimos a conocer la venida de nuestro Señor Jesucristo en todo su poder, no estábamos siguiendo sutiles cuentos supersticiosos, sino dando testimonio de su grandeza, que vimos con nuestros propios ojos” (2 Pe 1:16). La gloria de Jesús no es fruto de la fantasía ni del mito. Él es el Camino, la Verdad y la Vida, y su reino “espiritual” es real. “Hacen bien en prestar atención, como a una lámpara que brilla en un lugar oscuro, hasta que despunte el día y salga el lucero de la mañana en sus

corazones” (2 Pe 1:19).

La Transfiguración del Señor no es un mito, sino un misterio que los tres fieles apóstoles no pudieron comprender plenamente. Por eso san Marcos informa:

“Mientras descendían ellos del monte, Jesús les ordenó que no contaran a nadie lo que habían visto sino cuando el Hijo del Hombre resucitara de entre los muertos. Y ellos guardaron la palabra entre sí, discutiendo qué significaría aquello de resucitar de entre los muertos” (Mc 9:9-10).

Lo que ocurrió aquel día en el monte Tabor sólo podía entenderse a la luz de la muerte y resurrección del Señor. El dominio, la gloria y la realeza se otorgan al Hijo del Hombre en previsión de su obediencia a su Padre, su amor abnegado en la cruz y al enviar al Espíritu Santo con los dones de sabiduría y entendimiento. El impulso de Pedro de construir tres tiendas es prematuro porque aún no ha recibido el Espíritu Santo.

Pidamos a la Santísima Trinidad que nos ayude a ver la gloria del Señor que se manifiesta en nuestra vida cotidiana. Pidamos sabiduría para que podamos reconocer a Jesús como nuestro Señor y Redentor. †

Events Calendar

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

August 9, 16, 23, 30

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

August 10

Church of the Immaculate Conception, 1 Sisters of Providence, Saint Mary-of-the-Woods. St. Mary-of-the-Woods. **"The Spirit Breathes" monthly Taizé Prayer Service**, 7-8 p.m., silent and spoken prayers, simple music, silence, virtual option available at cutt.ly/Taize. Information: 812-535-2952, provctr@spsmw.org.

August 13-14

Our Lady of the Most Holy Rosary Parish, 520 Stevens St., Indianapolis. **Italian Street Festival**, 5-11 p.m., religious procession 6:45 p.m. Sat., followed by 7 p.m. Mass, homemade Italian food, wine and beer, live music, amusement rides, free admission, free parking. Information: 317-636-4478, info@holyroaryindy.org or indyitalianfest.org.

Nativity of Our Lord Jesus Christ Parish, 7225 Southeastern Ave., Indianapolis. **Augustavaganza**, 4:30-11 p.m., kid's games and rides, food, live music, bingo, free admission. Information: 317-357-1200.

August 14

SS. Peter and Paul Cathedral, 1347 N. Meridian St., Indianapolis. **Choir Re-Boot Camp**, 9 a.m.-noon, director of archdiocesan and cathedral liturgical music Andrew Motyka facilitating, \$10 includes lunch, free with no lunch. Information and registration: cutt.ly/RebootIndy.

St. Alphonsus Parish (Lafayette Diocese), 5805 S. 800 E., Zionsville. **Cursillo-Ultreya**, 5:30-8:30 p.m., fellowship, pitch-in dinner, prayer and sharing, bring lawn chair. Information: 317-650-1019.

August 14-15

St. Catherine of Siena Parish, 9995 E. Base Rd., Greensburg. **Bruté Weekend**, all weekend Masses, Father Daniel Bedel, spiritual director of Bruté College Seminary, will celebrate Mass and share how the seminary forms future priests. Information: Ellen Sanders, 317-236-1501 or esanders@archindy.org.

August 17

Bishop Chatard High School, 5885 N. Crittendon Ave., Indianapolis. **Made for More: Visions of the Promised Land**, a Theology of the Body event by Christopher West with music by Mike Mangione, 7-9:30 p.m., \$25. Tickets: indy.eventbrite.com. Information: Maureen Malarney,

317-503-8090, mmalarney@bishopchatard.org.

August 18

Calvary Mausoleum Chapel, 435 W. Troy Ave., Indianapolis. **Monthly Mass**, 2 p.m. Information: 317-784-4439 or www.catholiccemeteries.cc.

McGowan Hall Knights of Columbus, 1305 N. Delaware St., Indianapolis. **Theology on Tap**, sponsored by archdiocesan Young Adult and College Campus Ministry, speaker series for young adults ages 18-39, free. Information on speakers and topics: indycatholic.org/theology-on-tap. Questions: 317-236-1542.

August 19

St. Joseph Church, 1401 S. Mickley Ave., Indianapolis. **Third Thursday Adoration**, interceding for women experiencing crisis pregnancy, 11 a.m.-7 p.m., with Mass at 5:45 p.m.

Our Lady of Peace Cemetery and Mausoleum, 9001 Haverstick Road, Indianapolis. **Monthly Mass**, 2 p.m. Information: 317-574-8898 or www.catholiccemeteries.cc.

August 19-21

St. Susanna Parish, 1210 East Main St., Plainfield. **Saint Susanna Festival**, Thurs. 6-10 p.m., Fri. 6-11 p.m., Sat. 6 p.m.-midnight, carnival rides, games, food vendors, Saturday ribeye dinner, beer and wine, kids' games, live

music, local entertainment, free admission. Information festival@saintsusanna.com or 317-374-1970.

August 20

Northside Events and Social Club, 2100 E. 71st St., Indianapolis. **Catholic Business Exchange**, business entrepreneur Jeff Worrell presenting "It's not what happens to you ...," rosary 6:35 a.m., Mass 7 a.m., buffet breakfast and program following, \$18 members, \$24 non-members. Register by 4 p.m. on Aug. 17. Information and registration: cutt.ly/CBE-Reg.

August 20-21

St. Thomas Aquinas Parish, 4625 N. Kenwood Ave., Indianapolis. **SausageFest**, 5:30 p.m.-midnight, Kincaid's sausages, Sun King beer, sides from Illinois Street Food Emporium, Byrnes pizza, live music, snack shack goodies, kid zone, prizes, bounce houses, teen zone with DJ, free admission. Information: 317-253-1461.

August 21

Our Lady of Perpetual Help Parish, 1752 Scheller Ln., New Albany. **Choir Re-Boot Camp**, 9 a.m.-noon, director of archdiocesan and cathedral liturgical music Andrew Motyka facilitating, \$10, includes lunch, free with no lunch. Information and registration: cutt.ly/RebootNA.

August 26

St. Luke the Evangelist Parish, south gym, 7575 Holiday Dr., E., Indianapolis. **Moms in the Middle**, 6:30 p.m., Catholic movie producer of *Roe v. Wade* film Chérie Ballinger speaking, wine, door prizes, hors d'oeuvres, free. Registration: cutt.ly/momscherie or Vicki Yamasaki, 317-313-0255, cup@corpuschristiforunityandpeace.org.

August 26-28

St. Ann Parish, 6350 S. Mooresville Rd., Indianapolis. **Summer Festival**, Thurs. 5-10 p.m., Fri. and Sat. 5-11 p.m., food, carnival rides, free admission. Information: 317-821-2909.

August 28

Our Lady of the Most Holy Rosary Church, 520 Stevens St., Indianapolis. **Faithful Citizens Rosary Walk**, 10:45-11:45 a.m., meet in front of church. Information: faithful.citizens2016@gmail.com.

Virtual Dialogue on Intercultural Competency, via Zoom, sponsored by archdiocesan Black Catholic Ministry, 10 a.m., associate director for African American Affairs of USCCB Office of Cultural Diversity Donna Grimes speaking, freewill offering. Registration: cutt.ly/VDIC. Information: Pearlette Springer, pspringer@archindy.org or 317-236-1474.

St. Mary Parish, 1331 East Hunter Robbins Way, Greensburg. **On Eagles Wings 5K Run/Walk and Kids Fun Run**, 8 a.m. registration, 9 a.m. race, \$20 adults, \$15 children (\$25/\$20 after Aug. 9). Registration: oneagleswings5k.com. Information: 812-663-8427. †

Retreats and Programs

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

August 21

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **The Our Father: A New Perspective**, 9 a.m.-3:30 p.m., Benedictine Sister Cathy Anne Lepore presenting, \$60, includes lunch. Information and registration: benedictinn.org/programs, 317-788-7581, benedictinn@benedictinn.org.

August 31

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Divine Wine & Art with Heart**, 5-9 p.m., Hayley Mosson presenting, \$45, includes program, wine, snacks and all painting supplies. Registration: cutt.ly/fatimaretreats, 317-545-7681 or jburger@archindy.org.

September 10-12

Saint Meinrad Archabbey Guesthouse, 100 Hill Dr., St. Meinrad. **Spiritual Integration: Fitness, Health and Physical Well-being**, Benedictine Brother Nathaniel Szidik presenting, \$255 single, \$425 double. Registration: saintmeinrad.org/retreats. †

Celebrate Marriage annual conference set for Aug. 28 at Our Lady of the Greenwood

Celebrate Marriage, a ministry of Our Lady of the Greenwood Parish in Greenwood, will host its annual conference for married couples at Our Lady of the Greenwood Parish, 335 S. Meridian St., in Greenwood, from 9 a.m.-5 p.m. on Aug. 28. The event will feature keynote speaker, author, producer and former

Relevant Radio show host Chuck Neff. The day will include break-out sessions on a variety of topics, praise and worship music by the St. Jam Band, and lunch. The cost per couple is \$60. To register, contact Tom and Marcy Renken at OLGMarriageMinistry@gmail.com or 317-489-1557. †

Archdiocesan Healing Mass set for Aug. 12 at St. Bartholomew Church

The archdiocese's annual Healing Mass will take place at St. Bartholomew Church, 1306 27th St., in Columbus, at 7 p.m. on Aug. 12. Archbishop Charles C. Thompson will celebrate this year's Healing Mass, which will be bilingual. Following the Mass, participants will have the opportunity to receive a private blessing from the archbishop and/or to pray with prayer teams in

English or Spanish. The Mass, sponsored by the Substance Abuse Ministry of the archdiocese's Office of Human Life and Dignity, offers a chance to pray for those suffering from addiction, their loved ones and for the community. For a list of resources regarding substance abuse, go to cutt.ly/SAMResources. †

Wedding Anniversaries

CARL, JR., AND PATRICIA SZENTES



CARL, JR., AND PATRICIA (GIRDZUS) SZENTES, members of St. Michael the Archangel Parish in Indianapolis, will celebrate their 65th wedding anniversary on Aug. 18.

The couple was married at St. Boniface Church in Peoria, Ill., on Aug. 18, 1956.

They have six children: Debbie Waltz, David, Mark, Michael, Robert and Scott Szentes. The couple also has 11 grandchildren. †

DENNIS AND KATHLEEN BERKEMEIER



DENNIS AND KATHLEEN (SCHOETTNER) BERKEMEIER, members of St. Mary Parish in Greensburg, will celebrate their 50th wedding anniversary on Aug. 7.

The couple was married at Immaculate Conception Church in Millhousen on Aug. 7, 1971.

They have three children: Julie Harpring, Eric and Marc Berkemeier. The couple also has five grandchildren. †

DARRYL AND LINDA SKEES



DARRYL AND LINDA (HIGDON) SKEES, members of Holy Family Parish in New Albany, celebrated their 50th wedding anniversary on June 18.

The couple was married at Holy Family Church in New Albany on June 18, 1971.

