Rescheduled executions ‘add violence on top of violence’

By Natalie Hoefer

The federal Department of Justice (DOJ) announced on June 15 that the executions of four prisoners have been rescheduled for July and August at the Federal Correctional Complex (FCC) in Terre Haute, within the Archdiocese of Indianapolis.

Five executions were originally slated to take place in December 2019 and January 2020. One inmate received a stay of execution. In the other four cases, lawyers challenged a new protocol for the executions, resulting in a preliminary injunction.

In April, an appeals court overruled the preliminary injunction, leading to the recent rescheduling of four of the executions: Danny Lee, Wesley Ira Purkey, Dustin Lee Honken and Keith Dwayne Nelson.

“We offer our sincerest prayers for the murder victims and their loved ones,” Archbishop Charles C. Thompson said in a statement regarding the announcement. “The suffering and sorrow that family and friends of such victims have experienced is heartbreaking. We must do what we can to help them heal from the deep and personal wounds they have suffered.”

In his statement, the archbishop noted the wording of Pope Francis’ August 2018 revision of paragraph 2267 of the Catechism of the Catholic Church, that “the death penalty is inadmissible because it is an attack on the inviolability and dignity of the person.”

“The basis of this revision is consistent with the Church’s teaching on the sanctity of human life from conception to natural death, and with the command of Jesus Christ to love our neighbors as ourselves,” the archbishop said.

Indiana streets ‘covered in prayer’ during Soldiers for Peace Rosary Walk

By Natalie Hoefer

As Matt Evans watched the destructive riots take place in Indianapolis on May 29-31, “It kind of left a really bad taste in my mouth,” he said. “It’s the city I grew up in. I felt helpless watching it.”

The member of St. Barnabas Parish in Indianapolis shared the story with a large group of people gathered near the steps of Our Lady of the Most Holy Rosary Church in the capital city on the evening of June 17. The name of the church was significant to his story and the reason for the gathering.

Evans went on to explain that as he walked and prayed the rosary—his normal exercise regimen—the week prior, he got an idea: Why not have Catholics walk the streets of Indianapolis praying the rosary for peace in the city?

That idea launched the June 17 event, which he called Soldiers for Peace Rosary Walk.

He said the idea was inspired by Father Richard Helmman, a priest of the Diocese of Madison, Wis., who started the United States Grace Force. The priest walks the streets of Madison praying a rosary for peace.

“Even though we are no longer neighbors, we still get together several times a year,” the closeness and beauty of that relationship has guided Payne as she

See RACISM, page 8

Parish paves a path to help overcome deep pain of racism through a more profound faith

By John Shaughnessy

On the road to change regarding race relations in America, Patrice Payne offers one part of the road map needed to get there.

It’s the story of how two families from different cultures and backgrounds came together through their efforts to understand and appreciate their common humanity.

“Twenty years ago, we moved into a neighborhood that was a mixture of various races, cultures and religions,” says Payne, a member of St. Thomas Aquinas Parish in Indianapolis who is African-American.

“Our family was very fortunate to have a family from India move in as our next-door neighbors. I had never had any previous experience with anyone from that culture. As the years progressed, we socialized often and shared meals and music and customs. Our children played together, and we went camping together. We met each other’s extended families.”

The mother of four added, “Our family approached our relationship with our neighbors with open hearts and minds. We loved learning about each other’s culture. When I learned about Sikhism and found out that some of their tenets were, ‘belief in one God, and the way to become closer to God is to be of service to each other,’ I was fascinated by the similarities.

“We must do what we can to help them heal from the deep and personal wounds they have suffered.”

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See RACISM, page 8
A statement from Archbishop Charles C. Thompson concerning upcoming federal executions in Indiana

The resuming of federal executions, scheduled from July 13 to August 28, to be carried out in Terre Haute, falls within the Archdiocese of Indianapolis. As such, the supreme law of the church, the salvation of souls, demands that I speak out on this very grave matter at hand. We offer our sincere prayers for the murder victims and their loved ones. We express our support for the suffering and sorrow that family and friends of such victims have experienced, this heartbreak. We must do what we can to help them heal from the deep and personal wounds they have suffered.

In accordance with the revision of paragraph 2267 of the Catechism of the Catholic Church, as promulgated by Pope Francis, “the death penalty is inadmissible because it is an attack on the inviolability and dignity of the person.” The basis of this revision is consistent with the teachings of the last three popes—namely, Pope John Paul II, Pope Emeritus Benedict XVI and Pope Francis. The Church has consistently upheld the dignity of the person and sacredness of life from the moment of conception to natural death.

The Church’s teaching on the moral inadmissibility of the death penalty is not meant in any way to condone criminal behavior and despicable acts of evil violence. Rather, underlying Catholic teaching on this particular moral issue is the divine grace of wisdom and perseverance in carrying forth the Gospel of life in the name of Jesus Christ, our Savior. In him, we may seek to glorify God, the author of all life.

Rev. Jonathan P. Meyer, pastor of All Saints Parish in Anderson County, appointed to an additional term.


Effective September 9, 2020

Rev. Carlton L. Bever, pastor of St. Mary Parish in Indianapolis, granted permission to retire from active ministry.

Rev. Patrick J. Beidelman, rector of SS. Peter and Paul Cathedral in Indianapolis and executive director of the Secretariat for Worship and Evangelization, appointed pastor of St. Mary Parish in Indianapolis while remaining rector of SS. Peter and Paul Cathedral and executive director of the Secretariat for Worship and Evangelization.

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

June 25 – 7 p.m. Confirmation for youths of Good Shepherd Parish in Indianapolis at St. Patrick Parish, Indianapolis

June 27 – Noon Reception honoring seminary graduates at Bishop Simon Brute College Seminary, Indianapolis

June 27 – 7:30 p.m. Confirmation for youths of Our Lady of the Most Holy Rosary Parish in Indianapolis at Holy Rosary Parish

June 28 – 10 a.m. Mass at St. Maurice Church, Napoleon

June 29 – 2 p.m. Chrism Mass at SS. Peter and Paul Cathedral, Indianapolis

Declaración del arzobispo Charles C. Thompson sobre las próximas ejecuciones federales en Indiana

La reanudación de las ejecuciones capitales, programadas del 13 de julio al 28 de agosto, que se llevarán a cabo en Terre Haute, Indiana, recayen en el territorio de la Arquidiócesis de Indianapolis. Por consiguiente, la ley suprema de la Iglesia, la salvación de las almas exige que me pronuncie sobre este asunto tan grave. Ofrecemos nuestras más sinceras oraciones por las almas de todos los involucrados, incluyendo a los funcionarios, incluyendo al juez, el jurado, el personal de la prisión, las familias de estas víctimas y la sociedad misma. El fundamento de esta revisión es coherente con las enseñanzas de los últimos tres papas, y son fundamentales.

