



The

Criterion

Serving the Church in Central and Southern Indiana Since 1960



Joyful Witness

In refining ourselves, we reflect God's image, writes columnist Kim Pohovey, page 8.

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At Angelus, pope backs U.N. resolution calling for global cease-fire

VATICAN CITY (CNS)—Pope Francis praised the United Nations' adoption of a global cease-fire resolution amid the coronavirus pandemic that has swept the world.

"The request for a global and immediate cease-fire, which would allow that peace and security necessary to provide the needed humanitarian assistance, is commendable," the pope said on July 5, after praying the *Angelus* with pilgrims gathered in St. Peter's Square.



Pope Francis

"I hope that this decision will be implemented effectively and promptly for the

good of the many people who are suffering. May this Security Council resolution become a courageous first step toward a peaceful future," he said.

The resolution, which was first proposed in late March by U.N. Secretary-General Antonio Guterres, was unanimously passed on July 1 by the 15-member Security Council.

According to the U.N., the council "demanded a general and immediate cessation of hostilities in all situations on its agenda" to allow for "the safe, unhindered and sustained delivery of humanitarian assistance."

In his *Angelus* address, the pope reflected on the Sunday Gospel reading from St. Matthew, in which Jesus thanks God for having hidden the mystery of the kingdom of heaven "from the wise and the learned" (Mt 11:25) and "revealed them to little ones" (Mt 11:25).

Christ's reference of the wise and learned, the pope explained, was said "with a veil of irony" because those who presume to be wise "have a closed heart, very often.

"True wisdom comes also from the heart, it is not only a matter of understanding

See POPE, page 11



'God's presence is evident'

For 20 years, Providence Sisters Barbara McClelland, left, and Rita Ann Wade have made it their mission to add another layer of joy, hope and love to the lives of children and families in a near eastside Indianapolis neighborhood. (Photo by John Shaughnessy)

From bullets to blessings, two sisters live their faith in a 'Miracle Place' for 20 years

By John Shaughnessy

They started their dream in a house where most of the windows had been shattered by bullets.

They started their dream when the odds, the doubters and even a sign in the neighborhood were against them.

The odds and the doubters said there

was no way that two religious sisters—one who was 70 at the time and the other just past 50—could move into a neighborhood known for its crime and violence and help transform it into a place of hope and community, a place where "the miracle of God's presence becomes a reality."

Yet Sister Rita Ann Wade and Sister

Barbara McClelland held onto that belief in a near eastside Indianapolis neighborhood where a vandal had defiantly changed a "Neighborhood Crime Watch Area" sign to read "Neighborhood Crime Area."

The two Sisters of Providence also held onto their memories of the

See MIRACLE, page 12

Court ruling in Montana schools' case called a 'welcome victory' for religious freedom

WASHINGTON (CNS)—The consensus from religious liberty advocates following the June 30 Supreme Court ruling on public funds and sectarian schools is that the Blaine amendments, a hated remnant of 19th-century anti-Catholic bigotry, are finally gone for good.

"The court should be applauded ... for stating clearly that laws like Montana's that treat people of faith like second-class citizens have no place under our Constitution," Carrie Severino, president of the advocacy group Judicial Crisis Network, said in a statement posted on Twitter. "The justices have gone a long way toward blotting out the stain of religious bigotry that has permeated so much of the law in this area."

The case, *Espinoza v. Montana Department of Revenue*, was brought by three mothers who had been sending their children to Stillwater Christian School in Kalispell with the help of a state scholarship program

See MONTANA, page 11



Montana resident Kendra Espinoza, a key plaintiff in a religious rights case involving school choice, poses for a photo in front of the U.S. Supreme Court with her daughters Sarah and Naomi on Jan. 19. The court ruled on June 30 that religious schools cannot be excluded from Montana's school tax-credit program. (CNS photo/Will Dunham, Reuters)

Bishop: ‘Strenuous labor’ of ending racism shouldn’t be ‘toppled’ by looting

SACRAMENTO, Calif. (CNS)—By defacing and toppling a statue of St. Junipero Serra in Sacramento, protesters may have meant “to draw attention to the sorrowful, angry memories over California’s past,” but “this act of vandalism does little to build the future,” Bishop Jaime Soto said on July 5.

The bishop, who heads the Sacramento Diocese, made the comments after the statue on the grounds of the California Capitol in Capitol Park was torn down by a group of demonstrators on July 4.

“There is no question that California’s indigenous people endured great suffering during the colonial period and then later faced the horror of government-sanctioned genocide under the nascent state of California,” Bishop Soto said. “This legacy is heartbreaking.”

However, he continued, “it is also true that while Father Serra worked under this colonial system, he denounced its evils and worked to

protect the dignity of native peoples.

“His holiness as a missionary should not be measured by his own failures to stop the exploitation or even his own personal faults,” the bishop added.

Bishop Soto’s remarks echoed those of Los Angeles Archbishop Jose H. Gomez in a column he wrote for the July 1 feast day of St. Junipero Serra. The Sacramento bishop also referred to the column, published on June 29 in *Angelus*, the online news platform of the Los Angeles Archdiocese.

“The exploitation of America’s first peoples, the destruction of their ancient civilizations, is a historic tragedy,” Archbishop Gomez wrote. “Crimes committed against their ancestors continue to shape the lives and futures of native peoples today. Generations have passed and our country still has not done enough to make things right.

“I understand the deep pain being expressed by some native peoples in California. But I also believe Fray Junipero is a saint for our times, the spiritual founder of Los Angeles, a champion of



Public Schedule of Archbishop Charles C. Thompson

July 22-23, 2020

July 22 – 2 p.m. CDT
Installation of Belleville, Ill., bishop-elect Michael G. McGovern at Cathedral of Saint Peter in Belleville.

July 23 – 2 p.m. CDT
Installation of Peoria, Ill., coadjutor bishop-elect Louis Tylka at Cathedral of St. Mary of the Immaculate Conception in Peoria.

human rights, and this country’s first Hispanic saint,” the archbishop said, noting that he was “privileged” to concelebrate the Spanish Franciscan’s canonization Mass with Pope Francis in 2015 during the pontiff’s pastoral visit to Washington.

Known for spreading the Gospel in the New World during the 18th century, the Franciscan priest landed in Mexico, then made his way on foot up the coast of Mexico and to California, where he established a chain of missions that are now the names of well-known cities such as San Diego, San Francisco and Santa Barbara.

He was the first president of the California mission system, and personally founded nine of the state’s 21 missions. It is estimated that during his ministry, St. Junipero Serra baptized about 6,000 native people.

In 2015, some people objected to the canonization of the Spaniard, like critics did of his beatification in 1988, because of questions raised about how Father Serra allegedly treated the native peoples of California and about the impact of Spanish colonization on native peoples throughout the Americas.

“Understanding the efforts of Father Serra to bring light into the bitter, bleak darkness of colonial ambition is the difficult task of history,” Bishop Soto said in his statement. “So is the present arduous work to chart the future with hope.

“Dialogue should not abdicate to vandalism. Nor should these unnerving episodes distract us from the duties of justice and charity upon which a better California can be built.” †

July 15 execution temporarily stayed, July 13 and 17 executions still planned

By Natalie Hoefler

The July 15 execution of federal inmate Wesley Ira Purkey has received a temporary stay from the 7th Circuit Court of Appeals, according to *The Indiana Lawyer*.

A July 6 article of the publication

notes the court deemed that two of three technical points raised by Purkey’s lawyers require further investigation. The temporary stay will remain in place until the investigation is complete.

His lawyers also filed a second claim asking a federal judge to halt Purkey’s

execution altogether based on his Alzheimer’s disease impeding his ability to understand the current situation. As of *The Criterion* going to press on July 7, there was no word on this petition.

Also as of July 7, the executions of federal inmates Daniel Lewis Lee on

July 13 and Dustin Lee Honken on July 17 were still set to take place as scheduled, as well as the execution of federal prisoner Keith Dwayne Nelson on Aug. 28.

The executions will take place at the Federal Correctional Complex in Terre Haute. †

Anti-death penalty rally and day-of-execution vigil plans are underway

A general rally against the death penalty is scheduled for July 12 in Terre Haute, although the time and location had not been determined when *The Criterion* went to press on July 7. For up to date information on the rally, go to the Terre Haute Death Penalty Resistance (THDPR) page at www.facebook.com/terrehautedpr.

Prayer vigils will also take place during the executions of Daniel Lewis Lee on July 13 and Dustin Lee Honken on July 17. As of July 7, Lee’s execution was set for 4 p.m.

According to a July 7 post on the THDPR Facebook page, “The location [of the July 13 prayer vigil] is still being worked out

... [Y]esterday [the government] also announced an expansion of the perimeter of streets in Terre Haute which will be closed to traffic. ... As soon as we have specifics confirmed, they will be announced” on the Facebook page listed above.

The statement also noted that, due to the coronavirus, “we are encouraging

abolitionists to create smaller, local protests.”

Those wishing to sign petitions to the U.S. Congress and to President Donald J. Trump opposing the death penalty can go to deathpenaltyaction.org/federal-death-penalty, which also offers information for holding local prayer vigils. †

Official Appointments

Effective Immediately

Rev. Wilfred E. Day, administrator of St. John the

Baptist Parish in Starlight, reappointed to a one-year term as administrator of the parish.

Effective September 9, 2020

Rev. Shaun P. Whittington, pastor of St. Nicholas Parish in Ripley County and St. Anthony of Padua Parish

in Morris, appointed sacramental minister of St. Charles Borromeo Parish in Milan while remaining pastor of St. Nicholas Parish.

Rev. Stanley L. Pondo, pastor of St. Louis Parish in Batesville and sacramental minister of St. Charles Borromeo Parish in Milan, appointed pastor of St. Anthony of Padua Parish in Morris while remaining pastor of St. Louis Parish.

Rev. Santhosh Yohannan, parochial vicar of St. Louis Parish in Batesville and sacramental assistance at St. Charles Borromeo Parish in Milan, appointed sacramental minister of Immaculate Conception Parish in Millhausen, sacramental assistance at St. Maurice Parish in Napoleon and St. John the Baptist Parish in Osgood while remaining parochial vicar of St. Louis Parish in Batesville.

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

Online Lay Ministry Formation

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

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

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



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New study guide helps people ‘process experience’ of suffering in pandemic

By Sean Gallagher

The coronavirus pandemic has caused a variety of hardships for many people, whether physical, psychological, spiritual or economic.

During the lockdown in Indiana, Sean Hussey and Ken Ogorek worked to help Catholics across central and southern Indiana enter with their faith into this time of suffering through the help of the writings of St. Paul.



Sean Hussey

Hussey, archdiocesan evangelization director, wrote a discussion guide, “Rejoicing in Suffering with St. Paul,” with the help of Ogorek, archdiocesan director of catechesis.

The guide, said Hussey, is meant to help small groups or individuals reflect on four passages from Paul’s letters in which the Apostle writes about the Christian meaning of suffering. It’s relevance, though, he said, goes beyond the pandemic.

“I wanted something that would be applicable certainly to the coronavirus, but also always applicable,” Hussey said. “I wanted a resource that could apply and be helpful beyond this time.”

The guide is simple in its format. There are four sessions, one for each Scripture passage. Each session opens with prayer and a reading of its passage. Sections from the *Catechism of the Catholic Church* are suggested that can shed light on the Scripture reading. Discussion questions are offered. Finally, there is a closing prayer.

“It is an intentionally simple resource,” said Ogorek. “There’s not a lot of moving parts. We knew that

people would need to process this whole experience. We wanted to produce a resource that would help them do that in a way that also helped to enhance their disciple relationship with Jesus.”



Ken Ogorek

Although it was intended to be used by small groups, Hussey noted that it can also help individuals reflect on the Scriptures.

“If it’s used individually, I would recommend using it over four days during private prayer time,”

he said. “Use the questions to guide your meditation of the passage.”