They have three children: Rebecca Reed, Renee Ryan and Ricky Skees. The couple also has eight grandchildren. †

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

Stories of pivotal help mark St. Elizabeth Catholic Charities gala

By Lisa M. Whitaker

Special to *The Criterion*

LOUISVILLE, Ky.—Caprice Lopez sat with her children as presenters shared their comments with the people who gathered within the large ballroom of the Galt House for St. Elizabeth Catholic Charities' Giving Hope, Changing Lives Annual Gala.

The young mother both listened and tended to the needs of her two young boys as she waited for her time on the evening of June 24 to express her gratitude to all the St. Elizabeth supporters in attendance.

When she shared her story, Lopez, the gala's main speaker, told the audience how St. Elizabeth's staff and programs positively impacted her and her boys' lives. At times, she became emotional, pausing her talk twice to stop her tears.

She shared that she was in need earlier in her life "when I was about four months pregnant [and] with a 1-year-old ... trying my hardest to do everything right.

"I worked. I was in school. I was referred to St. Elizabeth by Choices for Women [Resource Center]. I explained my story to Tricia, and we moved in the next night."

Lopez was referring to St. Elizabeth Catholic Charities' current residential director Tricia Byrd who manages the cases of homeless and at-risk families and individuals.

"The first night in the house I probably cried more than I wanted to," Lopez recalled. "Here I was living in a shelter, sharing a kitchen, having a curfew—it all seemed so unreal. I did not know that that night would completely change our lives and would be one of the best decisions I could make for my boys and myself."

During her testimony, Lopez noted that the St. Elizabeth resources "that were available to us—the weekly counseling, group meetings, activities, even all the daily chores, all those moments in the house—shaped me into the woman and mother I am today."

After three months in the shelter, Lopez found a job and was able to move into one of the organization's affordable supportive housing units, where she lived for two years.

"One day, Trisha called and informed me of Habitat for Humanity. I joined the [Habitat for Humanity] program and shortly became a first-time homeowner.

"I'm in a great place with my career, the children are happy and healthy—we are all happy," Lopez exclaimed with a big smile as she looked at the table where her two young boys were sitting with her friends. "My support system is just as strong and growing stronger."

Meeting needs, healing wounds

Archbishop Charles C. Thompson was on hand for the event. He lauded the charitable organization, saying, "Catholic Charities is doing an incredible job here in New Albany. And we are so grateful. What a great way you witness to the joy of the Gospel.

"Pope Francis reminds us that we have to meet people where they are and heal their wounds, and then teach them. That's what Catholic Charities does—meets people where they are and heals their wounds."

To do this, St. Elizabeth Catholic Charities offers a variety of services, including a residential program for women and children needing emergency shelter, a family stability program, affordable supportive housing, a community distribution program, Adoption Bridges of Kentuckiana, and a supportive living program for those with special needs.



Mark Casper, executive director of St. Elizabeth Catholic Charities in New Albany, center, smiles with his staff during the organization's fundraising gala on June 24 in Louisville, Ky. (Photos by Natalie Hoefler)

In fiscal year 2019-20, the organization's expenditures on the programs cost nearly \$1.6 million.

"The word 'accompany' means not leaving people where they are, but accompanying them and leading them to the Lord," the archbishop said. "I think Catholic Charities does that in many, many ways. ... You do such great work. Thank you for the great witness that you give."

The crowd applauded in agreement.

A year of pivots

St. Elizabeth's development director Dawn Bennett opened the evening by welcoming everyone, admitting that, due to the COVID-19 pandemic, "It's been a long, long year!" Mark Casper, executive director of St. Elizabeth Catholic Charities, noted his joy at seeing the unmasked, "smiling faces" of those present. In an interview with *The Criterion* before the event, he said that the gala, which usually boasts 800 or more participants, had to be scaled back greatly this year due to the pandemic.

"Our silent auction we had virtually," he said. "We normally give out a Spirit of Hope award every year and we are not doing that this year. We cut down a speaker or two, planned for registration to be less crowded, almost anything to provide for social distancing."



Archbishop Charles C. Thompson smiles as he addresses those gathered for the St. Elizabeth Catholic Charities fundraising gala on June 24 in Louisville, Ky.

He added, "As you can imagine, many of the services, we provide became more critical in a COVID year. Many of our clients were confused and scared. And many of the populations we serve and care for are at most severe risk during a pandemic. You simply cannot close your homeless shelter when it is most needed."

When he looked toward the future, Casper was realistic.

"I could think that this coming year will be better or easier," he said. "But we know that our three homeless shelter programs continue to see those struggling with addiction, and in this past year the

increasing calls we took of those experiencing domestic violence was alarming. And finally, the amount of people facing upcoming evictions is simply stated, scary."

At the same time, he believes the staff at St. Elizabeth's will continue to rise to the challenge of helping people in need.

"Using creativity and passion, our staff and volunteers found a way to get the job done," he said. "And I cannot be more proud of them."

Lopez says she is living proof of how the staff's creativity and passion helps to change lives.

When people ask her how she got to this point in her life, Lopez said, "I never fail to mention my story with St. Elizabeth. For all the times I express my appreciation, I have been told it was because I have worked so hard. To me, it's because I was introduced to the [St. Elizabeth] resources. I was a part of a program that truly cared and that still cares."

(Lisa Whitaker is a member of Holy Family Parish in New Albany.) †



Caprice Lopez, who benefited from the services of St. Elizabeth Catholic Charities, stops to hold back tears during her talk at the organization's fundraising gala on June 24 in Louisville, Ky.

Food Truck Faith Fair set for Aug. 14 in Shelbyville

St. Joseph Parish, 125 E. Broadway, in Shelbyville will host a "Food Truck Faith Fair" from 6-9:30 p.m. on Aug. 14.

Billed as a "vacation Bible school for grown-ups," the outdoor evangelization and faith formation event will feature live music, a variety of food trucks and booths in which participants can learn more about the Catholic faith in such topics as the sacraments, the Mass, the real presence of Christ in the Eucharist, purgatory, the Blessed Virgin Mary and the intercession of the saints and the pope.

For more information, call 317-398-8227 or visit www.stjoeshelby.org. †

BORDER

continued from page 1

All three have years of experience of ministering to and with immigrants in central and southern Indiana. The high degree of hardship and desperate desire for a better life that they witnessed in migrants in Nogales sharpened their own commitment to change hearts and minds—as well as law and public policy—regarding immigrants in the U.S.

Driven by desperation

The three priests chose to spend time at the southern border in part because news reports earlier this year about the surge of migrants seeking to cross the border differed so widely that they wanted to see it for themselves.

So, they arranged a trip to Nogales in April where they would do basic service at a center of the Kino Border Initiative on the Mexican side of the border.

The organization, which gives material and legal assistance to migrants and advocates for immigration reform, is named after Jesuit Father Eusebio Kino, who was a missionary in the 17th and early 18th centuries in what is now the American southwest.

The priests washed dishes, set tables, served food and cleaned floors. They stayed at a residence of Jesuit priests on the Arizona side of the border city and daily walked through the port of entry to spend the day in service at a Kino center in the Mexican part of Nogales.

The number of migrants seeking to cross the border at Nogales was significant, the priests said, but was less than those seeking to cross the border in other areas, especially in parts of Texas.

The priests took walks along the border in Nogales, seeing crosses on fences or walls placed there in memory of migrants who died trying to make their way to the U.S. Elsewhere on a border wall, they saw a message in Spanish that said, “Our dreams cannot be captured.”

In their time along the border, the priests wore Roman collars.

“We wanted to be known as priests in case there was someone who wanted to have their confession heard,” Father Wadelton said in his presentation. “It also made it pretty easy to approach people. We could maybe ask a little more boldly about their situation. ‘What’s going on? What brings you to this place?’”

In asking such questions, the priests heard desperate stories from immigrants.

Many were from Central America and were suffering for a variety of reasons. The economy there, which was already difficult, has been made worse by the coronavirus pandemic and hurricanes during the past year.

Then, in their homes and in their travels to the border, the immigrants in many cases suffered violence and

extortion from drug gangs.

“It was amazing how powerful the gangs are” based on what the immigrants said, Father Wadelton noted in his presentation. “Many times, the police and the government are in cahoots with the gangs. They seem nearly impossible to beat. ... They run the border.”

Father McCaslin said that while the influence of drug cartels is not as strong in Mexico near the border with Arizona as in other places along the U.S.-Mexico border, there are other challenges for immigrants there.

“It’s safer in the sense that there’s less victimization, but by no means free from it,” he said in an interview with *The Criterion*. “But it’s longer and harder because you have to travel longer and go through the Sonora Desert.”

Despite these wide and varied challenges, the migrants still came to the border, driven by desperation.

“We saw people who had just arrived, and you could just see an exhaustion in them,” said Father McCaslin. “There were a lot of single mothers with little ones. I can’t imagine what it was like to make this journey. Their clothing had been worn for days.”

Father McCaslin saw real strength in the migrants’ willingness to face such trials just to get to the border.

“I can’t imagine the fortitude that they had to have to begin the journey, let alone to get to that point,” he said.

Father Goodson was amazed by the migrants’ determination and wondered how different they are from many people the priests serve back in Indiana.

“What would it take for you to leave your homeland, ... to leave everything behind, to come here and put your family at risk in order to do so?” he asked during a May 25 presentation at his parish. “Most of us would only do that out of some kind of desperation. And I would make the case that most of the immigrant community is doing that because of that kind of desperation.”

‘It fortified my resolve and enflamed my passion’

The three priests spoke with *The Criterion* about three months after their journey to the border. The memory of what they experienced there has only made them more convinced of the importance of working with and for



A drawing on a chalkboard in a migrant center on the Mexican side of the U.S.-Mexico border near Arizona includes the message in Spanish, “I feel happy when I am with my family.” Three archdiocesan priests spent time in April serving migrants in the center operated by the Kino Border Initiative. (Submitted photo)

immigrants.

“It fortified my resolve and enflamed my passion,” said Father Wadelton. “It resolidified my belief that we need to do everything we can as they arrive at our borders, because they have already made heart-rending decisions to leave family.”

“So, once they get here, we as the Church need to do everything we can to help make their crossing and movement into our country as painless and as easy as possible.”

For Father Goodson, the experience helped him understand better the immigrants he ministers to—and with—in his parish.

“A lot of our [immigrant] communities struggle with things,” he said. “But, by and large, the people I work with on a regular basis are relatively stable. So, it made me a lot more empathetic to what they had to do to get where they are. A bigger perspective for me personally.”

The priests wish that the federal government would broaden the criteria for which immigrants could qualify for asylum.

“There’s a real case for quite a few people to have peace and security in their lives,” Father Goodson said. “That’s why they’re fleeing their countries.”

Father McCaslin expressed frustration over the lack of progress in reforming immigration laws and policies.

“It’s hard to kick the can down the road when you see a mom with a 3-year-old and a 6-year-old who have traveled across much if not all of Mexico from maybe Honduras or Guatemala,” he said.

This inaction is due in part, he said, to common misinformation about immigrants.

“There’s so much false information in general that we don’t understand why immigration is happening,” Father McCaslin said. “And we’re not looking holistically about both the gift of



Migrants find shelter in a center operated by the Kino Border Initiative in Nogales, Mexico, near the U.S.-Mexico border. The city of Nogales straddles the border, with part of the city in Arizona. (Submitted photo)

immigrants to our nation and why it’s happening.

“So, instead of really addressing significant human suffering that’s happening as well as the normal human experience of movement, we have dehumanized [immigrants] and built walls. That doesn’t address what’s going on.”

All three priests have been trying to set the record straight in presentations they have given at their parishes on their experiences. They’re also open to speaking on the topic in other faith communities.