Por conformidad con la revisión del párrafo 2267 del Catecismo de la Iglesia Católica, según lo promulgó el papa Francisco: “la pena de muerte es inadmisible, porque atenta contra la inviolabilidad y la dignidad de la persona.” En aras del bien común, no debe permitirse que quema corriente del bien del alma de cualquier ser humano.

...
The annual archdiocesan chrism Mass has been rescheduled for 2 p.m. on June 29 at SS. Peter and Paul Cathedral in Indianapolis. The date is the Solemnity of SS. Peter and Paul, the patronal feast of the cathedral and the ninth anniversary of the episcopal ordination of Archbishop Charles C. Thompson, the principal celebrant of the liturgy. Originally scheduled for April 7, the Tuesday of Holy Week, the chrism Mass was postponed due to the coronavirus pandemic. Because of continued necessary social distancing measures to slow the spread of the virus, seating in the cathedral for the liturgy will be by invitation only and will be limited to priests, parish life coordinators and a small representative group of deacons, seminarians, religious and lay Catholics from across central and southern Indiana.

A livestream of the chrism Mass will be available at www.archindy.org/livestream. During this annual liturgy, ordinarily celebrated during Holy Week, priests renew their ordination promises. Also, oils used throughout the archdiocese to celebrate certain sacraments and to dedicate churches and altars are blessed during the Mass.†

The archbishop said the saint “made heroic sacrifices to protect the indigenous people of California from their Spanish conquerors, especially the soldiers,” he said.

“St. Junipero Serra also offered them the best thing he knew about the knowledge and love of Jesus Christ, which he and his fellow Franciscans friars did through education, health care and training in the agrarian arts,” he added.

However, the archbishop acknowledged that “historical wrongs have occurred, even by people of goodwill, and healing of memories and reparation is much needed.”

“Historical wrongs cannot be righted by keeping them hidden,” he said, noting that historical wrongs also cannot be “righted by rewriting the history.”†

## Racial issues need ‘honest discussion,’ not destruction, says archbishop

SAN FRANCISCO (CNS)—San Francisco’s archbishop said on June 20 the “toppling and defacing” of a statue of St. Junipero Serra and other statues in the city is the latest example of some people using the current movement against racial injustice as a reason for violence, looting and vandalism.

“The memorialization of historic figures merits an honest and fair discussion as to how and to whom such honor should be given,” said Archbishop Salvatore J. Cordileone.

“St. Junipero Serra, who was canonized by Pope Francis on Sept. 23, 2015, during his pastoral visit to Washington, is known by many in the United States as one of history’s most iconic figures for spreading the Gospel in the New World during the 18th century,” he continued. “For the past five centuries, the Catholic Church has worked tirelessly for the dignity of all human beings. This is a cornerstone of our faith,” Archbishop Cordileone said.

“Our dear city bears the name of one of history’s most iconic figures of peace and goodwill. St. Francis of Assisi,” he continued. “For the past 800 years, the various Franciscan orders of brothers, sisters and priests that trace their inspiration back to him have been exemplary of not only serving, but identifying with, the poor and downtrodden and giving them their rightful dignity as children of God. St. Junipero Serra is no exception.”

The archbishop said the saint “made heroic sacrifices to protect the indigenous people of California from their Spanish conquerors, especially the soldiers,” he said.

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## Marriage

### Marriage Announcements

**Be a part of our Fall Marriage Edition**

**July 10, 2020, issue of The Criterion**

Couples who are planning to be married between July 10 and Dec. 31, 2020, in a marriage that is recognized as a valid sacramental or valid natural marriage, or couples who were wed between Jan. 1 and July 9, 2020, in such a recognized marriage and did not have their engagement announcement in The Criterion are invited to submit the information for the upcoming July 10 Fall Marriage Edition. Announcements can be submitted using the form below, or electronically at www.archindy.org/engagements.

**E-mailed photos**

Photos should be saved in jpeg format and be at least 500 kb. Color photos are preferred. We recommend sending a photo where the couple’s faces are close to each other. Please send the photo as an attachment in an e-mail to archwv@archindy.org. Subject line: Fall Marriage (Last name). In the e-mail, please include the information in the form located below.

If it is not possible to e-mail a photo, a photo can be mailed with the bottom form. Please no photocopy photos. To have the photo returned, please include a return addressed envelope with a postage stamp on it.

### Deadline

All announcements and photos must be received by noon on Tuesday, June 30, 2020. (No announcements or photos will be accepted after this date.)
Reflection/John Shaugnessy

The great gift of a second chance

It may be the best story ever of the difference that giving someone a second chance makes.

It’s also the story of the great blessing of seeing someone in your life who gives you that opportunity. To get the full impact of that real-life story, imagine yourself at the center of it.

You have a friend who always wants the best for you, a friend who has always given you the best of himself. Yet in the toughest moments of his life, a moment he desperately needs you—if only to know you are there for him—you deny you even know him, letting him fend for himself against people who want to destroy him. And he knows you have done this, and it噬蚀s him to the heart even more than the words and the actions of his enemies ever could.

In that moment, you are ashamed of how you have let down and betrayed someone who had so much faith in you—for so much love for you. In that moment, you desperately wish you had an opportunity to redeem yourself, even while you are convinced it can never happen. Then something extraordinary does happen.

Your friend comes to you unexpectedly. Even more stunning, he never mentions your fear or your betrayal. He shows up and gives you back your trust. Instead, he has already forgiven you in his heart. And he expresses his love for you and faith in you by asking you to do something special for him. Humbled and revived, you embrace that second chance with all your heart and soul.

That’s the essence of the friendship between Jesus and St. Peter, the only two people in the history of the world who are known to walk on water—even if it was for the briefest of moments in Peter’s case. Yet that unique connection isn’t what makes their friendship so amazing—or so important for our own lives.

At different points in their relationship, Jesus calls Peter “Satan,” chastises him for his pride, and publicly declares that Peter will betray him three times in one night. And Peter doubts Jesus even as Jesus stands before him, and he betrays Jesus just as Jesus said he would.

Many of us on either side of that kind of friendship would have fought at the bond at some point. Yet Jesus keeps seeing the value and the promise of Peter’s life, and Peter keeps trying to live up to the potential and the promise that Jesus sees in him. All those second chances from Jesus eventually transform Peter. The doubts and the fears he had give way to a resolve and a courage so fearlessly beautiful as the message of Jesus, including the teaching to forgive “70 times 7.”

In their actions, we see more than the essence of the friendship between Jesus and Peter. We see the essence of friendship itself—of any relationship—starting with a desire to keep moving closer and a continuing willingness to forgive. We are also offered a view of the friendship that Jesus extends to all of us, a friendship in which we will be given numerous second chances.