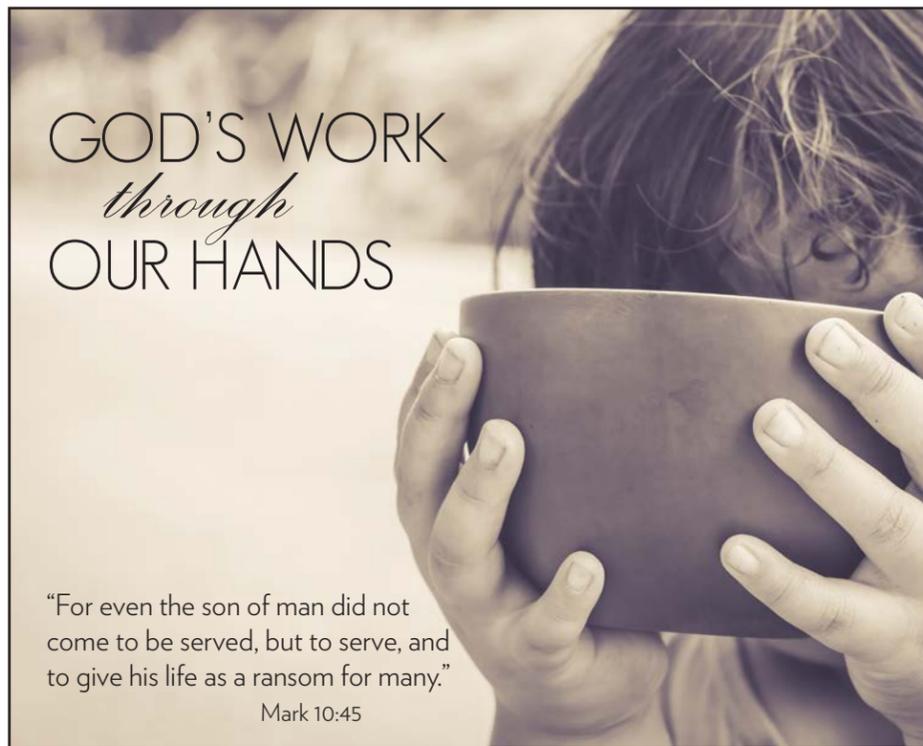
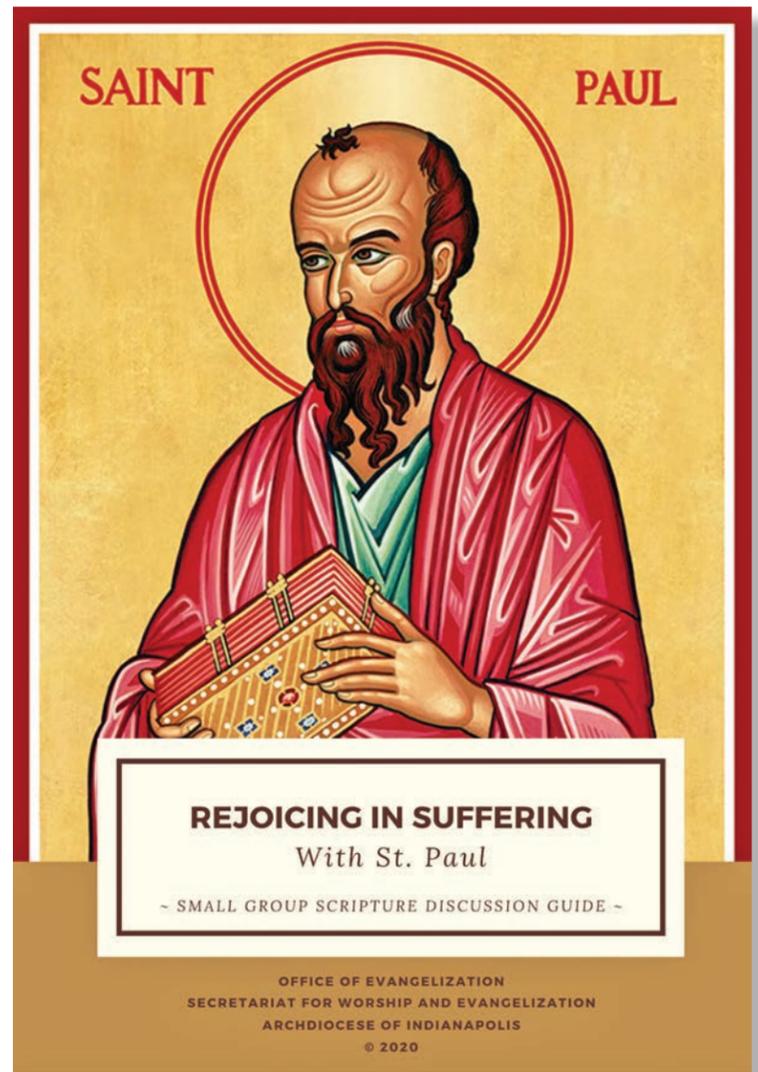
At the same time, Hussey encourages people to use the discussion guide in a small group.

“A small group allows for the opportunity to share the fruit with one another,” he said. “There’s a community of believers all suffering, in a certain sense. Sometimes when you’re not actually going through your suffering alone, it helps you to endure it a little bit better with the eyes of faith.”

Hussey hopes the discussion guide can help those who make use of it see the pandemic as “an opportunity to live with greater hope, a hope in things that aren’t seen, and that the things that we see now are temporary. It’s the things that are unseen that are eternal, as St. Paul says.”

“I hope this helps people realize that we can take everything about our lives to God,” said Ogorek. “If you’re suffering or lonely, take it to him.”

(To access “Rejoicing in Suffering with St. Paul,” visit bit.ly/31r9Dzd. For support on how to use the discussion guide, contact Sean Hussey at shussey@archindy.org.) †



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Editorial



Pope Francis pauses in front of a statue of St. Junipero Serra in National Statuary Hall in the U.S. Capitol in Washington on Sept. 24, 2015. The previous day, the pontiff declared him a saint during a Mass in Washington. Statues of the saint in California have recently been toppled by protesters. (CNS photo/L'Osservatore Romano, handout)

Seeing beyond the times we live in

“St. Junípero Serra made heroic sacrifices to protect the indigenous people of California from their Spanish conquerors, especially the soldiers. ... 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.” (San Francisco Archbishop Salvatore Cordileone)

On June 22, the California Catholic Conference of Bishops issued a statement in response to the tearing down of statues of St. Junípero Serra in San Francisco and Los Angeles and the increasing statewide pressure to remove all images of the saint known by many as “the Apostle of California.” Another statue of the saint was torn down in Sacramento on July 4. The rationale for “erasing” the public memory of Junípero Serra is similar to the arguments given for removing (or destroying) all statues of public figures whose lives did not completely conform to contemporary standards of behavior. As a result, even our nation’s most revered leaders (Washington, Jefferson and even Lincoln) are now considered unworthy of being remembered in public places.

In the case of Padre Serra, who was canonized by Pope Francis during his visit to the United States in 2015, it’s true that he supported aspects of the Spanish colonial system that are unacceptable to us today including disciplinary actions (flogging) of natives who ran away from the missions he founded. But it’s equally true that he argued passionately for the dignity and human rights of the people he was called to serve. According to the California bishops:

“The historical truth is that Serra repeatedly pressed the Spanish authorities for better treatment of the Native American communities. Serra was not simply a man of his times. In working with Native Americans, he was a man ahead of his times who made great sacrifices to defend and serve the indigenous population and work against an oppression that extends far beyond the mission era. And if that is not enough to legitimate a public statue in the state that he did so much to create, then virtually every historical figure from our nation’s past will have to be removed for their failings measured in the light of today’s standards.”

It’s not accidental that statues are being targeted in the effort to erase the

public’s memory. When they are done well, works of art including paintings, sculptures, stained-glass windows (and, of course, poetry, music and dance), all invite and challenge us to see beyond our current reality. They remind us of truths that are often invisible to us—either because we are too distracted by false images or because we refuse to acknowledge that every human being, in spite of his or her flaws, is beautiful, created in the image and likeness of God.

The Catholic Church has traditionally supported the arts over iconoclastic tendencies—expressed in its radical form (tearing down statues) and its more benign forms (settling for mediocrity). We recognize that great art allows us to encounter realities that occasionally make us uncomfortable even as they reveal aspects of timeless truth and beauty.

In the case of Junípero Serra, we believe that God was actively directing his ministry, helping him to overcome the limitations imposed by his culture, and to move beyond his own sinfulness. Padre Serra is recognized as a saint not because he was perfect, but because he cooperated with the grace of God in transcending his human weakness in the service of indigenous peoples.

Tearing down statues or settling for safe (mediocre) images is a serious mistake, especially in the Church. We need more statues of saints—women like Mother Theodore Guérin and men like Junípero Serra—who overcame enormous external obstacles, prejudices and their own inner struggles to make the world a better place for all. And we need images (such as the miraculous “self-portrait” of Our Lady of Guadalupe revealed in the *tilma* of the indigenous St. Juan Diego) that we can relate to, at the same time that they allow us to recognize, and reverence, the awesome mysteries they unveil.

Now is not the time to tear down statues. Now is the time to rededicate ourselves to the development of great art, the kind that helps us see beyond our narrowness as we gaze at the transcendent mystery revealed in the beauty of all God’s creation and the richness of our common humanity.

Iconoclasm (literally “image breaking”) is the recurring historical impulse to break or destroy images for religious or political reasons. Let’s resist this temptation in our churches and our public squares. Let’s use these very public reminders of our past to spur us to action, and contemplation, as we work to build a better future.

—Daniel Conway

Reflection/John Shaughnessy

What is ‘the best day’ of your life?

When I think of my family, I often smile while recalling this quote, “Remember, as far as anyone knows, we’re a nice, normal family.”



When I think of my brother and my sisters, I find a certain amount of truth in this insight from writer Clara Ortega, “To the outside world, we all grow old. But not to brothers and sisters.

We know each other as we always were. We know each other’s hearts. We share private family jokes. We remember family feuds and secrets, family griefs and joys. We live outside the touch of time.”

When I think of our three children, I rejoice knowing their bonds run deeper than blood; they are blessed by a closeness that overcomes the distances of their lives.

These thoughts remind me of the blessings that our siblings often add to our lives, offering us that unique connection of family and friendship. Still, I was astonished and touched when someone shared a part of a conversation between two sisters, sisters who were both in their 80s and both of deep faith.

The younger woman had come to the hospital where her older sister was in the last days of her life. The older woman looked at her sister and said, “I’ll be dying soon.” The younger sister responded, “It will be the best day of your life. That’s when you will see God.” Her words were greeted with a smile from her older sister, as both women firmly embraced the foundation that has guided their lives—the gift of eternal life with God.

Admittedly, most of us don’t like to think about the day of our death. And it’s not even remotely likely to be a popular answer when people are asked, “What do you see as the best day of your life?” (What *would* you say?) Still, as followers of Christ, being reunited with God is the defining destiny we are born to live.

May we always appreciate the blessings God has given us in this life, including our family. And may we always live with the belief that the best day of our life is still to come.

(John Shaughnessy is the assistant editor of The Criterion. This reflection is adapted from his latest book, *Then Something Wondrous Happened: Unlikely encounters and unexpected graces in search of a friendship with God.*) †

Letters to the Editor

Sisters of Providence share litany to overcome violence

We, the Sisters of Providence of Saint Mary-of-the-Woods, agonize over the continued violence we see taking place throughout our country. We continue to pray for all those who experience or have experienced issues of violence—especially as our nation addresses the ongoing issues of racism, divisions over beliefs and practices amidst the coronavirus pandemic, and inflammatory political comments among candidates for office.

And now, three federal executions have been scheduled to take place just a few miles from us in the coming weeks.

As our congregation prays for healing through all of this, we want to share with all of you our “Litany of Non-Violence,” and invite you to join us in praying it daily.

Litany of Non-Violence

Provident God, aware of our own brokenness, we ask the gift of courage to identify how and where we are in need of conversion in order to live in solidarity

with Earth and all creation.

Deliver us from the violence of superiority and disdain. Grant us the desire, and the humility, to listen with special care to those whose experiences and attitudes are different from our own.

Deliver us from the violence of greed and privilege. Grant us the desire, and the will, to live simply so others may have their just share of Earth’s resources.