“It’s offered opportunities for conversations,” said Father Wadelton of his presentation. “A lot of people who didn’t see a need to address [immigration issues] are asking questions now. People are basically good, and they want to do what’s right. So, if we can dispel the untruths, then they can help in an effective way.”

“Remember that undocumented immigrants are human beings who are looking for a better life,” Father Goodson said. “I really don’t think they’re doing anything different than you or I would do if we were in their situation.” †



Fathers John McCaslin, left, and Todd Goodson do kitchen work in April at a migrant center operated by the Kino Border Initiative in Nogales, Mexico. The two priests and Father Christopher Wadelton spent a week in service along the border. (Submitted photo)

Oldenburg Franciscan sisters celebrate their jubilees

Criterion staff report

The Sisters of the Third Order of St. Francis in Oldenburg honored 21 jubilarians of 50 or more years during a July 25 celebration at the community's motherhouse in Oldenburg.

75-year jubilarians

Sister Noreen McLaughlin is a native of New Albany. In the archdiocese, she served as a teacher in Indianapolis at the former St. Francis de Sales and Our Lady of the Most Holy Rosary schools, and in New Albany in family ministry and interfaith efforts.

She also served as a teacher in the Diocese of Evansville, Ind.; in Papua New Guinea as an elementary teacher and principal, a pastoral minister and a formation minister for the Franciscan Sisters of Mary; and pastoral ministry in Kentucky.

She is now retired in St. Clare Health Facility.

Sister Marie Camille Schmaltz served as a teacher in the archdiocese at St. Louis School in Batesville, and the former Holy Trinity School and St. Therese of the Infant Jesus (Little Flower) School in Indianapolis and at St. Mary School in North Vernon.

She also taught in Catholic schools in Missouri and Ohio and served in teleministry in Ohio.

Since 2009, she has resided at the motherhouse where she has worked in the spirituality library and the media room.

Sister Teresa (formerly Sister Bertha Rose) Trick, formerly Sister Bertha Rose, served as a teacher in the archdiocese at St. Michael School in Brookville, St. Michael the Archangel and St. Christopher schools in Indianapolis, at the former Catholic Central School in New Albany and at Holy Family School (now St. Elizabeth Ann Seton School) in Richmond.

She also served in Catholic schools in the Diocese of Evansville, Ind., and Ohio.

Sister Teresa has also ministered as a receptionist, library assistant and parish volunteer.

Since 2001, she has lived at the motherhouse and worked in the media center and in various other ministries.

70-year jubilarians

Sister Ruthann (formerly Sister Brendan) Boyle is a native of Indianapolis. She served as a teacher in the archdiocese in Indianapolis at the former Holy Trinity School in Indianapolis.

She also served in Montana, Ohio and in Paupua New Guinea.

At the motherhouse, Sister Ruthann served in leadership and in formation for the Franciscan Sisters of Mary.

Since 2002, Sister Ruthann has been coordinator of the motherhouse sewing room.

Sister Ruth Mary (formerly Sister Lydia) Forthofer is a native of Batesville. She served in the archdiocese as a teacher at St. Michael the Archangel and the former St. Francis de Sales schools, both in Indianapolis; as principal at Holy Name of Jesus School in Beech Grove; and as receptionist at the Office of Catholic Education (now the Office of Catholic Schools) at the Archbishop Edward T. O'Meara Catholic Center in Indianapolis.

Sister Ruth Mary served at Marian University in Indianapolis as assistant director of admissions and director of student activities.

At the motherhouse in Oldenburg, she served in ministry to retired Sisters and in the advancement office at Oldenburg Academy.

Sister Ruth Mary also ministered in Illinois, Missouri and Ohio.

Since 1995, she has been involved as a volunteer at the motherhouse.

Sister Barbara (formerly Sister Concetta) Hileman served in the archdiocese as a teacher and/or principal at St. Mary in Aurora, St. Louis School in Batesville and at the former

St. Bernadette School in Indianapolis; and in various roles at St. Gabriel Parish in Connersville, St. Christopher Parish in Indianapolis, and the former St. Joseph Parish in St. Leon (now a campus of All Saints Parish in Dearborn County).

She also served in Catholic schools and hospitals in Indiana, Illinois, Missouri, New Mexico and Ohio.

Since 2014, she has resided at the motherhouse where she works in the reading room.

Sister Marilynn (formerly Sister Mary) Hofer served in the archdiocese as a teacher at Holy Name of Jesus School in Beech Grove and at St. Michael School in Brookville, and at St. Joseph Parish in St. Leon as director of religious education and pastoral associate.

She served at Marian University on the faculty of the education department as assistant director of alumni.

Sister Marilynn also taught at Catholic schools in the Diocese of Evansville, Ind., and in Ohio.

In 2011, Sister Marilynn moved to the motherhouse where she continues to serve as health insurance coordinator.

Sister Edna (formerly Sister Vera) Martini served as a teacher in the archdiocese at the former Holy Trinity School, the former Holy Rosary School and St. Michael the Archangel School, all in Indianapolis.

She has also taught at Catholic schools in Missouri and Ohio and worked as a preschool director and teacher.

In 2015, Sister Edna moved to the motherhouse to do volunteer ministry. She now resides in St. Clare Health Facility.

Sister Rose Marie McCann is a native of Dover. She served as a teacher in the archdiocese at the former Holy Trinity, St. Bernadette, St. Rita schools and St. Monica School, all in Indianapolis; at St. Lawrence School in Lawrenceburg; at St. Andrew School (now St. Elizabeth Ann Seton School) in Richmond; and at St. Joseph School in Shelbyville.

She also taught in Catholic schools in Ohio.

She also served in Indianapolis in private home care and as a cook.

Sister Rose Marie retired to the Motherhouse in 2011, where she now resides in St. Clare Health Facility.

Sister Dolores (formerly Sister Joseph Mary) Meyer served in the archdiocese as a teacher at St. Michael School in Brookville; the former Sacred Heart School in Clinton; Little Flower, St. Mark the Evangelist and the former St. Mary schools, all in Indianapolis; and the former Catholic Central School in New Albany.

She also served in Catholic schools in Montana and Missouri and as a pastoral minister in the Diocese of Evansville, Ind., and in Missouri.

In 2010, sister Dolores retired to Oldenburg, where she now resides in St. Clare Health Facility.

Sister Francesca Thompson was born in California, but grew up in Indianapolis. In the archdiocese, she served as a teacher at the Oldenburg Academy of the Immaculate Conception in Oldenburg and as associate professor of theater at Marian University in Indianapolis.

Sister Francesca also served in New York and Ohio.

Since 2005, she has been at the motherhouse, where she now resides in St. Clare Health Facility.

Sister Mary Louise Werner is a native of Brookville. She served in the archdiocese as a teacher at the former St. Michael School in Charlestown, the former St. Gabriel School in Indianapolis and the former St. Joseph School in St. Leon, and in food services food services in Indianapolis.

She also served in food service at the motherhouse, as well as done family ministry, worked in the craft room, sewing room and the gardens there.

Sister Mary Louise is now a resident of St. Clare Health Facility.

Sister Carmela Whitton served in the archdiocese as a teacher at the former St. Bernadette School and St. Lawrence School in Indianapolis and the former



Sr. Noreen
McLaughlin, O.S.F.



Sr. Marie Camille
Schmaltz, O.S.F.



Sr. Teresa Trick,
O.S.F.



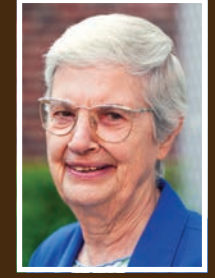
Sr. Ruthann
Boyle, O.S.F.



Sr. Ruth Mary
Forthofer, O.S.F.



Sr. Barbara
Hileman, O.S.F.



Sr. Marilynn
Hofer, O.S.F.



Sr. Edna
Martini, O.S.F.



Sr. Rose Marie
McCann, O.S.F.



Sr. Dolores
Meyer, O.S.F.



Sr. Francesca
Thompson, O.S.F.



Sr. Mary Louise
Werner, O.S.F.



Sr. Carmela
Whitton, O.S.F.



Sr. Christine
Ernstes, O.S.F.



Sr. Shirley
Gerth, O.S.F.



Sr. Barbara
James, O.S.F.



Sr. Ellen Michl,
O.S.F.



Sr. Ellen Miller,
O.S.F.



Sr. Joan Miller,
O.S.F.



Sr. Laure
Poeling, O.S.F.



Sr. Judith
Werner, O.S.F.

Sacred Heart School in Clinton, and as a principal at St. Mark the Evangelist School in Indianapolis.

She also served in Michigan and Ohio.

Sister Carmela has also served the Oldenburg Franciscan community as a member of the leadership council.

She now resides in St. Clare Health Facility.

60-year jubilarians

Sister Christine (formerly Mary Austin) Ernstes is a native of Greensburg. She served in the archdiocese as a teacher at the former Holy Trinity

School in Indianapolis; as director of religious education at St. Gabriel Parish in Connersville; as pastoral associate at St. Philip Neri Parish in Indianapolis; as pastoral associate/director of religious education at St. Mary Parish in Aurora; and as parish life coordinator at Immaculate Conception Parish in Milhousen and the former St. Denis Parish in Jennings County. She served at Marian University in Indianapolis as secretary and assistant to the treasurer.

Sister Christine also served at Catholic schools in Michigan, Missouri, Montana and Ohio.

In 2016, Sister Christine retired to the

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Eucharist document should unite, not divide, panelists advise

WASHINGTON (CNS)—The U.S. Conference of Catholic Bishops (USCCB), in the middle of drafting a teaching document on the Eucharist, received words of advice from a panel convened on July 28 to discuss the challenges facing the American Church as it emerges from the coronavirus pandemic and seeks to overcome divisions that threaten Church unity.

They heard about the importance of bishops being pastors rather than “chaplains to factions,” the need to communicate Church teaching clearly and without fear, and hearing from as many voices as possible in the weeks remaining before they consider the document during their fall general assembly in November.

The 75-minute discussion left Bishop Kevin C. Rhoades of Fort Wayne-South Bend, Ind., with ideas to share with the document’s drafters working to strengthen the foundation of the Eucharist being the source and summit of Catholic life.



Bishop Kevin C. Rhoades

Bishop Rhoades is chairman of the bishops’ Committee on Doctrine, which is charged with drafting the document.

He acknowledged the path ahead poses challenges, but it is one the doctrine committee is prepared to address.

“The goal of the document is to contribute to the eucharistic revival,” he said, recapping the USCCB strategic plan for 2021-2024 that is focused on the Eucharist being the foundation of Christian life. “We’re striving to write a document that will contribute to a real eucharistic revival in the Church in our nation by highlighting the truth about the amazing gift that Jesus gave on the night before he died, the importance of beauty and reverence in our celebration of this great mystery, and the wonderful graces that we receive in the Eucharist to grow in our Christian lives,” he explained.

While the document will include a section focused on eucharistic coherence, the Church’s teaching on the reception of Communion, there is no plan to adopt a national policy to prohibit anyone from receiving the Eucharist, the bishop said.

It’s a statement Bishop Rhoades has repeated several times since the bishops’ virtual spring general assembly in June during which the bishops approved drafting the document. In the vote, 75% of the bishops said “yes,” while 25% said “no.”

During long discussions on the document before the vote, several bishops specifically pointed to President Joe Biden and House Speaker Nancy Pelosi, D-Calif., who are Catholic, for not actively seeking to end legal abortion and called for them to be denied Communion.

Work has begun on sections of the document that pertain to Church teaching while the section on eucharistic coherence will not be drafted until after a series of regional meetings among the bishops concludes by the end of August, Bishop Rhoades said.