It’s there for anyone who’s ever felt lowly and despised, in the same way that Christ involved tax collectors, prostitutes and people who were physically lame. It’s also there for anyone who has ever worried that it’s too late to turn to God, as Christ offered that opportunity to the good thief dying next to him on the cross.

It’s there for all of us.

At some point, we will be called to follow Christ’s example—to give second chance to someone in our lives, to help them live up to the potential and the promise God sees in them.

And there’s no doubt that we will need a second chance—multiple second chances—to become the people God calls us to be. God will continue to give us those opportunities for redemption.

When those times come, offer someone a second chance. Make the most of a second chance.

(John Shaugnessy is the assistant editor of The Criterion. This reflection has been adapted from his book, Then Something Wondrous Happened: Unlikely encounters and surprising moments in search of a friendship with God.)

Letter to the Editor

Dialogue must include law enforcement, who put their lives on the line each day

I recently received the June 12 edition of The Criterion, and I would like to comment on the article “Panels discuss ‘virus’ of racism, praise protesters demanding justice.”

I am a retired deputy sheriff that served the community for 32 years. Anytime a law enforcement officer that was ambushed on the job, it is a tragic event.

When those times come, offer someone a second chance. Make the most of a second chance.

I agree with the article that “it was hard to watch.”

Law enforcement officers in the U.S. make several thousand contacts with the public each day, including the worst elements of society, and do the best they can in a very dangerous profession.

Law enforcement officers are the first people who will ever condone the treatment of George Floyd. I agree with the article that “it was hard to watch.”

Mike Robinson
Lawnside
Scripture readings about life and death provide paradoxes

“Ahora bien, si hemos muerto con Cristo, confiemos que también viviremos con él. Pues sabemos que Cristo, por haber sido levantado de entre los muertos, ya no puede volver a morir; la muerte ya no tiene dominio sobre él. En cuanto a su muerte, murió al pecado una vez, y para siempre; en cuanto a su vida, vive para Dios. De la misma manera, también ustedes consideren muertos al pecado, pero vivos para Dios en Cristo Jesús” (Rom 6:8-11).

Las lecturas de las Escrituras de este fin de semana (el 13º domingo de Ordinario Time) hablan de la morada de Dios, su gracia, los mandamientos de Dios y a su gracia siempre está disponible para ayudarnos a vivir mejor en comunión con Jesucristo y todos los santos.

Creemos que Cristo, por haber sido levantado de entre los muertos, ya no puede volver a morir; la muerte ya no tiene dominio sobre él. Pues sabemos que Cristo, por haber sido levantado de entre los muertos, ya no puede volver a morir; la muerte ya no tiene dominio sobre él. En cuanto a su muerte, murió al pecado una vez, y para siempre; en cuanto a su vida, vive para Dios. De la misma manera, también ustedes consideren muertos al pecado, pero vivos para Dios en Cristo Jesús.” (Rom 6:8-11).

Las lecturas de las Escrituras de este fin de semana (el 13º domingo del tiempo ordinario) nos hablan de los misterios de la vida y la muerte, y nos revelan dos paradojas fundamentales del cristianismo:

1) En Cristo, estamos muertos al pecado y viviendo para Dios (Rom 6:11); y 2) Quien encuentra su vida la perderá, y quien pierde su vida por causa de Jesús la encontrará (Mt 10:39).

¿Acaso es esto algo espantoso, tener que rendir cuentas de cómo cada uno de nosotros ha usado (o abusado) de los dones que Dios nos ha dado? No tiene por qué serlo. El amor de Dios ha transformado la muerte. Su perdón se da libremente, y su gracia siempre está disponible para ayudarnos a vivir mejor en comunión con Jesucristo y todos los santos.

La esponsa soledad del infierno puede ser evitada por el poder de la gracia de Dios, y la alegría del cielo puede ser nuestra si nos escondemos a Él. Por consiguiente, también vosotros deberíais pensar que estáis muertos al pecado y que vivís para Dios en Cristo Jesús, como dice san Pablo.

Oremos por la gracia de vivir en Cristo para que experimentemos la alegría de su presencia, ahora y en el futuro.
VIPs

Announcements for couples celebrating 50, 55, 60, 65, 70 or more years of marriage are accepted. Go to bit.ly/2M4MQms or call 317-236-1585.

Bobby and Virginia (Dupont) O’Dell, members of St. Paul Parish in Tell City, celebrated their 55th wedding anniversary on June 19.
The couple was married in St. Paul Church in Tell City on June 19, 1965.
They have two children: Bobby O’Dell, Jr., and the late Randy O’Dell. †

Steven and Rita (Calto) Beck, members of SS. Francis and Clare of Assisi Parish in Greenwood, celebrated their 50th wedding anniversary on June 14.
The couple was married in Our Lady of the Most Holy Rosary Church in Indianapolis on June 14, 1970.
They have two children: Rory Small and Josephine Kelley.
The couple also has six grandchildren. †

Bruce and Janice (Laker) Meyer, members of St. Catherine of Siena Parish in Decatur County, celebrated their 50th wedding anniversary on May 30.
The couple was married in St. John the Evangelist Church in Enochsburg (now a campus of St. Catherine of Siena Parish) on May 30, 1970.
They have one child, Ben Meyer.
The couple also has two grandchildren. †

James and Rita (Simon) Bedel, members of St. Mary Parish in Greensburg, celebrated their 50th wedding anniversary on May 2.
The couple was married in St. Maurice Church in Napoleon on May 2, 1970.
They have three children: Angela Bouman, Laura Meyer and Tamara Padgett.
The couple also has seven grandchildren. †

Carroll and Judy (Kunkel) Lanning, members of St. Michael Parish in Brookville, celebrated their 50th wedding anniversary on June 20.
The couple was married in Holy Guardian Angels Church in Cedar Grove on June 20, 1970.
They have two children: Trish and Robert Lanning.
The couple also has 10 grandchildren. †

Patrick and Linda (Keller) Newett, members of Our Lady of the Greenwood Parish in Greenwood, celebrated their 50th wedding anniversary on June 6.
The couple was married in St. Simon the Apostle Church in Indianapolis on June 6, 1970.
They have two children: Josh and Justin Newett.
The couple also has four grandchildren. †

Donald and Dorothy (Butcher) Striegel, members of St. Jude Parish in Indianapolis, celebrated their 50th wedding anniversary on June 6.
The couple was married in the former St. Martin Church in Whitefield, Ind., on June 6, 1970.
They have two children: Darlene Seymour and Kevin Striegel.
The couple also has three grandchildren.
They celebrated with a Mass, special blessing and family dinner. †

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Young people call DACA ruling good news, but know battle is not over

WASHINGTON (CNS)—“It’s DACA; it’s good.” That is how the Rev. Joe Oaxaca, archdiocesan vocation director, would describe the Deferred Action for Childhood Arrivals, or DACA, program. Oaxaca wrote to his staff, hands trembling, when she heard the Supreme Court ruled in favor of recipients of the Deferred Action for Childhood Arrivals program. “I cried for this moment, for you and your brother and here we are,” was the only sentence the 23-year-old DACA recipient’s mother could manage in between tears, as the two rejoiced in this small victory in a battle that is far from over.