Deliver us from the silence that gives consent to abuse, war and evil. Grant us the desire, and the courage, to risk speaking and acting for the common good.

Deliver us from the violence of irreverence, exploitation and control. Grant us the desire, and the strength, to act responsibly within the cycle of creation.

God of love, mercy and justice, acknowledging our complicity in those attitudes, actions and words which perpetuate violence, we beg the grace of a non-violent heart. Amen. †

Let’s stand in solidarity with our sisters and brothers of all colors

“Black Lives Matter.” Why do these three words evoke fear, outrage, backlash?

In the darkness of June 25-26, our Black Lives Matter banner was stolen. Many hold the Second Amendment as sacred. What about the First Amendment and our right to free speech?

That same day, two people knocked on our door for a conversation. Nobody’s position changed, but the three of us listened respectfully to the other. We understand each other better. More of this openness needs to happen throughout the United States.

So why did we, the Sisters of St. Francis of Oldenburg, have this banner out on our front lawn?

Black lives matter—and brown, red, and yellow. Nobody questions whether or not we, white people, matter—so there’s no need to proclaim it. But the U.S. Constitution counted Black slaves as 3/5 of a person.

It’s time we count them as equal, meaning we must end systemic racism—the racism that still today is inherent in our judicial, educational, health care and

economic systems. Why are Blacks and other people of color more likely to be killed by the police? Why are women of color more likely to die in childbirth? Why do people of color get longer prison terms than whites for the same crime? Why is poverty more prevalent among people of color?

One’s race does not make one more dangerous or more intelligent than another. Systems have deprived people of equal access to opportunity. Systems need to change.

“Black lives matter” is an umbrella for the lives of all people of color. Jesus stood up for the tax collectors, the prostitutes, the Samaritans, the lepers and anyone who was pushed aside by society in his day. We’re doing the same. We’re inviting others to “be not afraid”—to stand in solidarity with our sisters and brothers of all colors.

Franciscan Sister Noella Poinsette
Director of Justice, Peace and Integrity of Creation
Sisters of St. Francis, Oldenburg †



Christ the Cornerstone

Whoever endures to the end will be saved

“When they hand you over, do not worry about how you are to speak or what you are to say. You will be given at that moment what you are to say. For it will not be you who speak but the Spirit of your Father speaking through you” (Mt 10:19-20).

The publication date for this column is July 10, Friday of the Fourteenth Week in Ordinary Time. The Gospel reading for today is from Matthew Chapter 10, verses 16-23. It's a familiar passage, and it has a particular importance for us in these challenging times.

St. Matthew tells us that Jesus admonishes his Apostles, “Behold, I am sending you like sheep in the midst of wolves; so be shrewd as serpents and simple as doves. But beware of men, for they will hand you over to courts and scourge you in their synagogues, and you will be led before governors and kings for my sake as a witness before them and the pagans” (Mt 10:16-18).

What does this ominous warning mean for us? How should we interpret Jesus' advice to be “shrewd as serpents and simple as doves” (Mt 10:16)?

I frequently observe that Catholic

teaching is filled with “both/and” paradoxes. Following the example of Jesus, we resist being locked into either/or positions on important matters.

That's why Church teaching can never be perfectly aligned with any political stance or party platform. It's also why we are never completely comfortable with the labels “liberal” or “conservative.”

On some issues, the environment, for example, Catholic teaching can seem left of center; on others, such as abortion and euthanasia, Catholicism often appears to be right of center.

Our standard of measurement on all matters of faith and morality is not the prevailing ideology or politically correct opinions of the day. It is the teaching and example of Jesus Christ as we have received in sacred Scripture and in 2,000 years of Church teaching. This is the criterion on which we Catholics are supposed to make all significant decisions. It is the moral compass which must guide all our judgments and actions “in the world.”

Jesus' warning that we must beware of those who would hand us over to secular leaders is deadly serious. There

are those who regard the Gospel as bad news for humanity either because it is too naïve (the opiate of the masses) or too subversive (doctrines that undermine the reigning political agenda). In dealing with them, we must be both shrewd as serpents and simple as doves. We must be smart at the same time that we are honest.

Jesus predicts the betrayal and cruelty that are in store for those who follow him closely. “Brother will hand over brother to death, and the father his child; children will rise up against parents and have them put to death” (Mt 10:21). Jesus describes himself as “meek and humble of heart” (Mt 11:29), but he also tells us—in no uncertain terms—that he has not come to bring peace but the sword of division. Jesus tells us, “You will be hated by all because of my name, but whoever endures to the end will be saved” (Mt 10:22).

These are serious warnings to be considered carefully as we confront the problem of evil as it manifests itself in our time. And yet, we know that Jesus is close to us, the source of all our hope and the fountain of lasting joy. He tells

us, “When they hand you over, do not worry about how you are to speak or what you are to say. You will be given at that moment what you are to say. For it will not be you who speak but the Spirit of your Father speaking through you” (Mt 10:19-20). We will know the truth, and we can share it generously with others, not because of our own intelligence but because the Holy Spirit has come into our hearts with his gifts of wisdom, courage and compassion.

We can be both shrewd and simple because we trust in the Spirit of God to form our minds and hearts. We can overcome all forms of intolerance and injustice because we are witnesses to the One who sacrificed everything for our sins. His Spirit is our unfailing guide if only we let him speak for us on issues that truly matter.

When we fail to get it right, when we fall into the traps set for us by the Evil One, it's usually because we aren't listening to Jesus or letting his Spirit guide us.

Let's pray for the grace to be shrewd as serpents yet simple as doves. Let's follow Jesus who is both humble of heart and boldly courageous. †



Cristo, la piedra angular

Quien soporte hasta el final, se salvará

“Cuando los arresten, no se preocupen por lo que van a decir o cómo van a decirlo. En ese momento se les dará lo que han de decir, porque no serán ustedes los que hablen, sino que el Espíritu de su Padre hablará por medio de ustedes” (Mt 10:19-20).

La fecha de publicación de esta columna es el 10 de julio, el viernes de la 14.ª semana del tiempo ordinario. La lectura del Evangelio de hoy es del capítulo 10 de Mateo, versículos 16 al 23. Es un pasaje conocido y es de particular importancia para nosotros en esta época de vicisitudes.

San Mateo nos dice que reprende a sus apóstoles, diciéndoles: “Los envío como ovejas en medio de lobos. Por tanto, sean astutos como serpientes y sencillos como palomas. Tengan cuidado con la gente; los entregarán a los tribunales y los azotarán en las sinagogas. Por mi causa los llevarán ante gobernadores y reyes para dar testimonio a ellos y a los gentiles” (Mt 10:16-18).

¿Qué significa esta fatídica advertencia para nosotros? ¿Cómo debemos interpretar el consejo de Jesús de ser “sean astutos como serpientes y sencillos como palomas” (Mt 10:16)?

A menudo observo que las

enseñanzas católicas están llenas de paradojas del “del tanto y el como.” Siguiendo el ejemplo de Jesús, nos resistimos a encasillarnos en posiciones “del tanto y el como” en asuntos importantes.

Es por eso que la enseñanza de la Iglesia nunca puede estar perfectamente alineada con ninguna postura política o plataforma partidista. También es por eso que nunca nos sentimos completamente cómodos con las etiquetas “liberal” o “conservador.”

En algunos temas, el medio ambiente, por ejemplo, la enseñanza católica puede parecer a la izquierda del centro; en otros, como el aborto y la eutanasia, el catolicismo a menudo parece estar a la derecha del centro.

Nuestro estándar de medida en todos los asuntos de fe y moralidad no es la ideología prevaleciente o las opiniones políticamente correctas de la época. Es la enseñanza y el ejemplo de Jesucristo, tal como lo hemos recibido en las Sagradas Escrituras y en 2000 años de enseñanza de la Iglesia. Este es el criterio con el que los católicos debemos tomar todas las decisiones importantes. Es la brújula moral que debe guiar todos nuestros juicios y acciones “en el mundo.”

La advertencia de Jesús de que debemos tener cuidado con quienes

nos entregan a los líderes seculares es muy seria. Hay quienes consideran el Evangelio como algo negativo para la humanidad, ya sea porque es demasiado ingenuo (el opio de las masas) o demasiado subversivo (doctrinas que socavan la agenda política reinante). Al tratar con ellos, debemos ser astutos como serpientes y sencillos como palomas. Debemos ser inteligentes y al mismo tiempo honestos.

Jesús predice la traición y la crueldad que le espera a los que le siguen de cerca. “El hermano entregará a la muerte al hermano, y el padre al hijo. Los hijos se rebelarán contra sus padres y harán que los maten” (Mt 10:21). Jesús se describe a sí mismo como “apacible y humilde de corazón” (Mt 11:29), pero también nos dice de forma muy clara que no ha venido a traernos la paz sino la espada de la división. Jesús nos advierte que: “Por causa de mi nombre todo el mundo los odiará, pero el que se mantenga firme hasta el fin será salvo” (Mt 10:22).

Estas son advertencias serias que se deben considerar cuidadosamente al enfrentar el problema del mal como se manifiesta en nuestro tiempo. Y aun así, sabemos que Jesús está cerca de nosotros, la fuente de toda nuestra esperanza y la fuente de la alegría duradera. Nos

dice que “cuando los arresten, no se preocupen por lo que van a decir o cómo van a decirlo. En ese momento se les dará lo que han de decir, porque no serán ustedes los que hablen, sino que el Espíritu de su Padre hablará por medio de ustedes” (Mt 10:19-20). Conoceremos la verdad y podremos compartirla generosamente con otros, no por nuestra propia inteligencia sino porque el Espíritu Santo ha entrado en nuestros corazones con sus dones de sabiduría, valentía y compasión.

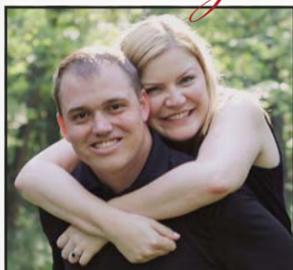
Podemos ser astutos y sencillos porque confiamos en el Espíritu de Dios para formar nuestras mentes y corazones. Podemos superar todas las formas de intolerancia e injusticia porque somos testigos de Aquel que sacrificó todo por nuestros pecados. Su Espíritu es nuestra guía infalible si tan solo le permitimos hablar por nosotros en asuntos que realmente importan.

Cuando no lo hacemos bien, cuando caemos en las trampas que nos tiende el maligno, suele ser porque no escuchamos a Jesús ni dejamos que su Espíritu nos guíe.

Recemos por la gracia de ser astutos como serpientes y simples como palomas. Sigamos a Jesús, que es a la vez humilde de corazón y audazmente valiente. †

Wedding ANNOUNCEMENTS

Bender-Orzech



Kristina Marie Bender and Donald James Orzech will be married on Aug. 1 at St. Christopher Church in Indianapolis. The bride is the daughter of Mark and Michelle Bender. The groom is the son of Robert and Pamela Orzech.

Erdelac-Ciresi



Katie M. Erdelac and Patrick J. Ciresi will be married on Oct. 16 at Christ the King Church in Indianapolis. The bride is the daughter of Art and Kim Erdelac. The groom is the son of Gus and Cathy Ciresi.

Fontenot-Luehrmann



Madeline Claire Fontenot and David Joseph Luehrmann were married on Feb. 1 at St. Patrick Church in Lafayette, La. The bride is the daughter of Joe and Sue Fontenot. The groom is the son of Mark and Monica Luehrmann.

Ertel-Happel



Lydia Marie Ertel and William Elliott Happel were married on Nov. 16, 2019, at St. Agnes Church in Nashville. The bride is the daughter of William Ertel and Cathy Ertel. The groom is the son of William and Cindy Happel.

Fries-Darling



Rebecca Ann Fries and Jesse Dean Darling will be married on Oct. 25 at SS. Francis and Clare of Assisi Church in Greenwood. The bride is the daughter of Michael and Susan Fries. The groom is the son of Gary and Judy Darling.