As the drafting process continues, the USCCB’s actions related to the Eucharist are being watched around the world, said panelist Cardinal Joseph W. Tobin of Newark, N.J. “The Eucharist is on everyone’s mind,” he said.

Cardinal Tobin was one of the minority of prelates who voted against drafting the document at the current time. “Having the bishops on a Zoom call is not an opportunity for discernment,” he said.

He called on the bishops to take up Pope Francis’ call to synodality to discuss and hear from many voices before reaching consensus on the issues and concerns facing the Church.

The pandemic has left people separated from the Eucharist, and Cardinal Tobin suggested that the bishops reach out and welcome people back to the Church rather than restrict participation in Church life.

The debate that showcased the wide disagreements among the bishops on drafting the document should not be one that causes the bishops to fear developing a document that stresses Church teaching, explained panelist Gretchen Crowe, editorial director for periodicals at Our Sunday Visitor (OSV) in Indiana.

The *OSV Newsweekly* published an editorial supporting the vote to draft the document. Explaining the reasoning behind the editorial, Crowe said it is vital for Catholics to better know Church teaching on the real presence in the Eucharist.

“In my mind, a fear of division or a fear of anything else really, never should prevent the Church from teaching what it professes about anything, much less what it teaches about the real presence [of] Jesus Christ in the Eucharist,” Crowe said.

However, Mollie Wilson O’Reilly, editor-at-large at *Commonweal* magazine, expressed concern that a document on the Eucharist would bolster an apparent connection the Catholic bishops have with the Republican Party.

She questioned why some bishops have been so outspoken against Biden, the nation’s second Catholic president, when they failed to be as vocal about the transgressions of former President Donald J. Trump’s policies that also endangered lives.

Saying she agreed that Democratic politicians should be “pushed” for their support of abortion, Wilson O’Reilly said she believed that Catholics would flee in greater numbers because the document on

the Eucharist will be perceived as political rather than genuine teaching.

Panelist John Carr, co-director of the Initiative on Catholic Social Thought and Public Life at Georgetown University, which sponsored the panel, credited Bishop Rhoades for taking on a most difficult task in a time of divisiveness among the bishops and within the Church.



John Carr

“It’s important to be candid about the differences here,” said Carr, who formerly was executive director of the bishops’ Department of Justice, Peace and Human Development. “How did the Eucharist, which is the sign of unity at our parish and our lives and in our Church, somehow become the thing we fight about in terms of politics? It seems to me like we’ve gotten ourselves in a terrible place.”

Carr said he disagrees with the bishops’ decision to move forward on the document.

“The pastoral dimensions are really serious,” he said. “This is terrible timing and, as people have said, in the midst of a pandemic, racial reckoning, let’s have a fight about whether the president ought to be able to receive Communion. Publicly, this showcases our divisions and is a diversion.”

The program opened with a discussion between Archbishop Christophe Pierre, papal nuncio to the United States, and Kim Daniels, co-director of the Georgetown initiative. The archbishop recapped what he told the U.S. bishops during their spring general assembly in June.

The diplomat said in the discussion recorded on July 27 that he had stressed that any work the conference undertakes must be rooted in synodality, as Pope Francis has invited the Church to do. Synodality allows for discerning a path forward through thoughtful and respectful conversation that allows diverse voices to be heard and overcome misunderstanding, he said.

He also called on the bishops to remember that they are teachers and that the pope has invited them to teach about the sacraments “so we can receive the grace of God.” He also cautioned about the “instrumentalization” of the sacrament of the Eucharist lest it become a tool for ideologies to overtake.

“The sacraments of salvation are to be administered often to the people,” he said. “As such, the Church should remain united.”

Cardinal Tobin also called for synodality to be part of the bishops’ process as the document is drafted.

“What we need is a broader consultation with the American Church on the mystery of the Eucharist, and not one, like or not, that is perceived as a political action,” Cardinal Tobin said. “We have a perfect invitation from the Holy Father to adopt a more synodal Church, people who are talking together as we walk the same road.” †

FRANCISCANS

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motherhouse, where she does volunteer ministry.

Sister Shirley (formerly Sister Brenda) Gerth is a native of North Vernon. She has served in the archdiocese as a teacher at St. Louis School in Batesville and the former St. Rita School in Indianapolis; as a pastoral associate at St. Mary Parish in North Vernon, St. Mary Parish in Greensburg, the former

St. John the Evangelist Parish in Enochsburg and the former St. Anne Parish in Hamburg; parish life coordinator at the former St. John Parish in Enochsburg, the former St. Anne Parish in Hamburg, St. Anne Parish in New Castle and the former St. Rose Parish in Knightstown.

She also served as a teacher at Catholic schools in the Diocese of Evansville, Ind., and Missouri.

Sister Shirley currently serves as parish life coordinator at St. Maurice Parish in Napoleon.

Sister Barbara (formerly Sister Kieran) James is a native of Indianapolis. She served in the archdiocese as a teacher at St. Andrew School (now St. Elizabeth Ann Seton School) in Richmond; St. Mary School in Rushville, St. Mary of the Immaculate Conception School in Aurora, and our Lady of Perpetual Help School in New Albany, and as religious education and/or in pastoral ministry at St. Thomas Aquinas Parish in Indianapolis, St. Anthony of Padua Parish in Clarksville and St. Mary Parish in Lanesville.

She also served in parishes and schools in the dioceses of Evansville, Ind., and Lafayette, Ind., and in Arizona, Montana and Ohio.

Sister Barbara is now a resident of St. Clare Health Facility.

Sister Ellen (formerly Sister Natalie) Michl is a native of Indianapolis. She served as a teacher in the archdiocese and taught at St. Mary School in North Vernon and St. Lawrence School in Indianapolis.

Sister also taught at Catholic schools in the Diocese of Evansville, Ind., and Ohio.

She currently works as a chemist in Indianapolis.

Sister Ellen (formerly Sister Rosamund) Miller is a native of Indianapolis. She served in the archdiocese as a teacher at the former Holy Family School in Oldenburg, and at St. Michael the Archangel, the former St. Gabriel and the former St. Rita schools in Indianapolis; in archdiocesan youth ministry, the Catholic Youth Organization and leadership training; and as a pastoral associate at St. Mary Parish in Greensburg and St. Andrew the

Apostle Parish in Indianapolis.

Sister Ellen has also served in the Diocese of Evansville, Ind., and in Illinois, Missouri, Ohio and Tennessee. She currently works in domestic abuse prevention and treatment in Illinois.

Sister Joan (formerly Sister Josita) Miller taught at Our Lady of Lourdes School in the archdiocese.

She also served in the Diocese of Evansville, Ind.

Sister Joan she served as vocation director for her religious community and currently is parish life coordinator at St. Vincent de Paul Parish in Shelby County.

Sister Laure Poeling has served in the archdiocese as a teacher at St. Andrew School (now St. Elizabeth Ann Seton School) in Richmond and St. Christopher School in Indianapolis, and as a registered nurse at Franciscan Health Hospital in Indianapolis.

She also served in Missouri and Ohio. At the motherhouse, Sister Laure has served as a massage therapist and is currently involved in volunteer ministry there.

Sister Judith (formerly Sister Bonaventure) Werner is a native of Batesville. She served in the archdiocese as a teacher at St. Vincent de Paul School in Bedford, and as a GED instructor in Batesville.

She also served in Catholic schools in Ohio.

Sister Judith has ministered in communications/public relations and in development for her religious community.

She is now a resident of St. Clare Health Facility. †

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Catholic groups: No vaccine mandate without conscience protections

WASHINGTON (CNS)—Two Catholic organizations issued statements in July urging against imposing a coronavirus vaccine mandate without conscience, religious or medical exemptions.

In a poll of its members, the Catholic Medical Association (CMA) said in a July 28 statement that all who responded “voiced moral/ethical objection to the use of aborted fetal cell lines in development, testing and/or production of all three currently available vaccines.”

“As an organization, CMA opposes mandatory COVID-19 vaccinations as a condition of employment without conscience or religious exemptions,” the association said.

“An individual Catholic’s decision to be vaccinated should be informed by the clear and authoritative moral teaching of the Church on vaccinations.”

When it comes to health care organizations, “historically, a vaccinated workforce has been an effective means of fostering” a safe environment for its patients, CMA acknowledged.

“While we recognize the importance of this consideration medically and ethically,” it said, “the Church’s teaching is clear, that ‘as a rule’ vaccination ‘must be voluntary’ and based on an individual’s personal assessment in good conscience of the medical risks/benefits and morality of a particular vaccine. This is imperative.”

The National Catholic Bioethics Center (NCBC), in a July 2 statement, said it “does not endorse mandated COVID-19 immunization with any of the three vaccines” which received emergency use authorization on July 1 from the U.S. Food and Drug Administration.

Both the NCBC and the CMA quoted from the Vatican Congregation for the Doctrine of the Faith’s Dec. 21, 2020, statement, “Note on the Morality of Using Some Anti-COVID-19 Vaccines.”

The NCBC quoted the Vatican statement, in part: “Those who, however, for reasons of conscience, refuse vaccines produced with cell lines from aborted fetuses, must do their utmost to avoid, by other prophylactic means and appropriate behavior, becoming vehicles for the transmission of the infectious agent.”

“When ethically irreproachable COVID-19 vaccines are not available ... it is morally acceptable to receive COVID-19 vaccines that have used cell lines from aborted fetuses in their research and production process,” said the CMA in quoting the document. “The moral duty to avoid such passive material cooperation is not obligatory. ... At the same time, practical reason makes evident that vaccination is not, as a rule a moral obligation and that, therefore, it must be voluntary.”

The CMA, like the NCBC, also strongly emphasized that individuals who opt not to get vaccinated for reasons of conscience are obligated to avoid transmitting the virus.

“The NCBC’s position is that we do not take a position on receiving a vaccine. We do not tell people [to] get a vaccine, we do not tell people not to get a vaccine,” said Jozef Zalot, an NCBC staff ethicist, in a July 30 phone interview with Catholic News Service (CNS).

Zalot said NCBC developed its statement after receiving queries from parents of children about to attend college, “including Catholic colleges,” that were requiring students to be vaccinated.

“We drafted this very short response for them, but in that time, the issue has kind of exploded,” he added.

The Delta variant of the coronavirus is now responsible for the great majority of reported infections in the United States, and the number of infections has soared to a daily rate nearing 90,000, a number first reached last November, eight months into the pandemic.

“Catholic executives, health care systems and emergency rooms, and governments are mandating vaccines, but our position remains the same,” Zalot said.

“As calls increase for universal vaccination as a condition of employment, a lack of accommodation will result in an individual’s inability to work in their chosen vocation, lead to further shortages of essential health care workers, while exacerbating existing hesitancy and distrust regarding the COVID-19 vaccines,” the CMA statement said.

“The exemption process should be clear and consistent while not placing an undue burden on those requesting an exemption, while protecting the health of all involved,” it continued. “As has been true throughout this pandemic, procedures followed to minimize risk of contracting or transmitting SARS-CoV-2 should be clearly delineated and those in particular who choose not to be vaccinated must agree to adhere to these provisions.”

“The call for mandates just started coming out a week and a half, two weeks ago, and we got four, five calls

from members,” said Dr. Michael Parker, president of the 2,600-member CMA, in a July 30 phone interview with CNS.

The CMA’s poll found that unvaccinated members were bothered by the lack of conscience protections, Parker said. “Even the people who had gotten the vaccine had some concerns about the background and ethical testing” issues, he added. Parker said he has been vaccinated.

Millions of Americans have resisted getting vaccinated for reasons wholly unrelated to conscience or religious concerns.

“They have to weigh their risk-benefit for themselves and what the consequences for them are, and whether they’re willing to tolerate the outcomes,” Parker said.

