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.

“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”

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 miraculous transformation that has occurred since they arrived in 2000.

Pope Francis

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)

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.

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/Wilf Dunham, Reuters)

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See MONTANA, page 11

See MIRACLE, page 12

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

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

By John Shaughnessy

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See POPE, page 11

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

SACRAMENTO, Calif. (CNS)—By dangling 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 of the founder of Los Angeles, a champion of justice and charity upon which a better world is based, was pulled down on July 4.

“Is there any 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 colonial period and then later faced the horror of the 19th century?” Soto asked. “This legacy is heartbreaking.”

He continued, “it is also true that while Father Serra worked under this colonial context, he denounced its evils and worked to protect the dignity of native peoples.

His holiness and charity 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 24 in Angeles, in an 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 an ancestor cannot be used to shape the future and shape the present day." He also expressed an open letter to the archbishop’s Facebook account, according to The Los Angeles Daily.

“While 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 Father Junipero was a saint for our times, the spiritual founder of Los Angeles, a champion of human rights, and this country’s first Hispanic saint,” the archbishop said, noting that he was “privileged” to celebrate Father Junipero’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.

July 15 execution temporarily stayed.

July 13 and 17 executions still planned

The executions of Daniel Lee Lewis on July 13 and Dustin Lee Honken on July 17 were 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.

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.

In 2015, some people objected to the canonization of the Spaniard, like critics did of his beatification in 1888, 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 those unerving episodes distract us from the duties of justice and charity upon which a better California can be built.”

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/terrehauste deathpenaltyresistance.

The executions will take place at the Federal Correctional Complex in Terre Haute on July 13 and Dustin Lee Honken on July 17.

... [Yesterday] 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 deathpenaltywatch.org/federal-death-penalty, which also offers information for holding local prayer vigils.

The executions will be printed in the last week of December and the first week of January.

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The Criterion

July 10, 2020

By Natalie Hoefer

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 Purkey’s lawyers require further investigation. The temporary stay will remain in place until the investigation is completed.

His lawyers also filed a second claim against the federal judge to halt Purkey’s execution altogether based on his Alzheimer’s disease impending his ability to understand the current situation. As of The Criterion going to press on July 7, there was no word on this second claim.

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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.

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.

“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.

For those who are blessed with economic security, if you have not already been doing so, please consider providing financial support to your parish in this critical time of need.
Refection/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 are all grown old. But not to brothers and sisters. We know each other’s hearts. We share private family jokes. We remember family feuds, secrets, family griefs and joys. We live outside the circle 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 showed me a part of a conversation between two sisters, sisters who were both in their 80s and both of deep faith.

The young woman had come to the hospital where her older sister was in the final stages of 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 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 Happens: How Unlikely Encounters and Unexpected Grace can be seen 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 ask all those who have been affected 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 you all of you our “Litany of Non-Violence,” and invite you to join us in praying it daily.

Litany of Non-Violence

Providence 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. Though we encounter violence of superiority and disdain. Grant us the desire, and the humility, to listen with special attention to those 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 indifference. 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 stance was summoned. Many hold the Second Amendment as sacred. What about the First Amendment of our right to free speech?

That same day, two people knocked on our door for a conversation. Nobody’s position changed, but the two 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 brought out on our front lawn? Black lives matter—and brown, and 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 is today in our justice, education, 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 less prison terms than whites for the same crime? Why is poverty more likely to be Black and color?

One race does not make more dangerous or more intelligent than another. Systemic structures are deprived people of equal access to opportunity. Systems need to change.

Our “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 Noelita Pimentel
Director of Justice, Peace and Integrity of Creation
Sisters of St. Francis, Oldenburg

Sisters of Providence share litany to overcome violence
Jesús predice la traición y la cruelidad que le espera a los que se niegan a escuchar su verdad. “El hermano entregará a la muerte al hermano, y el padre al hijo. Los hijos se rebelarán contra sus padres y harán con ellos lo que les muestre” (Mt 10:21). Jesus se describe a sí mismo como “apacible y humilde de corazón” (Mt 11:29), pero también nos dice que debemos ser astutos como serpientes y simples como palomas. Debenos ser inteligentes y al mismo tiempo sencillos.