On June 18, the U.S. Supreme Court in a 5-4 ruling said President Donald J. Trump could not stop the program with his 2017 executive order. DACA protects about 700,000 young people who qualify for the program from deportation and allows them to work, go to college, get health insurance and obtain a driver’s license.

The program was established by President Barack Obama with an executive order in 2012 to allow young people brought into the country illegally as minors by their parents to stay in the United States.

Oaxaca works as a government relations associate for Network, a Catholic social justice lobby. Part of her job is fighting for the right to become a U.S. citizen. †

I’ve been going since Monday to the Supreme Court with a group of young people, and as we were walking to the Supreme Court at 10 a.m. together and waiting for the decision [on June 18], we got a text message saying that the decision had come out and we didn’t know what it was,” Quinonez explained. “Later on, we found out that we had a favorable decision.”

Quinonez attributes all that she has accomplished to DACA. Without the Social Security card that has enabled her to enroll in school, get a driver’s license and find work, she wouldn’t have been able to give her parents the better education [and] better opportunities,” she told CNS.

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

40th Wedding Anniversary

The Criterion Friday, June 26, 2020
Can change lead us from fear to fairness, friendship?

By John Shaughnessy

Marcha Bennett never expected the situation to end in friendship. In fact, the situation could have more easily led to division and chaos.

The situation unfolded in the late 1970s when Bennett moved from Chicago to Indianapolis to take a job as a management trainee at a large, local bank. As part of her training, Bennett, who is black, was assigned to a branch where both the manager and the assistant manager were white.

For the first several months of her employment, the assistant manager never called by my name,” Bennett recalls. A month later, when the manager left, Bennett was asked to share recommendations that would help lives become fuller for individuals, their communities and the United States.

That’s exactly what Ms. Bennett did — with a new twist.

“Two years ago, the Race and Culture Committee at St. Thomas Aquinas Parish in Indianapolis...”

Musings on my personal transformation offered for improved race relations

By John Shaughnessy

As the head of the Race and Culture Committee at St. Thomas Aquinas Parish in Indianapolis, Patrice Payne was tasked with transforming the area to help individuals, their communities and the United States to move toward racial equality.

Here are some of her recommendations:

• “Pray for forgiveness for injustices that have been done, both historically and currently.”

• “Look hard at your assumptions about people of color/Caucasians, and what history you were taught.”

• “Seek out information that will help you grow in the area of race relations.”

• “Turn your new awareness into action.”

• “Develop relationships with someone of a different culture than you.”

• “Help reframe the imbalance of systemic racism for the betterment of everyone and add more substance to your workplace community are represented in decision-making roles.”

Smith believes that all Catholics, all people have a part and a responsibility to end racism. “We must be able to open up our own heart and lead to the facts of racism,” he says. “Admit that there is racism, and combat it together.”

Working to change hearts and minds

Payne shares that same belief.

“I have learned that it takes everyone working together on the issue of race,” she says. “It is something we have to do together, it requires education and knowledge to share. If we don’t listen with intentionally and compassion, plans and policies will not work. You need as many voices as possible that represent all entities of the population.”

On the committee, he says, “What is working toward ending racism involves a lifetime of learning, reading, listening and doing.”

That approach continues to be imperative in the wake of recent events, he says.

As events within the last weeks have unfolded, many of our hopes have been dashed. Yet, Ms. Payne looks to the future with hope and to what will come.

A virtual prayer service was set up in early June for the parish to “pray for and lament” the loss of black lives at the hands of police officers. She says future plans include a proposed meeting “for police and civilians to calmly discuss ways to make changes, followed by prayer.”

It’s all guided by a commitment to keep their Catholic faith at the core of everything they do.

“Have faith that ‘God has this,’” and that the Holy Spirit is moving within people now to make a change of hearts and minds, Payne says. “Pray without ceasing. Read the Bible, especially the Acts of the Apostles, and notice how the Holy Spirit touched the disciples to build their faith and the power of God and live together in community.”

Finally, ask God to show you what actions to take, so that all may be one.”

“[The Race and Culture Committee at St. Thomas has also created a list of movies, books, podcasts, articles and other resources to help people learn more about improving race relations. The list is available on the parish’s website at www.standby.org/ChurchRace-relations-resources/”

More than 1 ½ years later, the committee has created a road map that offers directions for how Catholics and their parishes can work to improve race relations in their local communities.

By speaking of change, the committee has also created a list of movies, books, podcasts, articles and other resources to help people learn more about improving race relations. The list is available on the parish’s website at www.standby.org/ChurchRace-relations-resources/
with the teachings of the last three popes, namely, Pope St. John Paul II, Pope-emeritus Benedict XVI and Pope Francis,” Archbishop Thompson explained. The Church has consistently upheld the dignity of the person and sacredness of life from the moment of conception to natural death.

Rather than condemning criminal behavior and despicable acts of evil violence, he said, “the inalienable Catholic teaching on this particular matter is grave concern for the care of souls of all involved – individuals, family, judges, jury, prison personnel, families of these officials and society itself. Taking the life of any human being, even one who is guilty of grave crimes against humanity, weighs on the conscience of both individuals and society as a whole.”

When Deacon Steven Grentecord heard the news of the rescheduled executions, he felt “profound sadness.” Deacon Grentecord has ministered to men on death row at the FCC in Terre Haute for nearly 20 years.

“Our country has just gone through a time of terrible turmoil in the racial confrontations because of our lack of respect of human life,” he said. “And now our country is doing it again, not respecting lives by carrying out executions. We’re trying to bring about healing, and we don’t bring about healing by killing.”

“At that point in history, the region’s residents had contracted the virus, and 16,570 people died in the three weeks following the lockdown. The region was hit particularly hard, and the inhabitants were very scared.”

Deacon Steven Grentecord explained, “The facts that I know these men, yes, that hurts. But on another level, the concept of execution makes no sense. It’s archaic. It serves no purpose. It’s not a deterrent—that’s been proven time and time again.”

Providence Sister Barbara Battista, who serves as Justice Promoter for the Sisters of Providence of Saint Mary-of-the-Woods, said she was “also surprised” by the timing of the announcement. “I do think it’s important to put this [rescheduling of the executions] in the context of the violence that has been and is being inflicted on communities of color across the nation,” she said. “Eyres are being opened across the country to the depth of the violence and how long it’s been happening.”

Sister Barbara said the Sisters of Providence and many others see this decision “as another act of violence.”

“We know the criminal justice system is deeply flawed, racially biased, and in fact, innocent persons have been executed. It’s not debatable—the facts are there. To resume executions in the midst of this awakening just adds more violence on top of violence.”