“Any vaccination should be voluntary and not mandated, and there’s no moral obligation to get a vaccine,” he said. “But they do have some responsibility to the common good to take steps to avoid transmission of the disease.”

Medical workers, Parker said, go beyond the social distancing dictum to prevent COVID transmission.

“If we’re in with a patient who’s COVID-positive, we wear N-95 masks and goggles and making sure that we have negative air flow in the room for those patients if we possibly can and disposing of our PPE equipment in a proper manner,” said Parker, an OB-GYN. “We get screened every time we walk into the hospital for COVID.”

Between the doctrinal congregation’s declaration from last December and the two U.S. Catholic groups’ July statements, U.S. bishops and scholars made known in March their positions on the permissibility of receiving the available vaccines.

Bishop Kevin C. Rhoades of Fort Wayne-South Bend, Ind., chairman of the U.S. bishops’ Committee on Doctrine, and Archbishop Joseph F. Naumann of Kansas City, Kan., chairman of the bishops’ Committee on Pro-Life Activities, in a March 2 joint statement, noted the Johnson & Johnson vaccine was made with the help of abortion-derived cell lines, but “given the worldwide suffering that this pandemic is causing, we affirm again that being vaccinated can be an act of charity that serves the common good.”

On March 4, a YouTube video featured Bishop Rhoades saying, “There’s no moral need to turn down a vaccine, including the Johnson & Johnson vaccine, which is morally acceptable to use.” He cited an earlier Vatican statement that “has made clear that all the COVID vaccines recognized as clinically safe and effective can be used in good conscience.” †

HYDE

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Cardinal Timothy M. Dolan of New York, chairman of the USCCB’s Committee for Religious Liberty, and Archbishop Joseph F. Naumann of Kansas City, Kan., chairman of the USCCB’s Committee on Pro-Life Activities.

“The House has voted in a way that is completely out of step with the will of the American people who overwhelmingly oppose taxpayer-funded abortion,” the prelates said.

“The Hyde Amendment has saved at least 2.4 million lives since its enactment. Without it, millions of poor women in desperate circumstances will make the irrevocable decision to take the government up on its offer to end the life of their child,” they said.

The now-approved package of spending bills “includes provisions that help vulnerable people, including pregnant moms,” they acknowledged, but “as we have said before, ‘being right’ in such matters can never excuse a wrong choice regarding direct attacks on innocent human life.”

This “failure to protect and defend life in its most vulnerable stages renders suspect any claims to the ‘rightness’ of positions in other matters affecting the poorest and least powerful of the human community,” they said, again quoting a previous bishops’ statement.

H.R. 4502 covers spending for Agriculture; Energy and Water Development; Financial Services and General Government; Interior, Environment and related agencies, Labor, Health and Human Services and Education; Military Construction, Veterans Affairs and related agencies; and Transportation and Housing and Urban Development.

The Hyde Amendment, first enacted with strong bipartisan support 45 years ago, outlaws federal tax dollars from directly funding abortion except in cases

of rape, incest or when the life of the woman would be endangered.

Congress must reauthorize the Hyde Amendment annually as an attachment to the appropriations bill for the Department of Health and Human Services. Hyde language also has been part of a dozen spending bills for decades. Until this year, Hyde has been reauthorized every year since 1976.

“The injustice in H.R. 4502 extends to removing conscience protections and exemptions for health care providers who believe abortion is wrong, or whose faith drives them to serve and heal lives, instead of taking them,” Cardinal Dolan and Archbishop Naumann said, referring to the Weldon Amendment, first passed in 2005.

“Funding the destruction of innocent unborn human lives and forcing people to kill in violation of their consciences are grave abuses of human rights,” they said.

The cardinal and archbishop called on the Senate “to redress this evil in H.R. 4502, and for Congress to ultimately pass appropriations bills that fully support and protect human dignity, and the most vulnerable among us.”

On July 28, the House voted 217-212 to pass the appropriations bill for the State Department and the U.S. Agency for International Development, H.R. 4373, without the Helms Amendment. Called “the Hyde Amendment for the rest of the world,” it has prohibited using U.S. taxpayer funds to directly pay for abortions in other countries since 1973.

In a July 30 joint statement, Cardinal Dolan, Archbishop Naumann and Bishop David J. Malloy of Rockford, Ill., chairman of the USCCB’s Committee on International Justice and Peace, criticized the House for eliminating Helms.

“[This] could force recipient countries that have strong legal and cultural

opposition to abortion to embrace it in order to receive desperately needed help for their people,” they said.

“Pope Francis has referred to this type of situation as ideological colonization,” they added, calling on the Senate “to stand against the coercive pro-abortion policies of H.R. 4373.”

“While this legislation contains many positive provisions that provide assistance to the poor and vulnerable worldwide, including protection of refugees, increases to humanitarian assistance, and protection of the environment, nothing can justify subsidizing the taking of innocent human life,” the prelates said.

In a July 29 e-mail, U.S. Rep. Chris Smith, R-N.J., a co-chair of the Congressional Pro-Life Caucus, told Catholic News Service that he, Rep. Tom Cole, R-Okla., and other House members “pushed hard in the Rules Committee and in the House debates to defend the unborn and their mothers from the violence of abortion.”

“A total of 14 pro-life amendments were ruled out of order by the Democratic majority,” Smith said in July 27 remarks on the House floor. “All is not lost, however. I remain hopeful—confident—that the Senate will reinstate all current pro-life protections, like the Hyde Amendment.”

Before the full House took up the spending bills for fiscal year 2022, the House Appropriations Committee had spent the previous weeks marking up the bills on largely party-line votes to advance them to the House floor.

In marking them up, committee members left out the Hyde, Weldon and Helms amendments.

Their actions came after President Joe Biden released his proposed budget on May 28 without the Hyde Amendment, a move decried by the U.S. Catholic bishops, the Catholic Health Association, several national pro-life organizations, and Smith and many other pro-life House members.

Other pro-life reaction to the House’s July 29 vote included a statement from Jeanne Mancini, president of March

for Life, who criticized “pro-abortion Democrats” for eliminating provisions that “protect the American public from funding or providing abortions against their will.”

“Consistent polling shows that a majority of Americans want these protections,” she said in a July 29 statement. “It is time to codify these popular and common-sense riders into law by passing the No Taxpayer Funding for Abortions Act. No one should be forced to compromise their values, but especially not on this life-or-death issue.”

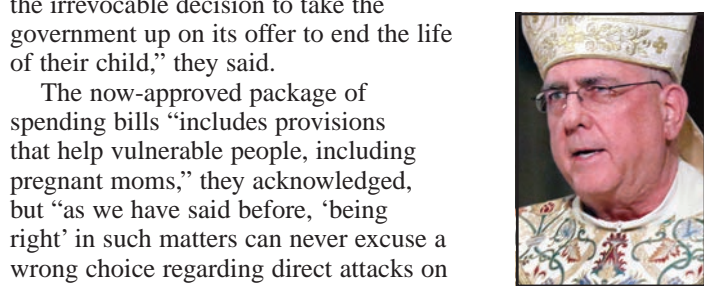
Mancini was referring to the proposed No Taxpayer Funding for Abortion and Abortion Insurance Full Disclosure Act of 2021, or H.R. 18, which would make Hyde and similar provisions permanent. Smith is the author of the bill, which has 166 co-sponsors.

Supreme Knight Patrick Kelly said the House vote “to make taxpayers pay for abortions is both an assault on the dignity of life and contrary to the wishes of most Americans.” He cited the results of Knights of Columbus/Marist polling this year showing “that 58% of Americans oppose the use of taxpayer-funding for abortions ... affirming over a decade of previous polling data.”

“We urge the Senate to include the Hyde Amendment and other similar provisions as they undertake the appropriations process and for the full Congress to ultimately pass spending bills that affirm this bipartisan desire of the American public,” Kelly said.

“We call on all legislators, especially our fellow Catholics, to have the courage to make a stand for conscience and to not force every tax-paying American to pay for the destruction of innocent life in the womb,” he added.

Jennifer Popik, legislative director of National Right to Life, said the Hyde Amendment “has proven to be the greatest domestic abortion-reduction measure ever enacted by Congress. ... [It] is widely recognized as having saved over two million American lives since it was first adopted in 1976.” †



Archbishop Joseph F. Naumann

Pastoral Ministry/Pearlette Springer

The issues of race, religion and politics in our Church

"I am black and beautiful, daughters of Jerusalem. ... Do not stare at me because I am so black, because the sun has burned me" (Sg 1:5-6).



For the past two, three, four years, we have been reminded by the media that we live in a divided country. We are divided along the lines of political parties, divided along racial identity, divided

along religious piety and action—politics, race and religion.

I think we unconsciously foster the false impression that if we continue to ignore it, it will go away. So, we wait for the division along the lines of religion, race, and politics to disappear.

If we examine closely, I believe, these topics speak to the core of our existence, the core of our spiritual life, the core of our physical life, the core of our emotional and psychological life.

The Gospel of Mathew is very clear: *"For where two or three are gathered together in my name, there am I in the midst of them"* (Mt 18:20). God is our core. Therefore, when we gather to discuss the topics related to the core of our existence, it brings us closer to knowing, as Sister Thea Bowman, the first African American member of the Franciscan Sisters of Perpetual Adoration, said, "who we are and whose we are." It brings us closer to knowing God, loving

God, and serving God and God's people.

As we use it, the term "race" describes people based on skin color and the origins of their ancestors. It is a social construct with no scientific backing. In other words, the term race as it relates to human beings was created by humans based solely on physical characteristics. However, some evidence points to the building of this construct as a declaration of the intellectual greatness of people of European descent versus those from the continents of Asia and Africa—and the unknown Indigenous people found in the Americas.

In their 2018 pastoral letter on racism, "Open Wide our Hearts: The Enduring Call to Love," the U.S. bishops state that, "Consciously or subconsciously, this attitude of superiority can be seen in how certain groups of people are vilified, called criminals, or are perceived as being unable to contribute to society, even unworthy of its benefits."

This racial classification is one of the structural and systemic foundations that keeps racism alive in our country. Racism is a dance, a dance between superiority and inferiority.

As a Black Catholic whose ancestry traces through the horrific chattel and slave trade of this country, I know that our survival as a people was and continues to be intertwined with race, religion and politics. These topics, whether discussed in public or private settings, bring deep emotions to the surface, which only affirms my belief that they speak to the core of our existence.

Race and racism are painful issues to discuss.

What does this have to do with the Church?

The Catholic Church in the U.S. follows the same rules based on this unproven social construct. We divide ourselves among this same racial classification, including within some of our parishes. Even the windows, statues and other sacred items in our parishes reflect mostly European culture. This is the case even in parishes that have a racially diverse population.

So, my question is: how do we become more inclusive on all levels? How do we reflect—in our parishes, leadership, liturgies, catechesis—the universal Church? I agree with the U.S. bishops, who in their pastoral letter on racism, state that "What is needed, and what we are calling for, is a genuine conversion of heart, a conversion that will compel change, and the reform of our institutions and society."

I'm thinking ... if we are truly the universal Church, we need to talk on topics that speak to the core of our existence. We need to learn how to talk about race, religion and politics.

(Pearlette Springer is the coordinator of Black Catholic Ministry in the archdiocese. She can be reached at pspringer@archindy.org. To read "Open Wide our Hearts: The Enduring Call to Love," the bishops' pastoral letter on racism, go to cutt.ly/OpenWideOurHearts.) †

Amid the Fray/Greg Erlandson

Appreciating the gift of the Mass

Fresh from his stay in a hospital, Pope Francis dropped a Friday bombshell when he released his document, issued



"motu proprio," restoring, and in some cases adding to, the Church's restrictions on celebrating the Tridentine Mass.