“Quien soporte hasta el final, salva”

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

Los apóstoles que fueron a predicar el reino de Dios se enfrentaron a un mundo lleno de adversidades y peligros. En el Capítulo 10 de los Evangelios de Mateo, se nos insiste en que debemos ser astutos como serpientes y simples como palomas. Debemos ser inteligentes y al mismo tiempo humildes de corazón. Jesucristo nos enseñó que debemos ser audaces y valientes, pero también humildes. Nos enseñó que debemos ser generosos con los demás, pero también cuidadosos de nuestros propios intereses.

“Siendo hombre, Dios se ha hecho a nuestra imagen y semejanza para que nosotros, que aparentemente somos seres superficiales, podamos comprender y aplicar las enseñanzas de Jesucristo.”

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 Art and Kim Erdelac. 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 Gus and Cathy Ciresi.

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.

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.

Kaderbek-Luehrmann

Amber Marie 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.

Hegyi-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 Danaut Hegey. The groom is the son of Stewart and Mary-Elizabeth Waschler.

Fries-Darling

Colleen Marie Gamache and Mark Joseph Bowles will be married on Aug. 1 at Our Lady of Lourdes Church in Indianapolis. The bride is the daughter of Sheila Gamache and Bob Bates, and Roland Gamache and Alana Koudoun. The groom is the son of Thomas Rizzi and the late Karyn Rizzi, and the late Michael Bowles.

Kaiser-Hoering

Amanda Brooke Kaiser and Aaron Joseph Hoering were 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 Martlyn Hoering.

Gamache-Bowles

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.

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.

Richter-Dininger

Stephanie Gayle Richter and Nicholas Charles Dininger were married on Oct. 19, 2019, at Our Lady of Lourdes Church in Indianapolis. The bride is the daughter of Brian and Sherry Richter. The groom is the son of Dennis and Elizabeth Dininger.

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.

Fontenot-Luehrmann

Freda Maree Kuder 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.

Huber-Wilson

Sarah Ruth Huber and Alexander Knox Wilson were married on May 16 at SS. Francis and Clare of Assisi Church in Indianapolis. The bride is the daughter of Douglas and Bernadette Huber. The groom is the son of Dayil and Shreesee Wilson.

Shrader-Kubancsek

Aubrey Marie Shrader 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 Shrader and Annette Seyburger. The groom is the son of Gary and Holly Kubancsek.

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

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 wedding announcements.

Engagement announcements will be published in The Criterion by selecting “Send Us Information” from the menu on the left side of the screen, then choosing “Engagement Announcements.”

An engagement or wedding photo may be submitted by e-mail to arcindyr@gmail.com. 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, photos must be clear, high-resolution images.

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 arcindyr@gmail.com. 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, Xeroxed 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 or 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, etc.

For more information, contact Ann Lewis at 317-236-1585 or alewis@archindy.org.
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 istep point glistening in the sunlight. The tides wash back over the stone, leaving it caked with sand and washed up to the built-up dirt. The newly polished stone shines through.

As I witness this constant cycle of dirtying and polishing, I am reminded how we help but think of my own life. How many times have I made mistakes, sinned and “helped” up my life only to have God continually wash over my iniquities to once again purify me? Once polished, I again put the stone up to the person he designed me to be. I can find one can see the same polishing marks 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 sit. The silversmith explained to him that in refining silver, you must hold the silver in the middle of the fire for as long as the flames are hot to burn away the impurities. Seeing this, the member thought it would be for God and he held on to the flames to be sure to burn away our impurities. Then he thought about the verse. “And he shall sit as a refiner and purifier of silver.” He asked the silversmith if he ever 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 it all the 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 can you know when silver is fully refined?” He smiled and answered, “Oh, that’s easy—when I see my image in it.”