—Providence Sister Barbara Battista, who serves as Justice Promoter for the Sisters of Providence of Saint Mary-of-the-Woods

Pope Francis

In his one of his large group meetings since the pandemic struck Italy in late February, Pope Francis on June 20 welcomed to the Vatican doctors, nurses, paramedics, civil protection volunteers, priests, bishops and civil officials from Italy’s Lombardy region.

The coronavirus struck the region much harder than any other area of Italy; as of June 21, close to 93,000 of the region’s residents had contracted the virus, and 16,570 of them had died. Italy as a whole has had some 238,500 cases of COVID-19 and 34,630 deaths.

Pope Francis told the group that most Italians had faced the pandemic with “generosity and commitment,” but medical personnel truly led the way, becoming “sure points of reference” for the sick and for their families who were not allowed to visit them.

“The sick—health care workers, almost members of the family, able to unite professional competence with the kind of attention that includes concrete expressions of love,” the pope said. “The patients often felt they had ‘angels’ alongside them, helping them recover their health and, at the same time, consoling and supporting them and sometimes accompanying them to the threshold of their final encounter with the Lord.”

“Now is the moment to treasure all of this positive energy that was invested,” the pope said. “It can and must bear fruit for the present and the future.”

To honor the sacrifices, the suffering and the death, he said, people must make a commitment to continuing the witness of “generous and gratuitous love, which have left an indelible mark on consciousness and on the fabric of society, teaching how much need there is for closeness, care and sacrifice to increase fraternity and human existence.”

“We can come out of this crisis spiritually and morally stronger,” Pope Francis said. “That will depend on the conscience and responsibility of each one of us. Not alone, though; only together and with the grace of God.”

Pope Francis recognized the martyrdom of Sister Barbara, brings others closer to sainthood

VATICAN CITY (CNS)—Pope Francis advanced the sainthood causes of three women who were killed in service to others: a layman who was brutally murdered by three teenage girls who claimed it had been a “pact with the devil”; the superior general of the Congregation of the Daughters of the Cross, who had been killed “in hatred of the faith” when she was murdered on June 6, 2000, the sixth day of the sixth month; and three girls who had planned to stab her six times each to indicate the biblical “number of the beast.”

Born near Milan in 1939, Sister Maria Hernandez Cisneros, a Venezuelan doctor who was a Third Order Dominican, had dedicated her life to helping those excluded by society, particularly drug addicts, juvenile delinquents and the poor and sex workers. Her killers had known Sister Maria from catechism class when they were young girls.

When they ambushed and attacked her, she prayed for the girls, asking that God forgive them. Then, they went on to another home and found guilty of murder with reduced sentences because the court determined they were partially insane at the time of the crime.

Except in the case of candidates officially recognized as martyrs, the Catholic Church usually requires a miracle attributed to a candidate’s intercession as a condition for beatification. Even for martyrs, a miracle is required for canonization.

Among the other decrees signed on June 19, the pope recognized the miracle needed for the beatification of Jose Gregorio Hernandez, a Venezuelan doctor born in 1864. He was a Third Order Franciscan and became known as “the doctor of the poor.” He was killed in an accident in 1939 in a way to which his miracle witness was not connected.

The pope also signed decrees recognizing the miracle needed for the beatifications of:

• Bishop Mameiro Esquiú of Cordoba, Argentina. He was born in 1826 and died in 1833.

• Father Francis Mary of the Cross Jordan, founder of the Salvatorians, which includes the men’s Society of the Divine Savior and the women’s Congregation of the Sisters of the Divine Savior.

• Born Johann Baptist Jordan in 1848 in Germany, he also founded the Catholic Teaching Society, in which members would defend and proclaim the faith. He died in 1918 in Switzerland.

• Pope Francis also signed a decree recognizing the heroic virtues of Father Speranza Elizondo Garcia, also known as Sister Gloria Maria of Jesus. Born in Durango, Mexico, in 1908, she was elected the superior general of the Congregation of Missionary Catechists of the Poor in 1961 and died in 1966 in Monterrey, Tamaulipas, Mexico.

Archbishop Charles C. Thompson offers a reflection at Sacred Heart of Jesus Church in Terre Haute on Nov. 5, 2019, during a prayer vigil for five federal prisoners originally scheduled for execution in December 2019 and January 2020 at the Federal Correctional Complex in Terre Haute. Due to a stay of execution, while a preliminary injunction halted the other four. Those four executions have been rescheduled for this summer. (CNS photo by Natalie Harker)
“and he’s pushing for other cities to cover their streets in prayer,” said Evans.

“Once I got that idea in my head, I kept thinking about it,” he continued. He called his friend and fellow Catholic Eric Slaughter, “the one who really organized this event,” he noted.

Using social media, they spread the word of the event: a 4.5-mile rosary walk from Holy Rosary following the path of the city’s original mile-square boundaries, praying the rosary and the Divine Mercy chaplet for peace in Indianapolis.

“I just saw [the event] in an email the other day,” said Joannie Johnson of St. Jude Parish in Indianapolis. “I called Matt. . . . He said he was afraid he might be the only one [participating]!”

Instead, approximately 60 people gathered for the event. They came from parishes around the city and beyond, including Mary Patout, a member of Holy Spirit Parish at Geist in Fishers, Ind., in the Lafayette Diocese. She came with friends from St. Luke the Evangelist Parish in Indianapolis.

“I almost didn’t [come] because of fear,” she said. “Then I decided I wasn’t going to let that stop me. That’s exactly what the evil one wants us to do in order to be afraid. This [rosary walk for peace] is a very good reason to come, and I’m very glad I did it. I’m not in the least bit afraid. And we’ve got our weapons to protect us!” she said with a smile, holding up her rosary.

Also joining in the walk were Clare and Micah Nantz, both 28, of St. John the Evangelist Parish in Indianapolis, which sustained damage during the late May riots. The couple, expecting their third child later this year, alternated carrying their sons Joel, 4, and John Paul, 1, and pushing them in a stroller during the walk.

“It shows [the boys] we care about prayer, that prayer is powerful, and that they can be a part of it even if they don’t understand everything,” Micah said of choosing to bring their children on the 4.5-mile walk.

Clare called the event “powerful and peaceful, and a good way to support the fight against racial injustice.”

A van carrying chilled bottled water followed the group. Joannie and her husband Larry Johnson, both 80, also found respite in the van after walking some distance.

“I told Matt I didn’t think we’d be able to walk the whole way, but he told us to come and just do whatever we could,” said Joannie.

She and her husband “believe wholeheartedly” in what Evans and Slaughter are seeking to accomplish.

“This cause [peacefully opposing racial injustice] needs to have some positive action taken on it — something in good faith and not violent, to show that we’re in support of the people who are having a hard time,” said Joannie. “And it’s a long time coming.”