The outcry has been predictable and often heartfelt. Its devotees are not simply hostile reactionaries rejecting

the Second Vatican Council and the modern Church, though there are some of those.

Nor are they simply nostalgic for what they remember as a simpler time and a simpler Church, though there are some of those too.

Some of them are youngish people and youngish clerics who find its ritual more fascinating, its communication of mystery more enthralling than what they might find in the typical parish.

As Zac Davis recently wrote for America Media, "What I saw in the Latin Mass was an unparalleled reverence for the sacred. It hammered home, for the first time, that I was part of a celebration of 'these sacred mysteries.'" Which is quite a statement, for it was the arrival of the Mass of St. Paul VI that my parents celebrated for making clear that we, the community, are "part of a celebration of 'these sacred mysteries.'" "

So what has happened? How did the Mass I remember as priests racing through in 15 minutes while a silent congregation looked at their missals or said their rosaries suddenly become "an unparalleled reference for the sacred"?

I think part of it is simply the discovery of the new, even if it is an old new, that helps one see with new eyes the great sacrifice of the Mass. Some of it is that those who desire to celebrate the Tridentine Mass are highly committed to getting it right. They relish the ritual and the rubrics and take great care with them.

And part of it can be an elitist and divisive bit of liturgical one-upmanship that threatens Church unity. Davis himself confesses that his love for the old liturgy made him "bitter and arrogant," a liturgical cop who tallied and mocked the deviations he found in his non-Latin Masses.

Those deviations are not negligible, however. I share Pope Francis' concern that part of the responsibility for our liturgical divisions falls on those who now treat the Mass of Pope Paul VI as they once treated the Mass of St. John XXIII: a bit of a slog.

Indeed, the pope in a letter reminded his bishops that our liturgy should "be celebrated with decorum and fidelity ... without the eccentricities that can easily degenerate into abuses."

That there should be careful instruction of seminarians both in the documents of Vatican II and in the history and roots of the Roman Rite promulgated in the wake of the council is clear. But what is also needed is instruction of the laity. The truth is, most lay people have at best a poorly formed understanding of the Mass.

The kind of instruction about the Mass that most catechumens now get in RCIA should be shared with all the faithful. Before every Mass or after, parish leaders should be enriching their people's understanding of what it is they celebrate. If we want to teach about the Real Presence, we need also teach about the Mass.

Finally, there can still be diversity within the unity of the "novus ordo" liturgy. Latin prayers can still be said. Gregorian chant can still be sung. What is critical is that whether with a guitar or a choir, with an *Agnus Dei* or a Lamb of God, we experience the reverence of the sacred mysteries that is the great gift of the Mass.

(Greg Erlandson can be reached at gerlandson@catholicnews.com.) †

It's All Good/Patti Lamb

In this hectic world, let's strive to be more Christ-centered

Recently, I was at the self-checkout at the grocery store, and I had to press the "call attendant" button. There was no four-digit sticker on my produce, and I couldn't find the item when I searched on the computer screen. The light above my register turned to yellow, and I waited for a customer service associate to assist.



I looked around and noticed that she was intently texting on her phone. I gave her some time, but after a couple of minutes went by, I walked over to ask if she would help me. Eventually, she solved the issue, navigating to a screen I was unable to find.

I thanked her, and even apologized for not finding my item on the lookup screen, but she said nothing and just nodded. In that moment, I was a little miffed. I thought the cashier could've been a bit more pleasant and less irritated at me for pulling her away from her phone.

Fast forward a few weeks. One of the fundraisers I support helped bring to fruition an endowed scholarship in honor of a man's lifelong hero. A local newspaper ran a story about the significance behind the scholarship. The man's hero was a basketball legend, whom he considered a father figure growing up. The man's biological father had issues with addiction that left him with an unsettling upbringing. Eventually, he met his hero and the two became friends. The piece was beautifully written, but it divulged the story of a tough childhood that made me weep. It turns out I wasn't alone.

The morning the story came out, one of the directors at work sent this e-mail to our entire division: *"I'm not ashamed to say that I was moved to tears this*

morning by a piece in [newspaper name] focused on our friend and colleague [name removed]. I've spent a lot of time with him on campus ... in meetings, on visits with benefactors, on the basketball court ... but I'm ashamed to say that I never knew his 'story.' We all have one, but seldom do we have the opportunity to share with one another in the hectic environment we work in. This is a good reminder that we work with 'people,' not just deadlines, to-do lists, e-mails, and meetings. I needed that today. Maybe you do, too."

I thought the e-mail was beautifully written and served as a reminder to look at people first as children of God. In his homily last weekend, a priest reminded us to first look at each other as human beings intricately designed by God. He suggested that if we look to the presence of Christ in others first and foremost, we see them with the dignity they deserve.

Psalms 139:14 says, "I give you thanks that I am fearfully, wonderfully made; Wonderful are your works." When translated from the Hebrew, "fearfully" means with great reverence. Translated from the Hebrew, "wonderfully" means set apart or unique.

Thinking back to the grocery store incident, I was reminded that we are all souls walking around in these earthly bodies. Instead of being me-centric, I could have been more Christ-centered and given grace, recognizing that we all have stories and crosses others may never discover.

There's a quote I've read and I'm not sure to whom it should be attributed. It says, "Be kind. Remember you only see a few pages of someone's story at a time. Many pages came before and many more will come after."

(Patti Lamb, a member of St. Susanna Parish in Plainfield, is a regular columnist for The Criterion.) †

The Theology of Technology/Brett Robinson

Well-ordered interior life starts with examining internal monologue

We all have an internal monologue that shapes our view of the world and our behavior in it. Did that person really mean what they said about me? Should I have that second piece of chocolate? Does God still love me in all of my sinfulness?



Carrying on this kind of silent conversation is part of what it means to have an interior life. In

some ways, it is our most authentic self. The self we present to the outside world through our words and actions is rooted in this interior activity. By God's grace, we

are able to weigh and judge and consider everything we encounter in the light of truth.

The Disney Pixar movie *Inside Out* made emotions like joy, anger and sadness the main characters in the story by portraying them as humanistic animated characters. The setting of the film is the interior life of a young girl who is anxious about moving. The film manages to convey her interior life in a winsome way, but it presents a misleading view of the psyche (the Greek term for "soul").

We are not simply a collection of emotions that react to stimuli with the proper feeling. We are eternal souls, made in the image and likeness of God, with memory, imagination and rational

faculties for making sense of reality.

The more our memory and imagination are rooted in realities like nature and authentic human relationships, the more well-ordered our interior life tends to be. A well-ordered interior life is a surefire way to grow closer to God.

We are living in a time when our interior lives have been extended by digital technology and displayed on screens. Rather than engaging regularly with our own thoughts, feelings and observations about what's happening around us, we are engaging with disjointed content.

Oftentimes that content is snippets of thought, feeling and observation from the

See ROBINSON, page 15

Nineteenth Sunday in Ordinary Time/Msgr. Owen F. Campion

The Sunday Readings

Sunday, August 8, 2021

- 1 Kings 19:4-8
- Ephesians 4:30-5:2
- John 6:41-51

The First Book of Kings provides this weekend's Mass with its first biblical reading.



As the name implies, the kings of Israel are the central figures in these books. However, prominence is also given to prophets, such as Elijah in this weekend's reading. He lived during the first half of the ninth century B.C.

In the reading, Elijah is weary and discouraged. He even asks God to take his life. Then, he fell asleep. When he awoke, a hearth cake and a jug of water were at his side. He ate, drank and was refreshed.

Then an angel came, revealing that this sustenance was from God, and ordered Elijah to continue his journey. Strengthened by God's food, Elijah obeyed, finally arriving at the mountain of God, Horeb.

The second reading this weekend is from St. Paul's Epistle to the Ephesians.

A context surrounds all the epistles. First, living the Gospel of Jesus was not easy in the first century. Christians faced temptations on every side.

Christians in Ephesus faced a special challenge. Not only did they live in a thriving seaport and commercial center with all the vice and distraction usually associated with such places, but Ephesus was home to a major pagan shrine. Pilgrims to its great temple to Diana, the Roman goddess, thronged the city.

The Christians had to be faithful to Christ amid these conditions.

As advice, Paul urged the Christian Ephesians to rid themselves of all bitterness and anger and to rise above gossip and malice. On the positive side, he calls upon them to be compassionate and forgiving, noting that God had forgiven them.

St. John's Gospel is the source of

the last reading. Jesus declares, "I am the living bread that came down from heaven" (Jn 6:41). The audience does not accept this phrase well. They spurn Jesus. The Lord then enters upon a discourse, one of the most magnificent passages in the New Testament. He is the only access to God for humans.

Finally, the Lord says, "I am the bread of life ... I am the living bread" (Jn 6:48, 51). Anyone who consumes this bread attains everlasting life.

Reflection

All of us can identify with Elijah, the prophet of whom we heard in the reading from 1 Kings. Whatever the circumstance, life for each of us can be tiring and distressing. Any of us can be reduced to desperation, as was Elijah.

Today and always, the Church speaks with great confidence and assurance.

First, it recalls for us through the first reading, that God sustains us and strengthens us. He sustained and strengthened Elijah. The prophet was no dearer to God than are we.

Secondly, God has given us Jesus, the Son of God. Jesus is in our midst. He is in our world. He shares human nature with us. Born of Mary, a human, Jesus is as human as we.

Jesus is indeed the bread of life. This reading is aptly associated with the Eucharist. The food given mercifully by God is more than material food, composed of bread and wine. It is divine food, the Body and Blood of the Lord. It enlivens our souls.

The last element in this weekend's lesson comes again from Elijah. Life usually brings hardships. They may assume many forms.

As disciples, we must continue our long walk to the mountain of God. More often than not, we will travel uphill. But we must keep our goal in sight: life with God. He will give us the strength we require. He awaits us with everlasting life and peace. †

Daily Readings

Monday, August 9

St. Teresa Benedicta of the Cross, virgin and martyr
Deuteronomy 10:12-22
Psalms 147:12-15, 19-20
Matthew 17:22-27

Tuesday, August 10

St. Lawrence, deacon and martyr
2 Corinthians 9:6-10
Psalms 112:1-2, 5-9
John 12:24-26

Wednesday, August 11

St. Clare, virgin
Deuteronomy 34:1-12
Psalms 66:1-3a, 5, 8, 16-17
Matthew 18:15-20

Thursday, August 12

St. Jane Frances de Chantal, religious
Joshua 3:7-10a, 11, 13-17
Psalms 114:1-6
Matthew 18:21-19:1

Friday, August 13

St. Pontian, pope and martyr
St. Hippolytus, priest and martyr
Joshua 24:1-13
Psalms 136:1-3, 16-18, 21-22, 24
Matthew 19:3-12

Saturday, August 14

St. Maximilian Kolbe, priest and martyr
Joshua 24:14-29
Psalms 16:1-2a, 5, 7-8, 11
Matthew 19:13-15

Vigil Mass for the Assumption of the Blessed Virgin Mary
1 Chronicles 15:3-4, 15-16; 16:1-2
Psalms 132:6-7, 9-10, 13-14
1 Corinthians 15:54b-57
Luke 11:27-28

Sunday, August 15

The Assumption of the Blessed Virgin Mary
Revelation 11:19a; 12:1-6a, 10ab
Psalms 45:10-12, 16
1 Corinthians 15:20-27
Luke 1:39-56

Question Corner/Fr. Kenneth Doyle

Lay Catholics can give blessings in some contexts, but not during Mass

Some years ago you reminded us that receiving the Eucharist at Mass is valid regardless of who distributes it. So, a family should not disrupt the congregation's flow to Communion just to receive from a priest, rather than from an extraordinary minister of holy Communion.