Gamache-Bowles



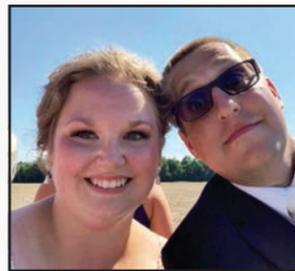
Colleen Marie Gamache and Mark Joseph Bowles will be married on Aug. 15 at Our Lady of Lourdes Church in Indianapolis. The bride is the daughter of Sheila Gamache and Bob Bates, and Roland Gamache and Alana Knudson. The groom is the son of Thomas Rizzi and the late Karyn Rizzi, and the late Michael Bowles.

Grayson-Bedel



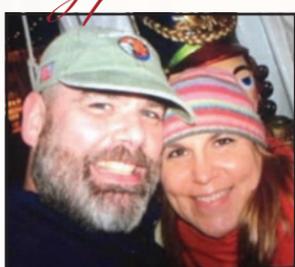
Blythe Collette Grayson and Ryan Matthew Bedel will be married on Oct. 3 at St. Simon the Apostle Church in Indianapolis. The bride is the daughter of Whit Grayson and Esther Sickle. The groom is the son of Maurice and Mary Jane Bedel.

Hash-Kuntz



Kayla Ann Hash and John William Kuntz were married on June 6 at the Sisters of St. Francis Chapel in Oldenburg. The bride is the daughter of Dennis and Candy Hash. The groom is the son of William and Geraldine Kuntz.

Hegyí-Waschler



Christina R. Hegyi and Scott M. Waschler will be married on Oct. 10 at the Mater Dei Chapel at Mount Saint Joseph University in Cincinnati, Ohio. The bride is the daughter of John and Danuta Hegyi. The groom is the son of Stewart and Mary-Elizabeth Waschler.

Huber-Wilson



Sarah Ruth Huber and Alexander Knox Wilson were married on May 16 at St. Mark the Evangelist Church in Indianapolis. The bride is the daughter of Douglas and Bernadette Huber. The groom is the son of Daryl and Shreese Wilson.

Kaderbek-Luehrmann



Amber Maree Kaderbek and Matthew Jude Luehrmann were married Dec. 14, 2019, at St. Joseph Church in Jennings County. The bride is the daughter of Donald, Jr., and Ruth Kaderbek. The groom is the son of Mark and Monica Luehrmann.

Kaiser-Hoing



Amanda Brooke Kaiser and Aaron Joseph Hoing will be married on Nov. 14 at Holy Guardian Angels Oratory in Cedar Grove. The bride is the daughter of David and Cindy Kaiser. The groom is the son of Randall and Marilyn Hoing.

Light-Carter



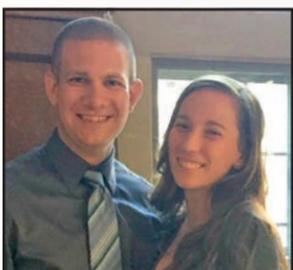
Karissa Dawn Light and Logan Michael Carter will be married on Dec. 5 at St. Michael Church in Bradford. The bride is the daughter of Terry and Cynthia Light. The groom is the son of Dennis and Melanie Carter.

Malott-Hall



Jessica Leigh Malott and Philip Nathan Hall were married on May 23 at Prince of Peace Church in Madison. The bride is the daughter of Russell and Debra Malott. The groom is the son of Christopher and Lynn Hall.

Schrader-Kubancsek



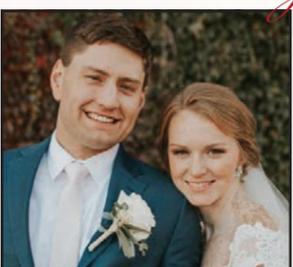
Aubrey Marie Schrader and Michael Richard Kubancsek will be married on Nov. 7 at Our Lady of Lourdes Church in Indianapolis. The bride is the daughter of Thad Schrader and Annette Sage. The groom is the son of Gary and Holly Kubancsek.

Sluka-Channings



Victoria Sluka and Luke Channings were married on June 13 at SS. Francis and Clare of Assisi Church in Greenwood. The bride is the daughter of James and Anna Sluka. The groom is the son of Robert and Stephanie Channings.

Richter-Dininger



Stephanie Gayle Richter and Nicholas Charles Dininger were married on Oct. 19, 2019, at St. Margaret Mary Church in Omaha, Neb. The bride is the daughter of Brian and Sherry Richter. The groom is the son of Dennis and Elizabeth Dininger.

TenBarge-Sommers



Andrea Nichol TenBarge and Jonathan Edward Sommers will be married on Oct. 24 at SS. Francis and Clare of Assisi Church in Greenwood. The bride is the daughter of Tim TenBarge and Susan Wagner. The groom is the son of Edward and Ann Marie Sommers.

Willen-Martin



Rebecca Eileen Willen and Carl Stephen Martin were married on May 16 at Our Lady of the Most Holy Rosary Church in Indianapolis. The bride is the daughter of Gary and Kathryn Willen. The groom is the son of Joan and the late Michael Martin.

Williams-Gimbel



Rebecca Elizabeth Williams and Joshua Robert Gimbel will be married on Aug. 15 at SS. Francis and Clare of Assisi Church in Greenwood. The bride is the daughter of Christine Williams. The groom is the son of Keith and Joyce Gimbel.

Pre Cana Conference, Tobit Weekend and One in Christ program prepare engaged couples for marriage

Criterion staff report

Three marriage preparation programs offered in the archdiocese—the Pre Cana Conference, Tobit Weekend and One in Christ—help prepare engaged couples for the sacrament of marriage as well as the challenges of married life.

Early registration is recommended for all programs, as each fills up quickly.

Pre Cana Conference one-day programs typically take place from 9 a.m.-7 p.m. and are offered in parishes throughout the archdiocese, with a cost of \$125 per couple.

However, due to the COVID-19 pandemic, all programs were canceled.

The schedule for the remainder of 2020 is expected to be completed soon. When completed, it will be available at www.archindy.org/precana.

Couples who are unable to participate in a Pre Cana Conference due to lack of space will be referred to online options approved by the archdiocese in consultation with their priest (or his designate).

For more information about the program, contact the archdiocesan Office of Marriage and Family Life at 800-382-9836, ext. 1521, or 317-236-1521.

Tobit Weekend retreats take place at Our Lady of Fatima Retreat House,

5353 E. 56th St., in Indianapolis. There are two opportunities remaining in 2020: Aug. 7-9 and Sept. 18-20.

The registration fee of \$298 includes program materials, meals, snacks and overnight accommodations for the weekend.

To register, go to www.archindy.org/fatima/calendar/tobit.html. For questions about registering, contact Jennifer Burger at jburger@archindy.org or 317-545-7681. For more information about the program and its contents, contact Cheryl McSweeney at cmcsweeney@archindy.org or 317-545-7681, ext. 106.

One in Christ marriage preparation, which includes a medical panel to address questions regarding reproduction

and fertility, is a three-day program spanning a weekend and the following Saturday. The first day of the program is 8:30 a.m.-5 p.m., the second day is 10:30 a.m.-4 p.m., and the third day is 8:30 a.m.-4 p.m.

There are three sessions scheduled for 2020:

—July 25 and 26, and Aug. 7 at St. Malachy Parish, 9833 E. County Road 750 N., in Brownsburg.

—Oct. 10, 11 and 17 at Our Lady of the Greenwood Parish, 335 S. Main St., in Greenwood.

The cost is \$220, which covers meals and materials.

For more information call 317-600-5629, e-mail info@OICIndy.com, or go to www.OICIndy.com. †

Couples may announce engagement of marriage in *The Criterion*

Engagement announcements will be published in a February 2021 edition of *The Criterion* for couples who are planning to wed between Feb. 1-July 16, 2021, in a marriage that is recognized by the Church as a valid sacramental or valid natural marriage.

The same edition will also list couples who were wed in the second half of 2020 in a marriage that is recognized by the Church as a valid sacramental or valid natural marriage, and whose engagement announcement was not published in *The Criterion*.

The wedding announcement form is available online at

www.criteriononline.com by selecting “Send Us Information” from the menu on the left side of the screen, then choosing “Wedding Announcements.”

An engagement or wedding photo may be submitted by e-mail to alewis@archindy.org. Digital photos must be clear, high-resolution images with the couple close together. Photos can also be mailed to Ann Lewis, 1400 N. Meridian St., Indianapolis, IN, 46202. To receive the photo back, include a self-addressed, stamped envelope. Due to print quality, Xerox copies of photos will not be accepted.

There is no charge for engagement or marriage announcements. †

Golden Wedding Jubilee Mass on Aug. 9 is canceled

The Golden Wedding Jubilee Mass, which was scheduled on Aug. 9 at SS. Peter and Paul Cathedral in Indianapolis, has been canceled due to the risk of coronavirus for those in a high-risk demographic. This annual celebration is sponsored by the archdiocesan Office of Marriage and Family Life.

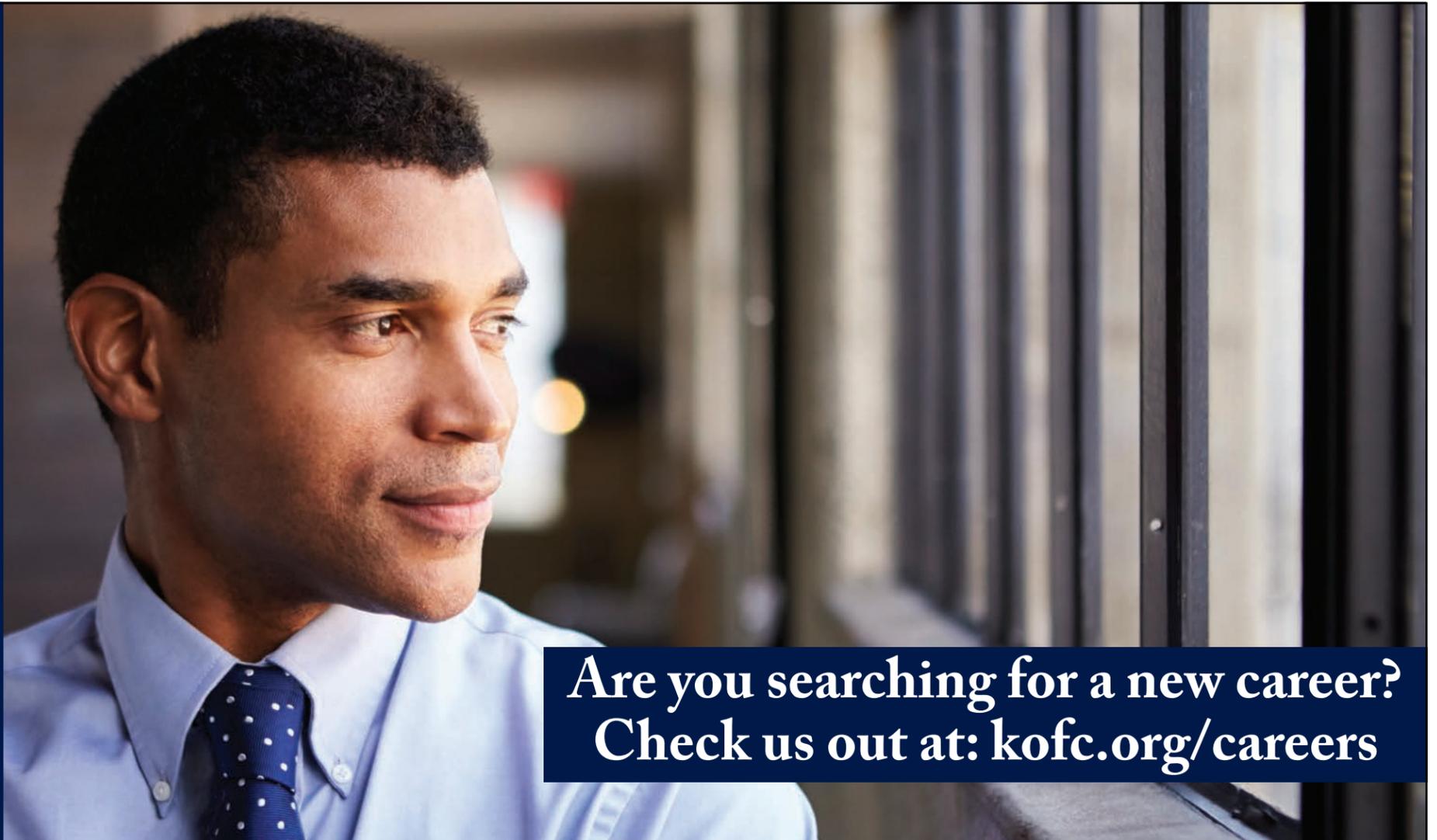
Couples celebrating an anniversary of 50, 55, 60, 65 and 70 or more years and who are members of a parish in the archdiocese are always welcome to run an announcement in *The Criterion* at no charge.