Larry agreed, noting the need for the Catholic Church “to be proactive.”

“Talk is cheap,” he said. “Things like this get something done. [The May protests] were very sincere and with good cause, and the Catholic Church should help keep it a peaceful protest. Things like this help.”

Except for the voices of those praying the rosary, the city was quiet on the evening of June 17.

“Praised be to God, we didn’t encounter any major conflicts,” said Evans as the group again gathered around the steps of Holy Rosary to conclude the event with prayer.

The goal moving forward is for folks again to participate in a rosary walk for peace around downtown Indianapolis. The Nantzes and their sons are members of St. John the Evangelist Parish in Indianapolis.

“We also offer much gratitude to our Presenting Sponsors.

“Part of a group of about 60 Catholics walk 4.5 miles around downtown Indianapolis praying the rosary for peace in the city on June 17, (Photos by Nicole Hostetler)

For more information, to report a prayed-upon street or to offer to create an interactive online map, contact Matt Evans at mattevans74@hotmail.com, Eric Slaughter at ericslaughter@sbcglobal.net or Eric Slaughter at ericslaughter@sbcglobal.net.)

Special thanks to our Title Sponsor
Ascension St. Vincent

St. Vincent de Paul is grateful! Our first-ever Love Your Neighbor 5K Run/Walk presented by Ascension St. Vincent is now history and was a resounding success! We are so thankful for all the walkers and runners who participated. We also offer much gratitude to our Presenting Sponsors.

If you have not already done so, give yourselves over with humility and trust to repentance. The Father of mercies is ready to give you his forgiveness and his peace . . .
—Saint John Paul II, The Gospel Life

Part of a group of about 60 Catholics walk 4.5 miles around downtown Indianapolis praying the rosary for peace in the city on June 17.
Faith Alive!

Returning to Mass a chance to experience God’s power anew

By Katie Prejean McGrady

The first weekend of quarantine, my husband and I decided we were not going to attend Mass. Things weren’t publicly suspended yet in our diocese, but I’d just returned home from Missouri and was self-isolating for fear I might have been exposed to COVID-19 while traveling. We watched Mass using the CatholicTV app and made a spiritual Communion.

The second weekend of quarantine, with the dispensation from the bishop in place and rumors Mass would be canceled publicly in the coming week, we still stayed home. At 13 weeks pregnant, with a squirmy toddler who has never met a stranger, I was hesitant to pile into crowded pew.

Here we are, 10 weeks later. Louisiana is in phase 2 of reopening, and part of me is still hesitant to return now that 50 percent capacity is allowed in the buildings. I miss the Eucharist, desperately.

The last time I received Jesus was in an airport chapel. My hunger for the Lord is intense, weighing heavy on my heart. But I hesitate to go back to Mass, not just for fear of the virus, but because of a worry that Mass won’t feel like Mass in the way I want.

There will be all the familiar Mass parts, though we won’t sing, we’ll be donning masks and the toddler’s favorite parts, though we won’t sing, we’ll be one nervous my 2 1/2-year-old will touch someone, lick the pew or run off at top speed, her mask flying in the wind? Will I be at peace as I sit down in our favorite spot or stressed by the distant assigned seating, staring at dear friends I haven’t seen in weeks wearing colorful masks with only their eyes visible?

But perhaps, after weeks of uncertainty and nearly unhealthy doses of hopelessness, our church is precisely the place we can bring those feelings—anxiety, fear and nervousness—and lay them down at the altar. Even if the common things we’ve grown used to are gone, like handshakes at the sign of peace, coffee and donuts in the narthex after Mass, and even choosing our own seat (by friends with whom we go to brunch after), we are still gathering to worship the Lord in community, receiving his precious body and blood. That remains unchanged, constant and steady, a source to give us strength to continue bringing the Gospel to the world.

When things change in life, big or small, I find it best to approach that change by first acknowledging my anxiety and fears, giving myself permission to “feel my feelings.” As I do, there’s a chance to think through the experience that’s coming my way. In some sense, by first allowing myself to be nervous and worried, calm and peace is then possible.

So too with returning to Mass. We can cling to what is sure to never change—the Eucharist being present—and then we can calmly think through the various scenarios of what may look, feel and even sound different.

As I ponder what may feel different, and give myself permission to be worried or anxious about what our first Mass back may look like, I can’t help but think of Pentecost, the birthday of the Church. The Apostles huddled together not knowing what to do, but were confident of Jesus’ promises—even in their anxious hiding. Then, in the most unexpected of moments, the Holy Spirit descends upon them and they experience the power of God in a new way, one they never could have predicted, and they rush to the streets to preach, baptize, heal and literally change the world with the Gospel.

Perhaps then this moment of returning to worship at Mass—even with the necessary changes like signing up online a week before, worshipers sitting in every other pew, wearing a mask, not singing and having to postpone our usual large parish gatherings—will be a chance to experience God’s power in a new way, giving us strength to continue bringing the Good News to the world.

It’s OK if we are nervous. It can give way to hope. It’s good that we are cautious. It can give way to joy.

It’s expected for us to be unsure of what to do as things feel and look different, but one thing is certain and unchanging: Jesus will be present in the Eucharist, and we will get to receive him. (CNS photo/Andrew Biraj, Catholic Standard)

Father Michal Sajnog of Our Lady of the Wayside Parish in Chaptico, Md., gives Communion to a woman on Pentecost Sunday on May 31. It’s expected for us to be unsure of what to do as things feel and look different as Masses resume during the pandemic, but one thing is certain and unchanging: Jesus will be present in the Eucharist, and we will get to receive him. (CNS photo/Andrew Biraj, Catholic Standard)
For the Journal/Effie Caldarola

After protests, we must press for racial justice in society

I grew up in farm country where community was maintained by certain customs. If a farmer was taken seriously ill or died near harvest time, a cadre of neighboring farmers would appear to take in his harvest and deliver it to his family. Likewise, if there was a death in your family, food in copious amounts would arrive, and one door sometimes people would offer you a sauce, a tossed salad, or a cake if there was no room yet. Neighbors were a neighborhood way of saying, “I’m sorry for your trouble.”

Many of us are looking at the current moment in our nation’s life as if it were a death of sorts. People are crying out for redress, for justice, for peace. The response for many—for millions—has been to show support by showing up at memorials, protests, peaceful demonstrations. It has been inspiring to see the crowds, the banners and placards, the signs of love and confrontation.

But in the “what can I do” category, a protest is sort of a gesture that must be followed by more. As I encounter with that rebel Jesus helps me to ask for guidance and listen.

Seeing a video of these people whom I love very much, made at a time when they and I were so different than we are now, may have given me a fleeting glimpse of God’s infinite love for each of us. Of course, I loved watching my own grandchildren.

For the Journal/Effie Caldarola writes for Catholic News Service.