Because I have several young children who do not yet receive Communion, we try to sit where our priest will distribute the Eucharist—since it seems more valuable for my children to receive the blessing of a priest rather than a non-uniform "good wish" from a layperson.

Can you explain more about blessings? I know that there are scriptural references to parents blessing their children, but we once heard a holy priest friend say, "If you're not a priest, you're just shooting blanks." Whose duty is it to offer prayers of blessing and to whom? What has the most merit and efficacy? (Indiana)

Ordinarily, it is a bishop, priest, or deacon who imparts a Catholic blessing. But your friend who made the remark about laypeople "shooting blanks" is inaccurate. There are many blessings that are done properly—and perhaps more appropriately—by laypeople. The most common example is the blessing of food, which many families do each evening around their dinner table.

The Church's *Book of Blessings* lists several blessings that are normally done by laypeople—including the blessing of sons and daughters by their parents (especially when leaving home or embarking on a new venture). Another particularly touching example recommended by the *Book of Blessings* is the blessing of a newly engaged couple by both sets of parents.

I have sometimes seen extraordinary ministers of holy Communion—laypeople—give a blessing to children too young to receive Communion, but that is improper.

The website of the Archdiocese of New York answers the question, "Should an extraordinary

minister of holy Communion give a blessing to one who comes forward in the Communion procession, but who does not wish to receive the Eucharist?" in this way: "No. In this case, an extraordinary minister of holy Communion should direct the individual who wishes to receive a blessing to the nearest priest or deacon."

I can understand that, logistically, this might result in some confusion, but that is the correct answer. And actually, no one needs a blessing at that point since, a few minutes later, the entire congregation will be blessed by the priest at the end of Mass. One possibility, I would think, is just for the extraordinary minister to say to the child, "Jesus loves you," without giving a blessing.

My dad died during the COVID-19 pandemic. His request was to be cremated. We decided to wait to have his memorial Mass when all family members could attend. Our family is scattered throughout the U.S., and a weekend (Saturday) would be the most convenient, with work and school scheduling.

However, the pastor of the parish will not have a funeral Mass on a Saturday. Is this traditional, or just his personal preference? If it's just a preference, can I insist on a Saturday? (Pennsylvania)

There is no universal prohibition of funeral Masses on Saturdays. In fact, in the parish from which I retired after 24 years as pastor, we probably had more funerals on Saturdays than any other day—largely because, as you say, Saturdays were more convenient for families to gather.

If your parish chooses not to do Saturday funerals, it may be that they are short-staffed, and the pastor feels he should retain his energies for the Saturday Vigil Masses. I don't think it would be productive for you to insist on a Saturday funeral.

Have you tried explaining to him that people are coming from great distances, and a Saturday funeral is the only day that permits that? If this is not successful, I would try a neighboring parish/pastor.

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

My Journey to God

the warmth of God

By Lauren Smith

Presently here He is.
Within each living creature.
Creatively and selflessly,
is the touch of His hands.
Gently and uniquely,
is the sound of His voice.
Purely and delicately,
is the taste of Himself,
sacrificially and authentically.
Graciously and peacefully,
is the distinction of His mercy.
Patiently and tenderly,
is the closeness of His care.
Inspirationally and positively,
is the sign of His wonders.

Voluntarily,
embracing the peace,
embracing the silence,
embracing His presence,
soothes this soul,
deeply and presently.



Lauren Smith is a member of St. John the Evangelist Parish in Indianapolis.
Photo: Pope Francis participates in adoration of the Eucharist during Mass on the feast of Corpus Christi in St. Peter's Basilica at the Vatican on June 6. (CNS photo/Giuseppe Lami, Reuters pool)

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.

APARICIO, Hortensia I. (Chacon), 66, St. Lawrence, Indianapolis, May 18. Wife of Luis Aparicio. Mother of Evelin, Ingrid and Luis. Sister of Alma, Amanda, Berta, Brenda, Gloria, Olga, Silvia, Amdo, Rodolf and Sergio. Grandmother of 10.

BAUMER, Marcella, 91, St. Elizabeth Ann Seton, Richmond, July 23. Wife of Joseph Baumer. Mother of Gregory and Mark Baumer. Grandmother of three. Great-grandmother of three.

BLANFORD, Beva K., 74, St. Martin of Tours, Martinsville, July 14. Wife of Bud Blanford. Mother of Patty, Susie and Matt Blanford. Grandmother of eight. Great-grandmother of four.

BRISCOE, Sophia, 76, St. Bernard, Frenchtown, July 22. Wife of Donald Briscoe. Mother of Michele Evans, Laura Smith and Robert Coan. Sister of Samuel Owada. Grandmother of four.

CALLAHAN, William, 80, Holy Spirit, Indianapolis, July 9. Husband of Elaine Callahan. Father of Roxanne Winings, Kirk and Rick Callahan. Brother of Cathi Hampton. Grandfather of three.

CAVENDER, Virginia H., 90, St. Lawrence, Indianapolis, May 20. Mother of Michael and William Cavender. Grandmother of seven. Great-grandmother of 10.

CAVINS, Mildred F., 85, St. Joseph, Corydon, July 16. Sister of Rose, Mike and Paul Deatrack.

CONNOR, Toni (Scheller), 100, St. Joan of Arc, Indianapolis, July 12. Mother of Tina Bast, Nancy Halberstadt, Kitzie, Bill and Bob Connor. Sister of Vincent Scheller. Grandmother of seven. Great-grandmother of seven.

CROKER, Alison J. (Dyer), 84, St. Joan of Arc, Indianapolis, July 18. Wife of James Croker. Mother of Anita Johnson, Theresa O'Connell, Laura and Jim Croker. Grandmother of one.

DEVINE, Christianna O., 11, St. Martin of Tours, Martinsville, July 11. Daughter of Joseph and Lindsay Devine. Sister of Miriam, Jerry and Joey Devine. Granddaughter of Jerry and Marilyn Beck and Joe and Vicki Devine.

DICKMAN, Irene G., 87, St. Louis, Batesville, July 17. Mother of Carmen Belter, Colleen Doll, Nancy Kinker, Mara Kruthaupt, GERALYN Litzinger, Sheila Merkel, Ellen Paul, Karen Snuffer, Ann Sweeney, Daniel and Dennis Dickman. Sister of Marjorie Wendall, Andy and Maurice Hornbach. Grandmother of 29. Great-grandmother of 22.

DONAHUE, Paul P., 85, St. Lawrence, Indianapolis, May 7. Father of Margaret Roland and Darby Durham. Grandfather of five. Great-grandfather of eight.

DONDI, Irma N., 98, St. Bartholomew, Columbus, July 5. Mother of Graziella Bush, Laura and Antonio Pilotto. Grandmother of four. Great-grandmother of six.

DONLAN, Natalie C., 22, Holy Spirit, Indianapolis, July 12. Daughter of James and Jean Donlan. Sister of Julia, Mitchell and Stuart Donlan.

Honoring St. Dominic



A statue of St. Dominic is seen on July 22 at the motherhouse of the Sisters of St. Dominic of Amityville, N.Y. The 800th anniversary of the death of St. Dominic, founder of the Order of Preachers is on Aug. 6. His feast is celebrated on Aug. 8. (CNS photo/Gregory A. Shemitz)

FULLER, Paul, 85, St. Elizabeth Ann Seton, Richmond, July 17. Husband of Dorothy Fuller. Father of Allen, David and Steven Fuller. Grandfather and great-grandfather of several.

GOFFINET, Bob, 87, St. Paul, Tell City, July 14. Father of Lisa Miller, Jonathan and Nicholas Goffinet. Brother of Jean Thomas and Bill, Carroll and Joe Goffinet. Grandfather of seven.

GRUENINGER, Othmar G., 92, St. Luke the Evangelist, Indianapolis, July 16. Father of Christina Dyar, Heidi Healy and Michael Grueninger.

Brother of Anglika Heftrich. Grandfather of 10.

HARLAN, Edna E., 98, St. Gabriel, Connersville, Jan. 1, 2020. Sister of Lillian Russell. Grandmother of four. Great-grandmother of 15. Great-great-grandmother of 18.

HARPENAU, Vernie R., 71, St. Paul, Tell City, July 18. Husband of Charlotte Harpenau. Father of Beth Foutz, Kathy Gelarden, Cindy Voegel and Kyle Harpenau. Brother of Jerry Harpenau. Grandfather of 12. Great-grandfather of seven.

HODGENS, Joseph M., 69, St. Lawrence, Indianapolis, June 11. Husband of Valerie Hodgens. Father of Ronald Brown, Jr., and Joshua and Rian Hodgens. Grandfather of four. Great-grandfather of one.

HOLTEL, Charles P., 85, Holy Family, Oldenburg, July 12. Brother of Rose Weigel and Catherine Hotel. Uncle and great-uncle of several.

HUTCHINSON, Sarah D., 29, Our Lady of Perpetual Help, New Albany, July 4. Daughter of Gary and Leah Hutchinson. Sister of Andrea Hutchinson. Granddaughter of Hilda Carr.

JONES, Marilyn, 79, St. Bernard, Frenchtown, July 22. Mother of David, Larry and Thomas Bary. Sister of Nancy Nolot. Grandmother of six. Great-grandmother of four.

KALB, Regina, 70, Prince of Peace, Madison, July 12. Wife of William Kalb. Mother of Darren and Kristopher Kalb. Sister of Ruby Nichols, Janet Taff, Lawrence and Dr. Randall Horine.

KASBERG, Wylma D. (Hensley), 95, St. Joan of Arc, Indianapolis, July 24. Mother of Claudia Alerding, Linda Viehmann, Air Force Col. David Kasberg (Ret.), John and Robert Kasberg, Jr. Grandmother of 19. Great-grandmother of several.

KILTY, Kevin R., 79, St. Jude, Indianapolis, July 7. Father of Susan Searby and Michael Kilty. Brother of John Kilty. Grandfather of five.

LOZIER, William, 92, St. John Paul II, Sellersburg, July 7. Husband of Martha Lozier. Father of Trina Wray and John Lozier. Grandfather of five. Great-grandfather of seven.

MCGEE, Jr., Louis M., 90, St. John the Apostle, Bloomington, July 15. Father of Cynthia Bowling, Teresa Taylor, Bradley and Michael McGee. Brother of Ordette Jones, Rosemary Mitchell,

Barbara Spear and Daniel McGee. Grandfather of eight. Great-grandfather of eight. Great-great-grandfather of two.

O'MALIA, Jane E., 94, St. Jude, Indianapolis, July 11. Mother of Monica Baugh, Maureen Leslie, Patrick and Sean O'Malia. Sister of Rose Johnson. Grandmother of five. Great-grandmother of three.

PEREZ GARDUNO, Gloria Y., 32, St. Lawrence, Indianapolis, May 21. Wife of Erik Martinez Munozcano. Daughter of Jose Perez Rojas and Teresa Garduno Barrera. Sister of Gabriela Perez Garduno. Aunt of several.

SELIG, Mary, 88, Prince of Peace, Madison, July 17. Mother of Caroline Jones and John Selig. Grandmother of two. Great-grandmother of one.

SLAUGHTER, Lori P. (Nierste), 64, St. Lawrence, Indianapolis, March 16. Mother of Emily Wright and Clayton Slaughter. Sister of Janiece Gavin. Grandmother of two.

SPARKS, Anna L., 99, St. John the Apostle, Bloomington, July 4. Mother of Gary, Larry, Michael and Patrick Sparks. Sister of Connie Argus, Sue Beck and Homer Jones. Grandmother of eight. Great-grandmother of five. Great-great-grandmother of one.