To submit an anniversary announcement online or to print out a submission form, go to bit.ly/AnniversaryForm. The page

includes information on how to provide a photo, if desired.

Those without computer access may call Ann Lewis at 317-236-1585 with the following information: Couple’s first names and last name, wife’s maiden name, wedding date and year, current parish, church married in and city/town and state it’s located in, children’s first and last name (no spouse information), number of grandchildren and great-grandchildren and, if desired, how the anniversary was celebrated (i.e. blessing at Mass, dinner with family, family cruise, etc.).

For more information, contact Ann Lewis at 317-236-1585 or alewis@archindy.org. †



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Joyful Witness/Kimberly Pohovey

In refining ourselves, we reflect God's image



I sit at the water's edge watching the waves lap back and forth. A particular stone catches my eye. It is mostly brown and caked with sand. I see the tiniest spot gleam through the muck. Then the water rushes back over the stone taking with it the built-up dirt. The newly polished stone shines all over.

As I witness this constant cycle of dirtying and polishing, I can't help but think of my own life. How many times have I made mistakes, sinned and "dirtied" up my life only to have God continually wash over my iniquities to once again purify me? Once polished, I again set forth to trying to live up to the person he designed me to be.

One can find the same polishing metaphor in many aspects of nature and even man-made processes. It reminds me of the story of the silversmith (bear with me if you are already acquainted with this story). A Bible-study group is puzzled by

a Scripture from Malachi—"And he shall sit as a refiner and purifier of silver" (Mal 3:3). One member offers to explore the process of refining silver and report back to the group. He visits a silversmith to observe his work.

He watched the silversmith hold a piece of silver over the fire and let it heat up. The silversmith explained to him that in refining silver, you must hold the silver in the middle of the fire where the flames are most hot to burn away the impurities. Seeing this, the member thought it is the same for God as he holds us where the flames are hottest to burn away our impurities.

Then he thought again about the verse. "And he shall sit as a refiner and purifier of silver." He asked the silversmith if it was true that he had to sit there in front of the fire and watch the process at all times. The silversmith answered affirmatively and added that not only did he have to sit there holding the silver, but he had to keep his eyes on the silver the entire time it is tested in the fire. If the silver

is left a moment too long in the flames, it would be destroyed. You must leave it long enough to serve the purpose, but not too long that it would destroy it.

The member then asked the silversmith, "How do you know when silver is fully refined?" He smiled and answered, "Oh, that's easy—when I see my image in it." (Author Unknown).

Whether purifying through water, heat or life's trials, the Lord is with us through the entire process. He knows exactly when we need refining, the perfect amount of time to purify. And he delights in the finished, polished product—at which point we reflect his own image.

I reach down into the water to retrieve the now lustrous stone. I pinch it between my thumb and forefinger, holding it high in the air against the sunny, beautifully blue sky. Against the luminous sheen, I think I glimpse the image God wants me to see of myself.

(Kimberly Pohovey is a member of St. Jude Parish in Indianapolis. She is the director of major and planned gifts for the archdiocese.) †

Twenty Something/Christina Capecchi

Learning how to saunter: the gifts of quarantine

Tonight I wrote two events on my calendar: a birthday party and a baptism.

They will be sanitized, scaled-down gatherings—and they will be fun—but still, it pained me to sully those blank boxes with black ink. This stay-at-home and do-not-overschedule-your-family mandate has been a balm to my soul. I'm not the only one.



My backyard neighbors used to keep the busiest schedule. Between dance, hockey and lacrosse, the logistics of their Saturdays were dizzying. They always felt it was justified, especially when their oldest made the varsity dance team as an eighth-grader.

Only an outside force, like a thunderbolt from God or an order from the governor, would bring an end to all their activities. And when it did, they were surprised by what they discovered: being home together is wonderful!

The five of them set a schedule and stuck to it. The preteens learned how to manage their time, how to cook and how to exist without their friends. They looked forward to nightly movies, riveted by *The Hunger Games* series.

"This is the best thing that ever happened to us," the mom told me.

When nothing else normal happened, spring still came, as if for the first time. Our neighborhood hit the trails in full force, swapping routes in passing and occasionally crossing in the woods.

"Five miles!" a dad would call out.

When you couldn't go anywhere else—churches were closed, even playgrounds were cordoned off—you could still walk in the woods. So we did, religiously.

Henry David Thoreau would approve. One of his most famous essays, published in *The Atlantic* in June 1862, was titled "Walking." In language that is at once plain and snappy—and, hence, feels fresh today—he extols the "noble art" of walking.

"It requires a direct dispensation from heaven to become a walker," Thoreau writes. "It comes only by the grace of God."

Though many people go on walks, he notes, very few possess "a genius, so to speak, for sauntering." He goes on to explain the word's origin. When pilgrims in the Middle Ages were heading to the Holy Land, village people would inquire about their destination. The reply: "*a la sainte terre*," French for "to the Holy Land." And so, the pilgrims became known as *sainte-terrers*—saunterers.

The effect of sauntering is not merely physical, Thoreau writes: "There will be so much the more air and sunshine in our thoughts."

He concludes with one of his most quoted lines, an observation I have been reflecting on in the age of COVID-19: "In short, all good things are wild and free."

I can think of nothing more wild and free than family and faith. The rest, the pandemic taught us, is secondary.

We don't need to celebrate a birthday with a big party at a splashy complex. The sweetest gift is the chance to spend the day with those you love the most.

We don't need a gym to exercise. We don't need restaurants to eat well. We don't need a vast circle to socialize. Family is enough. When all we have is each other, we have all of each other.

Just as surely as the quarantine healed our wounded earth, it healed the fractured family. Finally, we get to be together, enjoying all of each other, sauntering toward the holy land.

(Christina Capecchi is a freelance writer from Inver Grove Heights, Minn.) †

Our Works of Charity/David Bethuram

The call to become a better neighbor to all

The pandemic has given me a chance to reflect on God, life and what matters.

Even with technology and scientific advancements, there are a few things I have come to realize: God alone suffices; nothing is certain except God, and the common yearning of all humanity at this time is survival. With these in mind, we are invited at this time to rediscover how to be a neighbor to those we encounter and those who encounter us. But the question becomes how we can encounter people when there are policies that tend to make it hard for human interaction.

Since mid-March at the beginning of the pandemic shutdown, Catholic Charities has heightened our level of caring for our clients and one another. Our clients depend on us for their basic and ongoing needs. In the state of Indiana, we are considered an essential service to help families get through their day—with necessary food assistance, mental health services and direction to critical housing and health care needs.

We recognize the vulnerability of so many right now, and we are committed to see them through this trying time.

The vision of our faith and service is best seen in the parable of the Good Samaritan. As Catholics, we are called to be both Good Samaritans and good innkeepers, attending to those who have been beaten down by this pandemic.

The dual obligation of being both Samaritan and innkeeper comprises our response in mercy and justice to those who have been consigned to life on the margins. We may be wrestling with what our faith compels us to do—to serve people during a

pandemic is a challenge that demands the direction of our faith.

My hope is that during this pandemic we all realize the necessity of human relationships and interaction. My hope is that the enlightenment gained will prepare all of us to re-evaluate our zeal and the ways we minister to people who come to us for hope and light. There are two statements of Jesus in the Gospels that must always and ever be kept in sight, to reflect and to act on. First, "whatever you did to the least of these, that's what you did unto me" (Mt 25:40). And secondly, "I am going away, and the world won't see me anymore, but you will, because you know me" (Jn 4:19).

Each of us are bearers of God's hope, light, joy, mercy, forgiveness, comfort, but above all unconditional love. The test of our faith in God and a witness of our ministry is how we make that intentional choice to be neighbors to people we minister to through our works of charity.

The Church invites us to participate in this work of charity, letting our ministry to people be a lifestyle; one of God's providence and benevolence, a lifestyle of hope and joy. We might wonder how this lifestyle could be possible. It is possible, but not easy. It is possible because the Holy Spirit lives in us. But it is not easy because we are still human and living in an imperfect world.

The grace of God allows us to begin. We must let love lead all our relationships and interactions. We then become neighbors to everyone who crosses our path in this pandemic and beyond.

(David Bethuram is executive director of the archdiocesan Secretariat for Catholic Charities. E-mail him at dbethuram@archindy.org.) †

The Theology of Technology/Brett Robinson

Seek the peace of Christ instead of 'doomscrolling'

A June 25 *WIRED* magazine article described a new and dangerous habit that has become part of popular



technology practices. "Doomscrolling" refers to the pattern of scrolling through social media during a pandemic and social unrest and being flooded with morbid messages that elicit an almost physical discomfort.

Reports of mental illness, especially among the lonely and isolated, have risen dramatically in the past few months. Why do so many willingly engage in a ritual that causes more mental anguish?

One line in the *WIRED* article jumped out at me: "Each night ends the way the day began, with an endless scroll through social media in a desperate search for clarity." Described this way, it seems the primary issue is not necessarily the troubling news we receive in vast quantities, but the rituals and habits we practice on a daily basis to "stay informed." Doomscrolling is a choice and

it has social consequences.

A Twitter user named @Almost_Anna put it this way: "Every marriage has one person who doom scrolls and reads headlines out loud pre-coffee, and another person who is begging them to stop."

Our family has not been immune to this. Our morning conversations have been punctuated with questions like, "Have you seen our local virus numbers today?" and, "Did you see that they pulled down the statue of St. Junipero Serra in California?"

To remedy the situation, my wife and I had to make a choice. We have tried banning phone use in the house altogether, and it simply doesn't work anymore. Every check of the weather or ding of the messaging app reels us back in for one more look. That leads to looking at more. And down the rabbit hole we go.

We recently adopted a new ritual to redirect our experience of each "night ending the way the day began" by praying the Divine Office—on our phones. In the morning, when our five kids file in to say good morning, we give them all hugs and then promptly pick up our phones to pray the Liturgy of the Hours.

The verses of the psalms ping pong back and forth between me and my wife in a kind of elevated morning conversation, one that includes God's voice. We do the same thing in the evening before bed.

The *WIRED* article attributed compulsive doomscrolling to a "search for clarity." It went on to say that all of this troubling news places a high mental and emotional demand on us. But the article's most haunting quote may be that "there's no overarching narrative that helps us."

Yes there is. Christianity is the antidote for our machine-generated conversations. By favoring the theological over the technological, our ultimate reality remains in view. Christ is the organizing principle by which we can make sense of world events and practice the little habits of "Christ-centered" conversation that short-circuit the machine's logic.

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

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

The Sunday Readings

Sunday, July 12, 2020

- Isaiah 55:10-11
- Romans 8:18-23
- Matthew 13:1-9

The third and last section of the Book of Isaiah is the source of the first reading for Mass this weekend.



This reading was composed when pious Jews easily could have been disillusioned and uncertain in their devotion to God. For decades, Jews exiled in Babylon, capital and center of the once powerful Babylonian Empire, longed to

leave the pagan environment of this great city (in present-day Iraq) and return to their own homeland.

At last, as ancient political fortunes changed, these Jews were allowed to go back to their ancestral homes. Upon returning, however, they found no "land flowing with milk and honey." Life was hard. Difficulties were many. For so long, they had dreamed of leaving Babylon for security, order and peace in the Jewish land, yet they instead found destitution and misery. God had spared them, but for what?