Faith and Family/Sean Gallagher

Love family and friends more through God’s timeless eyes

My wife Cindy and I celebrated our 19th wedding anniversary this month. One of the ways that we marked the occasion was by watching a video of our wedding day with some of our children and grandchildren.

I hadn’t viewed it in many years. It turned out to be a moving experience in ways that I did not even realize was possible.

Of course, I loved watching my beautiful bride and me. We were the stars of the show.

But, in some ways, my attention was caught more by all of our friends and loved ones who had attended that blessed liturgy at the old St. Bartholomew Church in Columbus and at the reception at the nearby Commons Mall.

I saw a niece and nephew who were only babies then but are now college sophomores. Then I saw a number of friends and family who have died. They included my mom, Cindy’s two grandmothers and a college friend of Cindy and I who died last fall.

Seeing a video of these people whom I love very much made me realize that at other times I’m focused on the moment in which I’m living or carrying out the duties I’m called to take up at the time.

These are all good. Living in the moment can open us to God’s loving presence in our lives, in the people and friends, family and even complete strangers. Doing what we’re called to do for others can be even more important than fulfilling God’s will for us in that moment.

Perhaps we can understand God’s boundless love for us a little more by realizing that he sees the entirety of our lives in one instant, in what might be described as his “eternal now.”

In one glimpse, he sees the times when we cooperated with his grace to do his will in many small and sometimes large moments of our lives—loving others who might be hard to love or giving our kindness to ones we love very much, made at a time when they and I were so different than we are now, maybe gave me a fleeting glimpse of God’s infinite love for each of us.

In one glimpse, he sees bearing suffering, both in hard times that are forced upon us and in trials of our own making. Perhaps especially in these moments, the love God has for his Son, who is our Brother, is revealed in his love for us, his adopted sons and daughters.

So, when I watched our wedding video with my family, my love seemed a little more timeless and expansive for family members who were represented by a photo from infancy to young adulthood or who, from God make it so, have gone from this life to the heavenly feeding feast of the Lamb.

Maybe with the help of God’s grace, we can view in our daily lives our family and friends in such an expanded way and love them a little more like our heavenly Father does.
The Sabbath, a weekly Jewish holy day, is distinct from the Lord's Day.

Q Is it true that the Church changed the day of the Sabbath? I have always felt that the Sabbath occurred on Saturday, but I have learned that the early Church decided to celebrate the breaking of bread on Sunday because that was the day of Christ's resurrection. (Nigeria)

A The Church did not change the day of the Sabbath. It is still a weekly Jewish holy day that begins at sundown on Friday and ends with sundown on Saturday, marking the fact that God rested from creation on the seventh day. In the very earliest days of Christianity, believers—who were mainly Jewish—observed the Sabbath with prayer and rest; but very quickly (as Col 2:16 shows) Christians began to see this as no more obligatory than Jewish rules on food and drink. The followers of Jesus gathered instead to break the bread of the Eucharist on the first day of the week (Acts 20:7)—the day which Jesus, completing a New Covenant, had made sacred by rising from the dead. It came to be known in the Church as "the Lord's Day."

The Catechism of the Catholic Church explains the relationship between Sunday and the Sabbath: "Sunday is expressly distinguished from the Sabbath which it follows chronologically every week; for Christians its ceremonial observance replaces that of the Sabbath. In Christ's Passover, Sunday fulfills the spiritual truth of the Jewish Sabbath and announces man's internal rest in God" (#2175).

The catechism's following section goes on to say that "the celebration of Sunday honors the moral commandment inscribed by nature in the human heart to render to God an outer visible, public and regular worship" (#2176).

Q My beloved husband of 35 years passed away two years ago, and I have had great difficulty attending Mass since his death—it invariably causes me to feel lightheaded and to cry. (I usually had to sit down for the entire Mass, so as not to get dizzy.)

My husband and I (we had no children) always went to Mass together, and I was always the one who led the Sabbath. I am not 68 years old, and I often watch Sunday Mass on television—although even the television Mass fills me with memories and causes me to weep.

Every day now, I listen to a sermon on my iPhone, and I read my Bible and pray to the saints daily. Each night, before I go to bed, I say one decade of the rosary. And my sister-in-law, who is an extraordinary minister of holy Communion, often brings me holy Communion.

My husband was a popular cantor at several different churches; being present at Mass reminds me of him in the hardest ways imaginable and seems more than I can handle. So, my question is this: Is it still a sin if I do not attend Mass physically? A friend told me it's not a mortal sin to miss Mass after the age of 65. (Ohio)

A Please relax and be at peace. In your situation, you are not committing a mortal sin—or any sin at all—by not going to Mass. Your emotional condition, which is as real as any physical illness, exempts you from the obligation to attend. And your regular habit of personal prayer is surely pleasing to the Lord.

I do not want to comment, though, on your friend's contention that the obligation of Sunday Mass ceases at age 65; that is not true. If a person's health enables him or her to be present, the responsibility of Sunday Mass attendance continues. It should also be noted that, at present, many bishops across the country are continuing to give dispensations from the obligation to attend Mass on Sundays and holy days of obligation because of the coronavirus pandemic. This is the case in the Archdiocese of Indianapolis until Aug. 15.

(Questions may be sent to Father Kenneth Doyle at askfatherdoyles@gmail.com and 20 Columbus Circle Dr., Albany, New York 12203.)
Dearborn County, April 12.

BOYD, Bob


FISCHER, Virginia F., 76, All Saints, Debsburg, April 14. Son of Brad and Betty Fischer. Brother of Carmen Fischer, Gunther Schmitz and Bob and Betty Fischer.


FURNISH, David E., 62, 9323 Old Fort Peace, Madison, April 13. Husband of Sherri Lynn Furnish. Father of Bryce, Brian, Michael and Travis Furnish.


Kaminski, John, 31.


MILLER, Frederick J., 98, St. Lawrence, Indianapolis, April 8. Husband of Shirley Miller. Father ofoney, Andrew and Eric Miller. Stepfather of Grandmother of seven.


REDELMAN, Dorothy, 100, St. Francis, Indianapolis, April 6. Great-grandmother of nine.

REED, Kenneth M., 88.

Rothrock, Phyllis Whittaker.


SWEANY, Dorothy, 90, St. Elizabeth Ann Seton, Richmond. April 5. Aunt of several.


WYNG, Rita Mae, 99, St. Lawrence, Lawrenceburg. April 7. Mother of Barbara Temple, Marie to Wetherell. James, Ray and Jerry Young. Sister of Jack Lemm.

YOUNG, Cynthia, 100, St. Francis, Indianapolis, April 6. Great-grandmother of nine.

YOUNG, Rita Mae, 89, St. Lawrence, Lawrenceburg, April 5. Husband of Anna Schmidt. Father of Daniel and Gregory Schmidt. Brother of Evelyn Banet. Grandfather of four.