VAWTER, Linda L., 73, St. Mary, North Vernon, July 8. Wife of Delbert Vawter. Mother of Jason, Joe and Matthew Vawter. Grandmother of six. Great-grandmother of three.

WATSON, Elaine, 66, SS. Francis and Clare of Assisi, Greenwood, July 12. Sister of Dave Watson. Aunt of two.

ZBYLUT, Barbara H., 78, St. Lawrence, Indianapolis, June 20. Wife of Louis Zbylut. Mother of Elizabeth Zbylut-Guzman and Louis Zbylut. Grandmother of eight. Great-grandmother of four. †

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Dinner and Kids Meal

August 14

Catered Dinner
Pulled pork dinner
and Kids meal.
4 pm - Evening Mass
7:00 pm - Baby Crawl

South Korea honors Father Kapaun with country's highest military honor

WICHITA, Kan. (CNS)—Father Emil Kapaun, a priest of the Wichita Diocese who laid down his life as a military chaplain during the Korean War, received South Korea's highest military decoration posthumously in Seoul on July 27.

Ray Kapaun, Father Kapaun's nephew, accepted the Order of Military Merit on behalf his uncle, a candidate for sainthood, from President Moon Jae-in.



Fr. Emil Kapaun

The award, South Korea's highest decoration for outstanding military service, was given to the "Jesus of the Korean War," as Father Kapaun is known, for his dedication to peace and freedom on the battlefields of Korea. It was presented on the 71st U.N. Forces Participation Day.

Ray Kapaun's wife, Lee, accompanied her husband at the presentation at Cheongwadae, known as the Blue House. It is the executive office and official residence of the president.

Father Kapaun, who has the title "Servant of God," was ordained a priest for the Diocese of Wichita on June 9, 1940. He served as a U.S. Army chaplain in World War II and the Korean War and held the rank of captain.

He died in 1951 in a North Korean POW camp after heroically serving his fellow prisoners. His cause for canonization is now under consideration by the Vatican Congregation for Saints' Causes.

"Under the extreme situation of being wounded and taken prisoner, Father Kapaun showed bravery of protecting freedom, peace and his belief," said Moon, according to a *Korea Times* story on the award presentation.

"Also, he celebrated Mass to pray for the enemy, which was a true practice of love," said Moon, who is Catholic. He added the late priest's life "will become a great spiritual legacy for not only the U.S. and Korea but also for all of humanity."

In March, Father Kapaun's remains were identified by the U.S. Defense POW/MIA Accounting Agency from among nearly 800 unknown soldiers buried around 1956 in the National Memorial Cemetery of the Pacific in Honolulu. The transfer from North Korea was the result of the 1953 Korean Armistice Agreement.

His remains will be flown to Kansas after a Mass on Sept. 23 in Honolulu's Cathedral Basilica of Our Lady of Peace. A vigil will be held on the evening of Sept. 28 at Hartman Arena in Park City, Kan., just outside Wichita. A morning funeral Mass will be celebrated at the arena the next day. Afterward, the priest's remains will be entombed in the Cathedral of the Immaculate Conception in Wichita.

Father Kapaun will be in front of the large crucifix in the east apse of the cathedral, which was moved closer to the wall to make room for Father Kapaun's tomb. The foundation originally under the cross is being reinforced for the 5,500-pound marble vault.



Father Emil Joseph Kapaun, a U.S. Army chaplain, is pictured celebrating Mass from the hood of a jeep on Oct. 7, 1950, in South Korea. A candidate for sainthood, he died on May 23, 1951, in a North Korean prisoner of war camp. (CNS photo/courtesy U.S. Army medic Raymond Skeehan)

"In addition to the liturgical events, we're working with officials to give Father Kapaun all the military honors, and we're receiving a lot of RSVPs from all over the country from those in the military and lay faithful who wish to pay their respects," Scott Carter, coordinator of the Father Kapaun Guild, told *The Catholic Advance*, Wichita's diocesan newspaper. "It's going to be a momentous event."

Diocesan officials are preparing for visits and pilgrimages to the cathedral after Father Kapaun's remains are entombed.

"There are a lot of people excited to have him back," Carter said. "There is a lot of attention now nationally and internationally."

In South Korea, *The Korea Times* also reported that Moon said that Father Kapaun's "sacrifice and

commitment"—and that of the others he honored the same day from 22 countries—"have become the pride of the Republic of Korea."

Carter said a Catholic publishing company in Korea is republishing *The Story of Chaplain Kapaun: Patriot Priest of the Korean Conflict*, published in 1954 by the late Msgr. Arthur Tonne. The book was translated into Korean by a South Korean cardinal when he was a seminarian.

In a 2013 White House ceremony, Father Kapaun was awarded the Medal of Honor posthumously for his heroic actions on the battlefield. It is the United States' highest military honor.

(More information about Father Kapaun's life, ministry and sainthood cause can be found at <https://frkapaun.org>.) †

ROBINSON

continued from page 12

interior lives of other people, many of whom are complete strangers. It's hard enough to process our own thoughts, let alone trying to make sense of millions of others!

Sitting silently staring at one's phone is not a mindless activity as many frustrated parents and teachers would have it. It is a supercharged extension of human memory, imagination and feeling. The

only problem is that much of it is not our own.

To live peacefully and practically amid information overload means returning to the basics of a well-ordered interior life. Start by asking, "To whom is my interior conversation ultimately directed?" Myself, my social media followers or God? How many times have you thought of something witty or surprising and then immediately thought, "This would be great for Twitter!"

Slow down. Savor the thought for a moment. Give thanks to God for it. Allow

some space and time for him to respond in the silent and mysterious way that he always does when our minds are lifted toward heaven and not being poured out on a screen.

(Brett Robinson is director of communications and Catholic media studies at the University of Notre Dame McGrath Institute for Church Life.) †

Employment

St. Monica Catholic Church - Director of Music Ministry

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Author offers ‘the wisdom of tradition’ to his son and us

By Sean Gallagher

“In asking for baptism for your child, you are undertaking the responsibility of raising him in the faith, so that, keeping God’s commandments, he may love the Lord and their neighbor as Christ has taught us.

“Do you understand this responsibility?”

That’s a serious question at any time. Its gravity is increased even more so now for Catholics living in the midst of a culture growing more hostile to the faith every day.

This question should echo in the hearts and minds of Catholic parents as their children grow through the years.



Sohrab Ahmari

With the help of God’s grace, they’ll carry out this responsibility in countless small ways every day in ordinary family life.

Sohrab Ahmari seems to have chosen a more extraordinary way of embracing this sacred duty.

He wrote a book, *The Unbroken Thread: Discovering the Wisdom of Tradition in an Age of Chaos*

(Convergent, 2021), for his young son Maximilian, whom he writes about in the introduction and addresses poignantly in a letter at the book’s end.

Ahmari poses 12 questions in the book that are either driving forces for today’s secular culture or which this culture seeks with great effort to avoid.

They include “Is God reasonable?”; “Can you be spiritual without being religious?”; “What is freedom for?”; “Is sex a private matter?”; and “What’s good about death?”

Ahmari takes up one question per chapter and seeks to answer it by exploring the life and thought of a historical figure.

Although a deeply committed Catholic—or perhaps because he is a deeply committed Catholic—Ahmari seeks answers to these questions from people far beyond the Catholic tradition.

Yes, there are chapters that highlight such Catholic figures as St. Augustine, St. Thomas Aquinas and St. John Henry Newman.

But he also calls upon Abraham Joshua Heschel,

an influential 20th-century Jewish rabbi and scholar; Andrea Dworkin, a radical feminist who rose to prominence in the 1970s; and Confucius, an ancient Chinese thinker whose influence is still felt today.

The questions in the first half of the book explore humanity’s relationship with God. The last six questions address different aspects of what it means to be human.

And that points to a challenging responsibility for Catholic parents today. As if raising children well in the faith wasn’t challenging enough, parents in today’s culture have to pay special attention simply to forming their children to be authentically human.

In various questions that Ahmari delves into in his book, he shows how so much of what it truly means to be human is up for grabs today. Among other trends, prevailing public opinion not only affirms people’s right to choose a gender different from that with which they were born, but socially shuns in the “cancel culture” those who dare to openly question such a view.

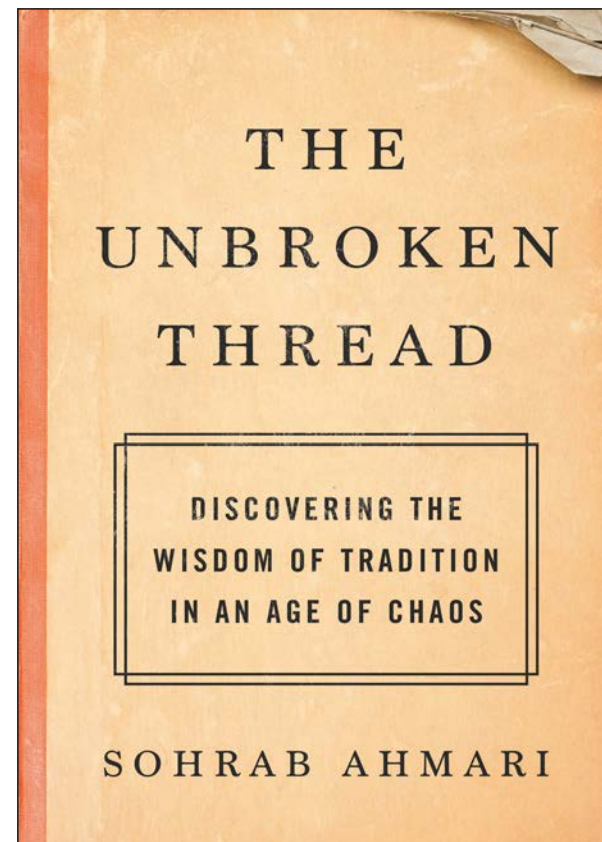
Although such basic human formation may not have been at the front of parents’ minds in this way as little as 10 years ago, it’s still always been a fundamental part of raising children in the faith.

The bishops of the Second Vatican Council noted that “nothing genuinely human fails to raise an echo” in Catholics. That is because “only in the mystery of the incarnate Word does the mystery of man take on light.” It is Christ alone who “fully reveals man to man himself and makes his supreme calling clear” (“*Gaudium et Spes*,” #1, 22).

Ahmari throws himself into this daunting task as an engaging storyteller with intellectual heft who can draw a broad audience into what might otherwise seem, at least in some of the chapters, to be dry academic tales.

But it’s not just Ahmari’s mind and writing skills that helped him write this book. His own human journey and journey of faith also laid the groundwork.

Born in Iran in 1985 and raised as a nominal Muslim in the theocratic Islamic Republic, Ahmari moved to the U.S. with his mother when he was 13. From there, he dove headfirst into our secular culture. As a young adult, he began to discover, though, that an entirely materialist view of life gave unsatisfying



answers to many basic questions that plagued him.

The search for authentic answers to these questions ultimately led him to embrace the Catholic faith and be baptized in 2016. He recounts his spiritual journey to the Church in *From Fire, by Water: My Journey to the Catholic Faith* (Ignatius Press, 2019).

God has blessed Maximilian abundantly in giving him a father who cares so deeply for him and his future. The rest of us in *The Unbroken Thread* just also happen provisionally to be recipients of this blessing.

I highly recommend the book for people of all ages, but perhaps especially for youths and young adults in the Church and society as a whole who are increasingly tempted to embrace an exclusively secular view of life that seems to be the hallmark of our contemporary culture. †

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