Certainly, many were angry with God. Also, most probably, the author of this third section of Isaiah was one of several, or even many, prophets who reminded them that God's work must be their own. God had freed them, but they had to create a society of justice and prosperity.

St. Paul's Epistle to the Romans supplies the second reading. Written to the Christians of Rome about two generations after Jesus, Paul refers to their "sufferings" (Rom 8:18). They indeed suffered. The legal and political systems in the empire were against Christianity. Persecution was real and fearful.

The law aside, the culture of the Roman Empire in the first century stood directly opposite the values of the Gospel.

The Apostle consoled and challenged the Roman Christians. He reminded them that sin ultimately enslaves humans, demeaning them and robbing them of freedom. Sin disorders creation itself, so creation "groans" in agony (Rom 8:22).

Jesus is the Redeemer. He gives true

freedom to people. This freedom opens the way to peace and eternal life, despite any hostility or threat all around.

St. Matthew's Gospel furnishes the last reading. It is the familiar parable of the farmer who sows seed in different places, some conducive to growth, others not. Similar passages occur in Mark and in Luke. It is in the synoptic tradition.

A great crowd awaited Jesus. As are people everywhere, at any time, these people thirsted for the truth and insight that only God gives.

In all likelihood, everyone was a Galilean, and therefore from rural backgrounds and circumstances. The imagery of a farmer, and the sowing of seed, was easily understood.

Agriculture still often is a game of chance. It was all the more so when Jesus preached in Galilee. Hot days easily scorched seeds that fell on shallow soil. Birds and pests were everywhere. Weeds suddenly appeared. Here and there was good soil, able to receive the seeds and produce a yield.

The message is clear. God sows the seeds in our heart. We must be humble enough to receive his word.

As an aside, here again in the Gospels the disciples had privileged access to Jesus. They questioned the Lord about the technique of speaking in parables. Jesus explained that parables assist in understanding great mysteries. He explained this parable, preparing the disciples for their future role.

Reflection

A saint once said that Christians should pray as if salvation depended solely upon God and live as if salvation depended solely upon their own virtue.

The first step to being redeemed is to be humble enough to admit the need for God. The second step is to be humble enough to live according to his word, not by personal human instincts or hunches.

God sows the seed of faith and grace in our hearts, but we ourselves make ourselves fertile ground, by repenting, reforming and willingly accepting God. This humble turning to God brings us life. †

Daily Readings

Monday, July 13

St. Henry
Isaiah 1:10-17
Psalm 50:8-9, 16b-17, 21, 23
Matthew 10:34-11:1

Tuesday, July 14

St. Kateri Tekakwitha, virgin
Isaiah 7:1-9
Psalm 48:2-8
Matthew 11:20-24

Wednesday, July 15

St. Bonaventure, bishop and doctor of the Church
Isaiah 10:5-7, 13b-16
Psalm 94:5-10, 14-15
Matthew 11:25-27

Thursday, July 16

Our Lady of Mount Carmel
Isaiah 26:7-9, 12, 16-19

Psalm 102:14-14b, 15-21
Matthew 11:28-30

Friday, July 17

Isaiah 38:1-6, 21-22, 7-8
(Response) Isaiah 38:10-12, 16
Matthew 12:1-8

Saturday, July 18

St. Camillus de Lellis, priest
Micah 2:1-5
Psalm 10:1-4, 7-8, 14
Matthew 12:14-21

Sunday, July 19

Sixteenth Sunday in Ordinary Time
Wisdom 12:13, 16-19
Psalm 86:5-6, 9-10, 15-16
Romans 8:26-27
Matthew 13:24-43
or Matthew 13:24-30

Question Corner/Fr. Kenneth Doyle

Divorce by itself is not an impediment to the worthy reception of Communion

Q My brother was married in the Catholic Church but got divorced many years ago. He later remarried outside of the Church



since he did not receive an annulment related to this first marriage. He and his second wife, however, no longer live together. Although he goes to Mass every week, he does not receive Communion. My question is this: Since he is no longer living as a married person, couldn't he just go to confession and then be able to receive the Eucharist? (Florida)

A Your brother was correct in not receiving holy Communion; the fact of his second marriage—outside the Catholic Church—did make him ineligible to receive the Eucharist.

The divorce by itself did not take away the chance for Communion. A fair number of people think—unfortunately—that a divorce itself has that effect. That is untrue. In fact, sometimes a divorce can occur with little, or even no, culpability on the part of one of the spouses; and even spouses who bear major responsibility for the breakup of marriages can go to confession and be absolved [if they are truly sorry for their sins].

But a marriage outside the Church does remove the chance of receiving holy Communion; the reception of the Eucharist implies that a person recognizes and accepts what the Church teaches, including the Church's doctrine on marriage.

So, what can your brother do now, since he is no longer living with his second wife? Well, if that second marital relationship is really over, you are right. He can, and should, see a priest for confession.

He should explain to the priest his circumstances (the fact of the second marriage), ask forgiveness and be absolved. Then he would be ready to return to the nourishing presence of Christ in holy Communion.

Q During Mass, at the consecration of the wine, the priest says, "for the forgiveness of many." Why does he not say "for the forgiveness of all"? (Pennsylvania)

A I should start by saying that it is clearly the teaching of the Church that Jesus suffered and died for all men and women. That is attested to in several different scriptural passages (Jn 11:52; 2 Cor 5:14-15; Ti 2:11; 1 Jn 2:2).

In the official English-language edition of the Order of the Mass (in use since 1973), the priest, while consecrating the wine, had said, "which will be shed for you and for all."

But in 2006, in a letter from the Congregation for Divine Worship and the Sacraments, the Vatican explained that a more accurate translation of the Latin words "*pro multis*" would be "for many" and directed that subsequent translations should reflect that newer wording.

So, when the current English version of the Roman Missal was published in 2011, that change was made. This language is not meant to denote any narrowing of the saving action of Christ.

Instead, it repeats more faithfully the wording used in the Last Supper narratives in the Gospels of St. Matthew (Mt 26:28) and St. Mark (Mk 14:24) and, as the 2006 Vatican letter explains, reflects the fact that the salvation won by Jesus is not automatically applied to everyone.

As the letter says, "This salvation is not brought about in some mechanistic way, without one's own willing or participation; rather, the believer is invited to accept in faith the gift that is being offered and to receive the supernatural life that is given to those who participate in this mystery, living it out in their lives as well so as to be numbered in the 'many' to whom the text refers."

(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 Holy Man

Once again
The Holy Man
Embarks upon a journey
Ventures into the land
Where people hunger
To hear stories about God

In rich vivid imagery
He teaches passionately
About the power of prayer
And the promise of a steadfast love
From a God who never lets go

Like Bartimaeus
The Holy Man sprang up
When the Lord called him
Like Bartimaeus
The people yearn to see

He will always journey
Wherever he is called
Because of his love
For the people
And because the Holy Man knows
That their journey
Is his journey too

By Cathy Lamperski Dearing

(Cathy Lamperski Dearing is a member of St. Barnabas Parish in Indianapolis. Her poem is in honor of priests as they celebrate their ordination anniversaries. Photo: Transitional Deacons Timothy DeCrane, left, and Vincent Gillmore lie prostrate before the altar of SS. Peter and Paul Cathedral in Indianapolis during their ordination Mass on June 1, 2019.) (File photo by Natalie Hoefler)



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.

BANET, Juanita, 95, St. Mary, Lanesville, May 13. Mother of Debby McDaniel, Vicki Meredith, Sheree and Robert Banet, Jr. Sister of Audra Courtney. Grandmother of three. Great-grandmother of three.

BAUGH, II, George A., 78, St. Jude, Indianapolis, May 27. Brother of Nancy Taylor. Uncle of several.

BISCHOFF, Wilfred, 82, All Saints, Dearborn County, May 27. Husband of Betty Bischoff. Uncle of several.

BRADBURN, Mary L., 92, St. Jude, Indianapolis, May 16. Mother of Debra Cox, Beverly Edwards, Barbara Harris, Linda Huffman, Cathleen Malone, Carol Wilson and David Bradburn. Grandmother of 25. Great-grandmother of 38. Great-grandmother of six.

BROWN, Bill, 92, St. Elizabeth of Hungary, Cambridge City, May 26. Father of Kathleen Swiantek, Debra, Patricia and Thomas Brown. Grandfather of four.

BUENO, Michele R., 34, St. Jude, Indianapolis, May 18. Mother of Mason Bueno. Daughter of Karen and Steve Bueno. Sister of Danielle Bueno and Scott Thomas.

CALLAHAN, Gregory, 95, Christ the King, Indianapolis, May 19. Father of Susan

Meredith, Carole Neal, Keith, Kevin, Mark and Tim Callahan. Grandfather of six. Great-grandfather of three.

CRAIN, William J., 81, Holy Angels, Indianapolis, May 7. Husband of Marilyn Crain. Stepfather of Kathy and Tony Mason and Andre and Charles Ervin. Brother of Annie Cox, Louise, Rose, Clarence and Thomas Crain. Grandfather of two. Great-grandfather of two.

CRIGLER, Lynna L., 62, St. Bartholomew, Columbus, May 13. Sister of Rene, Carlos and Ronald Crigler.

DAUBY, Helen L. (Fox), 97, St. Paul, Tell City, May 17. Aunt of one.

DYER, Margaret E., 77, St. Mary, New Albany, May 20. Mother of Christy Dyer and Kathy Webber. Sister of Billie Jordan. Grandmother of three.

FARISH, Sr., Paul L., 79, Our Lady of Perpetual Help, New Albany, May 13. Father of Debbie Davis, Lisa O'Neil and Paul Farish, Jr. Brother of Elizabeth Hamilton and Merlin Farish. Grandfather of 13. Great-grandfather of 10.

FEDERSPIEL, Brenda, 75, St. Mary, Lanesville, May 11. Mother of Shelia Salings, Janna Schickel, Darren and Stephen Rappa. Grandmother of eight.

FELDKAMP, Maria (Neely), 50, St. Jude the Apostle, Spencer, May 4. Wife of Clinton Feldkamp. Mother of Tiffany Feldkamp, Alicia, Breanna, Jessica, Jeffrey and Joshua Wilson. Daughter of Gerald Neely. Sister of Candace, Catherine, Chris, Shane, Shawn and Victor Neely. Granddaughter of Dorothy Parker-Wiltshire. Grandmother of seven.

GEHRING, Dennis V., 94, St. Louis, Batesville, May 18. Father of Debbie Kakoruda, Dana Passerello and Dee Ann Wachner. Brother of Myron Gehring. Grandfather of five. Great-grandfather of four.

HANLIN, Sheila Ann, 64, St. Theresa of the Infant Jesus (Little Flower), Indianapolis, May 22. Wife of Tom Hanlin. Mother of Mary Pat,

Christopher and Cory Hanlin. Grandmother of two.

HAVLIN, Robert E., 89, St. Michael, Greenfield, May 22. Husband of Margaret Havlin. Father of Donna Earnest, Peggy Lawyer, Nancy Wethington, Bill and Joe Havlin. Grandfather of 19. Great-grandfather of 13.

HERBERT, Marvin R., 54, St. Mary, Rushville, May 19. Father of Kendyl Williams. Son of Virgil and Luzia Herbert. Brother of Claudia Bailey, Diane Carroll, Marilyn Spilman and Randy Herbert. Stepfather of Shelby Lacy. Grandfather of one.

HORLANDER, Jr., Paul F., 74, St. Paul, Tell City, May 25. Brother of Peg McDaniel and Kenneth Horlander. Uncle of several.

HORTON, Catherine A. (Hill), 92, Prince of Peace, Madison, May 26. Mother of Kathy Hensley, Jeanne Townsend, Stephen and Thomas Horton. Sister of Janet Connors, Alice Wasnok and Paul Hill. Grandmother of one.

HUMPERT, William L., 82, St. Mary, Greensburg, May 19. Husband of Diane Humpert. Father of Lance and Scott Humpert. Brother of April Goldfuss and Kenneth Humpert. Grandfather of three.