Mary Elizabeth Gallagher, mother of Father John Peter Gallagher, died on April 12.

Mary Elizabeth “Libby” (Moore) Gallagher, the mother of Father John Peter Gallagher, pastor of Our Lady of the Rosary Church in French Lick and Our Lord Jesus Christ the King Parish in Paoli, died on April 12, Sunday evening at Morrisont Manor nursing home in Morrisont. She was 88.

Because of restrictions related to the coronavirus pandemic, only private funeral home services were held. She was buried at St. Joseph Cemetery in Shelbyville.

Gallagher was born on March 8, 1932, in Shelbyville to Florence and Louisa Moore. She was a longtime member of St. Peter the Apostle Parish in Shelbyville and a Benedictine oblate of Saint Meinrad Archabbey in St. Meinrad.

Working for 20 years in medical records at Major Hospital in Shelbyville, Gallagher assisted in the asthma program at the Joseph School in Memphis.

She loved her family, especially her grandchildren, and never met a stranger.

She is survived by her daughters Ann Gallagher of Indianapolis, Beth Gallagher of Lincoln, Neb, Kathryn Gallagher of Omaha, Neb, and her son David Gallagher of Indianapolis, Father John Peter Gallagher, Kevin Gallagher of Fort Collins, Colo, Patrick Gallagher of Shelbyville, and R. T. Gallagher of Crane, Ind, 12 grandchildren and 16 great-grandchildren.

Memorial gifts may be sent to Saint Meinrad Archabbey, 200 Hill Drive, St. Meinrad, IN 47577.

Rest in peace
VATICAN CITY (CNS)—Retired Pope Benedict XVI returned to the Vatican on June 22, five days after flying to Germany to spend time with his ailing, 96-year-old brother.

During his last morning in Regensburg, the 93-year-old retired pope visited his brother, Msgr. Georg Ratzinger, one last time before being driven to the airport in Munich. Msgr. Ratzinger was director of the renowned Regensburg boys’ choir from 1964 to 1994, when he retired.

Markus Soder, minister-president of Bavaria, was at the airport to say farewell to the retired pope, who was flown to Germany on June 18 aboard an Italian Air Force jet.

Soder tweeted two photographs and said saying farewell was emotional. “I am very proud of our Bavarian pope.”

In addition to celebrating Mass each day with his older brother and visiting him every morning and each evening, Pope Benedict also used his visit home as an opportunity to pray at the graveside of his father, mother and sister, Maria, who had run his household in Rome when he was a cardinal. She died in Germany in 1991.

Pope Benedict and Msgr. Ratzinger were ordained to the priesthood together in 1951 and have always been close. While his brother was pope and even after he stepped down from the papacy, Msgr. Ratzinger retired to the Vatican to spend Christmas and a summer holiday with his brother.

When the retired pope arrived in Germany, the Diocese of Regensburg issued a statement asking the public to respect his privacy and that of his brother, who was not well.

“It may be the last time that the two brothers, Georg and Joseph Ratzinger, see each other in this world,” the diocesan statement said.

He was met at the Munich airport by Bishop Rudolf Voderholzer of Regensburg, who accompanied him to the city and back to the airport when his visit was over.

The retired pope traveled with his personal secretary, Archbishop Georg Ganswein, one of the consecrated laywomen who cares for him and his household, a doctor, a nurse and the vice commander of the Vatican gendarmerie corps, said Matteo Bruni, director of the Vatican press office.

While in Germany, he was transported in his wheelchair in a specially equipped van belonging to Malteser International, the medical service of the Knights of Malta.

After praying at his family members’ graves on June 20, he went to the Regensburg suburb of Pentling and visited the house where he lived as a professor from 1970 to 1977 and which he used for vacations as archbishop of Munich and Freising and as prefect of the Congregation for the Doctrine of the Faith.

He continued to own the house even after being elected pope in 2005 and spent a few hours there in 2006 during a papal trip to Germany. In 2010, he transferred ownership of the house to the Pope Benedict XVI Institute, which runs it as a museum and study center.

President, Roncalli High School

Roncalli High School, an archdiocesan parochial Catholic high school serving grades 9-12, is currently accepting applications for the position of president.

Located on the near southside of Indianapolis, the school serves a growing, diverse student population of 1,200 and is accredited by the State of Indiana.

The institution is blessed with exceptional teaching and administrative staff and a dedicated group of parents, friends, and alumni.

The president is the chief executive of the operational vitality for the institution, including development/advancement, marketing/enrollment, finances, and capital projects. The president leads and articulates the school’s mission and vision, creates and implements strategic plans, and builds and nurtures relationships. The president reports to and is evaluated by the Superintendent of Catholic Schools for the archdiocese with input from the board of directors.

Applicants must foster a strong Catholic identity, value diversity, and possess strong leadership and interpersonal skills. Applicants must be practicing Roman Catholics who have demonstrated their commitment to servant leadership. Preferred candidates will have a master’s degree and/or equivalent work experience and a track record of building community and serving others.

Interested, qualified candidates are encouraged to apply by June 22, 2020; applications will be accepted until the position is filled.

To apply:

1. Please submit the following items electronically to Joni Ripa (jripa@archindy.org):
   • Letter of Interest, addressed to Gina Kurtz Fleming, Superintendent of Catholic Schools, including responses to the following two questions:
     • What experience have you had leveraging diversity to achieve success?
     • How can you be a champion for the Catholic education and formation of young people in the role of president?
   • Resume
   • Three letters of recommendations or contact information for three professional references

2. Complete the online application using the following link: https://www.applicantpro.com/openings/archindy/jobs/2415916-366233

For questions about this Catholic leadership position, please email or call:

Rob Rash
Office of Catholic Schools

rash@archindy.org

317.236.1544

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“If we live by the Spirit, let us also walk by the Spirit.” Galatians 5:25

This year’s event has been canceled

Make sure you SAVE THE DATE for next year!
Friday, April 16, 2021 | 6pm
JW Marriott, Indianapolis
Grand Ballroom | 10 South West Street

So, what is this event all about?
In an effort to be good stewards of its people, resources and our donors’ time, the Archdiocese of Indianapolis has made the decision to combine the Celebrating Catholic School Values and Spirit of Service events. In doing so, we are establishing the Legacy Gala as a way to garner support among the Catholic community for three vital archdiocesan ministries: Catholic Charities, Catholic Schools and Bishop Simon Bruté College Seminary.

Our 2021 Legacy Gala Honoree is...
Annette “Mickey” Lentz
Celebrate with us as we honor Mickey Lentz for her 59+ years of service to the Archdiocese of Indianapolis.

Thank you to our sponsors!
Scan to see a full list of sponsors.

Scan the QR Code below to see a message from our Chancellor, Mickey Lentz, and Archbishop Thompson.