HUNEFLED, Bernard E., 81, St. Lawrence, Lawrenceburg, May 12. Father of Connie Thorpe and Gene Hunefeld, Jr. Brother of Doug Keith and Larry Ray. Grandfather of six. Great-grandfather of 11.

HUSER, Juliana K., 99, St. Catherine of Siena, Decatur County, May 12. Aunt of many.

JENKS, Ida (Craig), 85, St. Mary, New Albany, May 15. Wife of John Jenks. Mother of DeeAnn McDonald, Denise Schnatter and Steven Jenks. Grandmother of three.

KASPER, Bill, 64, Prince of Peace, Madison, May 18. Husband of Louann Kasper. Father of Brent Kasper. Brother of Mary Ann Eubank, Karen Lykins, Linda Mitcheltree, Margaret Short, Pauline Taylor and Bernie Kasper.



Msgr. Georg Ratzinger dies at 96

Retired Pope Benedict XVI is seen in a file photo strolling in a garden in Bressanone, Italy, with his brother, Msgr. Georg Ratzinger. Msgr. Ratzinger, 96, died on July 1, a week after his brother left the Vatican to visit him in Germany. (CNS photo/L'Osservatore Romano via Reuters)

KELLY, Tom, 82, St. Elizabeth Ann Seton, Richmond, May 26. Father of Carol Olive and Susan Thompson. Brother of Ronald Kelly. Grandfather of five. Great-grandfather of three.

KNUEVEN, Carolyn, 93, St. Lawrence, Lawrenceburg, May 16. Mother of Leacarlo Bennett, Susan Wong, Christopher, Jim and Kevin Knueven. Grandmother of 11. Great-grandmother of eight.

LAGRANGE, Ruth A. (Taylor), 92, St. Paul, Tell City, May 14. Mother of Sally Hill, Kay Robertson, Ginger West, Rachel, Dan and Kent LaGrange. Grandmother of seven. Great-grandmother of six.

LEMM, Jack J., 92, Prince of Peace, Madison, May 25. Husband of Celeste Lemm. Father of Teresa Brown, Pamela Moon, Dennis and Thomas Lemm. Grandfather of eight. Great-grandfather of seven.

MANVILLE, Joanne M., 69, St. Vincent de Paul, Bedford, May 22. Wife of Steve Manville. Mother of Amy Foster and Chuck Manville. Grandmother of four.

MAURER, Tonya, 70, St. Elizabeth Ann Seton, Richmond, May 10. Wife of Charles Maurer, Jr. Mother of Lisa, Greg, Kevin, Randy and Steve Maurer. Sister of Donald Roberts. Grandmother of 11. Great-grandmother of five.

MCNAMARA, Robert B., 91, St. Luke the Evangelist, Indianapolis, May 22. Husband of Elly McNamara. Father of Beth Baker, Louise Frasure, Mary Henrichsen,

Clare Houk, Patrice Shebeck, Kathleen Sisk and Steve McNamara. Brother of Dick McNamara. Grandfather of 24. Great-grandfather of 11.

MORGAN, Rosemarie, 90, St. Luke the Evangelist, Indianapolis, May 17. Mother of Paula Morgan. Aunt and Great-aunt of several.

MOSES, Barbara, 84, St. John Paul II, Sellersburg, May 14. Wife of Damon Moses. Mother of Julie Dailey, Debora Marino and Robert Moses. Sister of Catherine Lorenz, Mary Margaret Werner and John Rigrish. Grandmother of 11. Great-grandmother of nine.

RING, Marilyn S., 87, Christ the King, Indianapolis, May 24. Mother of Cheryl Ring Corey, Susan, Robert and J. Steven Ring. Grandmother of four. Great-grandmother of one.

ROMANSKI, Ann Marie, 86, St. Barnabas, Indianapolis, May 22. Mother of Julie Martin and John Romanski. Sister of John and Robert Flynn. Grandmother of three.

SCHNEIDER, Kenneth, 83, St. Mary, Lanesville, May 27. Husband of Flora Bell Kirby. Father of Joy Ewing, Julie Weathers, James, Kerry, Lawrence and Richard Schneider. Brother of Mary Eisert, Donald and Herbert Schneider. Grandfather of eight.

SHERRY, Sr., Don R., 82, St. Paul, Tell City, May 15. Father of Peggy Greer, Bob and Jeff Sherry. Brother of Ray Ann Cribbs, Roseann Kronenwetter, Kathleen Lanzel, Barbara Linder and

Dave Sherry. Grandfather of 10. Great-grandfather of eight.

STEPPE, Catherine E. (Foradori), 92, St. Benedict, Terre Haute, May 21. Mother of Margaret Price, Alice, Helene, Mary, James and Joseph Steppe. Grandmother of 16. Great-grandmother of seven.

STRITT, Helen, 90, Christ the King, Indianapolis, May 11. Aunt of one. Great-aunt of one.

TEBBE, Beverly, 86, St. Michael, Brookville, May 11. Mother of Debra Beck, Brian, Jeffrey and Scott Tebbe. Sister of Bruce Sherwood. Grandmother of 11. Great-grandmother of 20.

TORRES-ZUNIGA, Adan, 68, St. Mary-of-the-Knobs, Floyd County, May 18. Husband of Cristian Selene Torres. Father of Adandra Torres-Martin, Adilene, Angelo, Antonio and Rodolfo Torres. Brother of Adelina, Esperanza, Margarita, Ruby, Alejandrino, Daniel, Joel, Juan, Rodolfo and Rogelio Torres. Grandfather of nine.

VASSILO, Agnes C., 95, St. Malachy, Brownsburg, May 19. Mother of Michele Murley, Kevin and Mark Vassilo. Grandmother of eight. Great-grandmother of four.

WILHELM, Patricia, 83, St. Luke the Evangelist, Indianapolis, May 24. Wife of Jim Wilhelm. Mother of Michelle Brown, Sue McVey, Maureen TerBeek, Margaret Wheatley, Matthew and Michael Wilhelm. Grandmother of 13. Great-grandmother of three. †

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Benedictine Sister Theresine Will served in Catholic schools, as archbishop's housekeeper

Benedictine Sister Theresine Will, a member of Our Lady of Grace Monastery in Beech Grove, died on May 15 at the St. Paul Hermitage in Beech Grove. She was 91.

Because of the coronavirus pandemic, no public funeral was celebrated. The burial took place at the sisters' cemetery.

Sister Theresine was born on Sept. 10, 1928, in Evansville, Ind. After graduating from the former Immaculate Conception Academy in Ferdinand, Ind., she entered the Benedictine Monastery Immaculate Conception in Ferdinand. Sister Theresine professed temporary vows on June 14, 1950, and perpetual vows on Aug. 10, 1953. She later was a founding member of Our Lady of Grace Monastery, which was founded by Monastery Immaculate Conception.

Sister Theresine earned a bachelor's degree in elementary education at the former St. Benedict College and a master's degree at

the University of St. Francis in Fort Wayne, Ind.

In the archdiocese, she taught at Christ the King School in Indianapolis from 1951-56, at the former Our Lady of Grace Academy in Beech Grove from 1956-68 and St. Ambrose School in Seymour from 1977-83.

Sister Theresine assisted at Our Lady of Grace Healthcare, her monastery's infirmary, from 1985-92. She then served as housekeeper for the archbishop of Indianapolis from 1992 until she retired from ministry in 2006.

Sister Theresine is survived by Elaine Pokorney of Evansville, Judy Vogler of Jeffersonville, Cyril, Donald, Leo, Marvin and Mike Will, all of Evansville, and Ramon Will of Newburgh, Ind.

Memorial gifts may be sent to the Retired Sisters' Fund, c/o Our Lady of Grace Monastery, 1402 Southern Ave., Beech Grove, IN 46107. †

POPE

continued from page 1

ideas: True wisdom also enters into the heart. And if you know many things but have a closed heart, you are not wise," the pope said.

The "little ones" to whom God has revealed himself, he added, are those "who confidently open themselves to his word of salvation, who open their heart to the word of salvation, who feel the need for him and expect everything from him; the heart that is open and trustful toward the Lord."

The pope said Jesus placed himself among those "who labor and are burdened" because he, too, is "meek and humble of heart."

In doing so, he explained, Christ

does not place himself as "a model for the resigned, nor is he simply a victim, but rather he is the man who lives this condition 'from the heart' in full transparency to the love of the Father, that is, to the Holy Spirit.

"He is the model of the 'poor in spirit' and of all the other 'blesseds' of the Gospel, who do the will of God and bear witness to his kingdom," Pope Francis said.

"The world exalts those who are rich and powerful, no matter by what means, and at times tramples upon the human being and his or her dignity," the pope said. "And we see this every day, the poor who are trampled underfoot. It is a message for the Church, called to live works of mercy and to evangelize the poor, to be meek and humble. This is how the Lord wants his Church—that is, us—to be." †



A British tank of the NATO enhanced Forward Presence battle group, based in Estonia, drives during a certification field tactical exercise in Adazi, Latvia, on June 18. On July 5 the pope backed a U.N. resolution calling for a global cease-fire. (CNS photo/Ints Kalnins, Reuters)

MONTANA

continued from page 1

created in 2015. The Montana Department of Revenue issued an administrative rule a few months after the program started, saying the tax credit donations could only go toward nonreligious, private schools.

In its 5-4 ruling, the Supreme Court said this exclusion violated the U.S. Constitution.

Writing for the majority, Chief Justice of the United States John Roberts cited the Blaine amendments, a ban on government aid to sectarian causes or religious institutions that came out of an era in which official government hostility to Catholics was at its peak. Montana ratified a Blaine Amendment to its state constitution in 1889 and again in 1972. Thirty-six other states also have them.

"Many of the no-aid provisions belong to a more checkered tradition shared with the Blaine Amendment of the 1870s," Roberts observed. "That proposal—which Congress nearly passed—would have added to the federal Constitution a provision similar to the state no-aid provisions, prohibiting states from aiding 'sectarian' schools."

Roberts called the Blaine amendments "born of bigotry," adding, "The no-aid provisions of the 19th century hardly

evinced a tradition that should inform our understanding of the Free Exercise Clause."

Kari Beckman, executive director of Regina Caeli Academy, a Roswell, Ga.-based program that combines tutoring with home schooling, told Catholic News Service that she hopes more future court rulings will be based on that clause of the First Amendment, including any upcoming appeals based on a new Supreme Court ruling expanding the definition of sex in the anti-discrimination provisions of Title VII of the Civil Rights Act of 1964.

"I'm hoping as these cases come up, [Roberts] will ... see more clearly now," she added.

Title VII is a federal law that protects employees against discrimination based on certain specified characteristics: race, color, national origin, sex and religion. In a 6-3 vote on June 15, the Supreme Court expanded the definition of "sex" to include gay and transgendered people, saying they also are protected employees. Roberts sided with the majority in that opinion.

"The end of government discrimination against religious schools is a victory for all parents and students who choose to attend these schools, but especially for the many low-income students who are educated by them," Susan Poyo, director

of education at the Franciscan University of Steubenville, Ohio, said in a statement.

The decision "is a welcome victory for religious freedom and countless American families," said Andrea Picciotti-Bayer, legal adviser for The Catholic Association, which had filed a "friend of the court" brief in the case. "This decision blots out a great stain on our history."

In another statement, Diana Verm, a senior counsel at Becket, a Washington-based nonprofit religious liberty law firm, cheered. "It was high time for the Blaine amendments to bite the dust," she said. "Relying on century-old state laws designed to target Catholics to exclude all people of faith was legally, constitutionally and morally wrong."

The mothers were represented by the Institute for Justice, a nonprofit legal advocacy group based in Virginia. The group's senior attorney, Erica Smith, called the decision "a landmark case in education that will allow states across the country to enact educational choice programs that give parents maximum educational options."

John Bursch, senior counsel with Alliance Defending Freedom, called the ruling "consistent with the court's 2017 decision in *Trinity Lutheran Church of Columbia v. Comer*, which unequivocally

reaffirmed that states can't impose 'special disabilities on the basis of religious views or religious status.' The court was right to not allow the dead hand of 19th century anti-Catholic bigotry ... to put a stranglehold on educational resources desperately needed by parents and their children."

Michigan Catholic Conference president and CEO Paul A. Long, who has long argued against that state's Blaine Amendment as a form of state-sanctioned religious discrimination, praised the Supreme Court's decision.

"We're pleased with the decision of the U.S. Supreme Court and believe it is an important step toward bringing an end to 50 years of systemic and state-recognized discrimination and injustice against Michigan's non-public schools, students and families," Long told the *Detroit Catholic*, media outlet of the Archdiocese of Detroit. "While the decision will require a full review for its impact in Michigan, it is clear that the court has handed down a path forward toward educational freedom and opportunity for all," he said.

In 1970, the Michigan Constitution was amended to prohibit state aid to nonpublic schools and is considered among the most prohibitive Blaine amendments in the country. †

Classified Directory

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Employment

Office and Events Coordinator

The Roman Catholic Archdiocese is seeking a full-time Office and Events Coordinator to assist the Director of Vocations and the Director of Seminarians in the fostering of vocations to the priesthood and consecrated life throughout the Archdiocese of Indianapolis, the recruitment and screening of candidates for the diocesan priesthood, and the formation and education of the seminarians of the Archdiocese of Indianapolis. The Office and Events Coordinator is responsible for administrative and professional support for the Director of Vocations and the Director of Seminarians, the development and implementation of vocations programs and events, overseeing the production and maintenance of electronic, social and printed media, facilitating communication with the clergy, archdiocesan agencies, parishes and other organizations, and generally assisting the Director of Vocations and the Director of Seminarians in recruiting qualified applicants for seminary formation. In addition, the Office and Events Coordinator provides limited administrative support for the Vicar for Clergy.

Candidates should be practicing Roman Catholics with an enthusiasm for and deep commitment to their faith. A bachelor's degree in a related area is preferred. Initiative, organizational ability, interpersonal skills, and proficiency with Microsoft Word and Excel are all essential. Graphic design experience is preferred. The ability to communicate orally and in writing in Spanish is a plus. The position involves access to confidential information which must be safeguarded. Some evening and weekend work is involved.

Please e-mail cover letter, resume, and list of references, in confidence, to:

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MIRACLE

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neighborhoods where they grew up: places where people felt safe, where adults looked out for each others' children, and where neighbors shared problems and celebrated special times together.

Now 20 years have passed since they decided to do everything they could to live their dream in a setting they call "Miracle Place." The vandalized sign is gone. Instead, the most telling words in the neighborhood are etched permanently into the sidewalk near the once bullet-riddled house: "We are miracles."

Best of all, there are the breakfast get-togethers that usually take place on two Saturday mornings each month—gatherings marked by Sister Barbara and Sister Rita beaming as a joyous group of children and parents from the neighborhood mixes easily with volunteers and supporters of the sisters' mission.

"It's absolutely my favorite time," Sister Barbara says. "It has taken a while for it to happen, but what we hoped for is epitomized during that time. One of our goals is for all of us to know each other as persons—not poor, not wealthy, not white, black or Hispanic. When we all come together, God's presence is evident. It's what I think heaven will be like."

'There's a reason we call this Miracle Place'

As tough as the situation was when the sisters first came to the neighborhood, this time of the coronavirus crisis has been even more difficult for them.

Miracle Place has been closed since mid-March. The sisters hope to re-open their neighborhood refuge sometime in August.

"We miss everybody," Sister Barbara says. "We miss the kids terribly."

As they wait for that reunion, they trust in God's timing, just as they always have—including the inspiration that Sister Rita received for the name of "Miracle Place."

"I believed that God would take care of us—that little things, little miracles would happen along the way," she says.

And they have.

Before they even found the right house for their dream, they showed a proposal for their plan to a businessman, asking him to share his thoughts and advice. He told them he didn't think it would work. Then he gave them a \$50,000 donation to start it.

While the house was being renovated for their purposes, a group from the neighborhood association was planting new trees along the street when they asked the sisters if they would like one planted in their front yard.

"We said 'yes,' and they planted this stick," Sister Barbara recalls with a smile that shows she's absolutely delighted about what she's about to share. "Later, a lady came to plant flowers in our yard, and she said, 'Oh, you have a linden tree!'"

"We were so proud because Mother Theodore (Guerin, the foundress of the Sisters of Providence) used to send little seedlings of linden trees to new missions."

Right across the street from where that linden tree now towers was an abandoned home. Several years ago, the house burned down, and the sisters learned the lot was available for \$3,500. At the time, a friend of the sisters stopped by Miracle Place to donate clothes. When he asked about the sisters, a secretary told him they were fine, but they were trying to find a way to buy that lot and make it a park for the neighborhood children.

"The next day, he brought a check for \$3,500," says Sister Barbara. A few seconds later, she adds that last year they received \$25,000 for playground equipment for the park.

Now, it's Sister Rita's turn with a story that's either a tale of Providence, a tale of sisterly persuasion or a tale of generosity—or a blend of all three.

"One night, I called Nick Melloh and said, 'Would you have breakfast

with us tomorrow?' " Sister Rita recalls. "We talked to him and told him we needed more space, we needed a capital campaign.' We said, 'Nick, will you do it?' He said he had to talk to his wife. The next day, he said yes."

Melloh and his wife Lisa led a capital campaign that raised more than \$500,000, leading to the construction of the beautiful community center next door to Miracle Place. Once an abandoned house, the community center is now a gathering space that also includes a small food pantry and playrooms for the children.

"There's a reason we call this Miracle Place," Sister Rita says.

The powerful combination of steely wills and welcoming smiles

Besides the two sisters, no one has followed the development of Miracle Place more closely than Joe Wade, Sister Rita's younger brother who first led them to the house at 940 Temple Avenue.

"I owned it and rented it to tenants," he recalls. "When I first showed it to them, they weren't too impressed, but they asked me to show it to them again the next day. Between that Friday night and Saturday morning, many of the windows of that building had been shot out. They opted to begin their ministry there."

Just as the bullets and shattered windows didn't make the sisters flinch, nor did an assessment of the area from the chief of the Indianapolis Police Department at the time, Wade recalls.

"There was a lot of violence in the neighborhood. The police chief said they were getting into a very challenging and difficult situation. But they were determined to do it."

That determination flows from the sisters' mutual steely wills, which are often overlooked because of their usual welcoming smiles.

Before they started Miracle Place, Sister Barbara had been the principal of Holy Cross Catholic School in Indianapolis for 15 years. She had seen the hardships and heartaches of inner-city life, including having to comfort the mother of a former student who had killed his father, her husband.

And Sister Rita's 22 years as a chaplain at St. Vincent Hospital in Indianapolis taught her the importance of individual care for people facing difficult times.

Together, they had seen it all, and they still wanted to try a new way to make a difference in the lives of children and families.

Besides the two monthly Saturday breakfasts, Miracle Place is normally open Tuesday through Friday from 1-6 p.m.—times when the children in the neighborhood usually fill the place with energy and joy as they do homework, create art projects and seek the love and attention of the sisters and the staff.

"We just knew we wanted to do something with the children and the senior citizens," says Sister Rita, who also was a teacher in her earlier career.

Sister Barbara nods and adds, "When the children come here after school, the mothers come over here for coffee and cookies and a little respite. We've always wanted to have real connections with the neighbors. Our ministry is focused on relationships. The beautiful thing that has happened is that Miracle Place has become a home to the children. They sense the place belongs to them."

Still, ever the educators, the sisters have expectations of the children.

"We tell them they're 'Miracle Place children,' and because of that, they're held to a higher standard to behave and be polite in school," Sister Barbara says. "And we do pray with the kids so they'll know God is there for them, and their guardian angels are there for them."

Helen Batts uses the same word—"angels"—to describe the sisters.

A grandmother, she lives in the neighborhood, volunteers there and has 10 of her grandchildren come there.

"Sister Rita and Sister Barbara are like angels who were sent here," Batts says. "They know our struggles and our needs. They listen when we need



The hands of children who call Miracle Place their home surround the message that has been etched into the sidewalk outside the neighborhood center that Providence Sisters Barbara McClelland and Sister Rita Ann Wade have created. (Submitted photo)

someone to talk to. They're like mentors and counselors to all of us. And my grandchildren love it there."

Besides volunteering there, Batts joins her daughters and other women in the neighborhood to cook a community breakfast on the last Saturday of the month at Miracle Place, to show their appreciation.

"And when I get a little extra, I try to give back," says Batts, who works as a clerk at a supermarket. "They've done so much for us."

At 17, Juniaya Hampton says she's found a home at Miracle Place in the three years she's been coming there.

"You feel you belong," she says. "It's outgoing there. It's spiritual. It's loving. It's just a place where you feel at home. And I love the sisters. They're nice. They do things for people, no matter what. And they're a good support for you."

'The miracle of God's presence'

Since Miracle Place opened 20 years ago, its presence has also helped to transform the physical look of the neighborhood.

Joe Wade notes that 20 of the houses in the neighborhood were upgraded with new roofs, new gutters, new windows and new units for heating and air-conditioning—through a \$500,000 grant from the Federal Home Loan Bank.

"And the city complemented that with new sidewalks," he says. "Owners take greater pride in the neighborhood. Before, there was violence and tension and civic neglect."

He marvels at the difference the sisters have made in their 20 years in the neighborhood.

"God alone knows the good that has been accomplished, but by any human assessment, it's been incredible," he says. Then he makes a comment that only a younger brother can try to get away with: "How did two women of their age do that?!" Suddenly realizing that comment may earn him a steely look from the sisters, he cuts back to the essence of what they have done: "They came up with a ministry that made a neighborhood more humane."

As the sisters have left their mark on their neighbors and their neighborhood, they've also touched the lives of countless volunteers and supporters of Miracle Place during the past 20 years.

Tim Falvey offers a wonderful example of how the sisters have that touch.

Sister Rita was his fifth-grade teacher at Holy Cross School in the mid-1960s, and he became acquainted with Sister Barbara as an adult when she was the principal there. When he walked into a Steak n' Shake restaurant one day 16 years ago, he saw the sisters and talked with them. Before long, they asked him to be on their board. And eight years ago, when he missed a board meeting because he was in South Africa, he returned to find he had been voted to be the board's

president.

He still is.

"It's been wonderful," Falvey says about his connection to Miracle Place. "It's the two sisters. They really taught me at the very basic level how to live your faith. There's a boots-on-the-ground aspect to it. And that's neat."

He insists that the true gift of Miracle Place is summed up in the last sentence of its mission statement: "The miracle of God's presence becomes a reality."

"It really helps if people are the conduits for God's presence," he says. "If you offer people a smile, a hug, a belief that we care about you—it makes a difference. It's as simple as that. That's what the appeal is for so many people. It's so grassroots they want to participate. It's our faith in action."

The deepening of a friendship

That faith uplifts the sisters as they wait for the right time to re-open Miracle Place. So does the joy they get from their thoughts and memories of all the children who have blessed their lives during the past 20 years.

Sister Rita smiles as she recalls, "A child who was here came back to visit when he was in high school. He asked, 'Is my picture still hanging in the art room?'"

Sister Barbara remembers the visit of a young man in the past year, a young man who had spent a number of years at Miracle Place: "He brought his three small sons back to show us. He's so proud of them. He wants his children to come here."

Their hopes for such bonds are what first inspired their dream of Miracle Place.

Their dream has also led to two more special gifts, starting with the deepening of their friendship during the past 20 years.

"I knew that if this was going to succeed, I wanted to work with Barbara on it—because we knew one another, and we enjoyed one another," Sister Rita says. "There was always the hope and the prayer that in working together, nothing would destroy that friendship. Although we were very close in the beginning, we can now finish each other's sentences."

Their 20 years together at Miracle Place has also created an even closer relationship with God.

"It has deepened our appreciation of Providence," Sister Rita says. "We may wonder initially if something will work out, and then we find that God has blessed it."

Sister Barbara adds, "For me, that growing trust in Providence means I look at what has transpired in the past 20 years. How can I ever doubt that God will take care of whatever we need?"

(For more information on Miracle Place, including its mission, activities, and ways to contribute, go to amiracleplace.org.) †