Whether purifying through water, heat or life’s trials, the Lord is with us through the entire process. He knows exactly what we are going through, the perfect amount of time to purify. And he delights in us, дооming, polishing until we hold his image. He 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 can you know when silver is fully refined?” He smiled and answered, “Oh, that’s easy—when I see my image in it.”

The verse 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 thing in the evening before bed. The WIREd article attributed communicating these dreams and observations “search for clarity.” It went on to say that all of this troubling news places a high mental and emotional demand on us to see that 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 a unifying principle by which we can make sense of world events and practice the little habits of “Christ-ness.”

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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 existed 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 supplied the second reading. Written to the Romans 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 humanity, 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 scorch those fields 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. †

If you or your friend are considering divorce, do not do it. Divorce by itself is not an impediment to the worthy reception of Communion. But a marriage outside the Church does remove the chance of receiving holy Communion. The Church’s teaching on marriage implies that a person recognizes and accepts what the Church teaches, including the Church’s teaching 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 can. 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. That would enable him to return to the nourishing presence of Christ in holy Communion.

A 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 Journey to God

The Holy Man

Once again
The Holy Man
Embraced 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 pose before the altar of SS. Peter and Paul Cathedral in Indianapolis during their ordination Mass on June 1, 2019.)

(Foto photo by Natalie Hueser)

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)

Fr. Kenneth Doyle
Question Corner

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

A war bride was married in the Catholic Church but got divorced many years ago. She later remarried outside of the Church since she did not receive an annulment related to this first marriage. She and her second husband, however, no longer live together. Although she goes to Mass every week, she does not receive Communion.

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Benedictine Sister Theresine Will served in Catholic schools, as an 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 Our Lady of Grace 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 1956-66 and at the Washoe 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 archdiocese from 1992 until she retired in ministry in 2006. Sister Theresine is survived by Elaine Pokorny of Evansville, Judy Vogler of Jeffersonville, Sylvia, Don, Larry, 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. 

Msgr. Greg 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. Greg Ratzinger. Msgr. Ratzinger, 96, died on July 1, a week after his brother left the Vatican to visit him in Germany. (AP photo/Cesare D’Ambrosio via Reuters)
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, the pope observed, “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’ with 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 ‘blessed’ 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 or his dignity,” the pope said.

“And we see this every day, the poor who are trampled by the market for the Church, called to live works of mercy and to evangelize the poor, to be meek and humble of heart, is how the Lord wants his Church—that is, us—to be.”

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

#### For advertising rates call (317) 236-1585.

### 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 seminarian 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 serving 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. Excellent organizational, interpersonal skills, and proficiency with Microsoft Word and Excel are essential. Graphic design experience is preferred. The ability to communicate orally and in writing in Spanish is a plus. The position offers three meals per day which must be safeguarded. Some evening and weekend work is involved.

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

Ed Isaksen
Director, Human Resources
Archdiocese of Indianapolis
1400 N. Meridian St.
Indianapolis, IN 46202
E-mail: eisaksen@archindy.org

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Sparkling, virtually new, move-in ready. 3 BR 2 BA, 1410 sq. ft., in desirable area. Low HOA fees.

### Michigan's non-public schools, students and parents may have a closed heart, you are not wise,” the pope said.

The decision “is a welcome victory for religious freedom and countless American families,” said Andrea Picciotto, Belsey legal adviser for The Catholic Association, which had filed a “friend of the court” brief in the case. “This decision hits 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, Etica 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 Busch, senior counsel with Alliance Defending Freedom, called the ruling “consistent with the court’s 2017 decision in Trinity Lutheran Church of Columbia v. Cooper, 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.

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A British tank of the NATO enhanced Forward Presence battle group, based in Estonia, drives during a certification field tactical exercise at Adazi, Latvia, on July 5. The pope backed a U.N. resolution calling for a global cease-fire. (CNS photo/Ints Kalnins, Reuters)
neighboring homes where they grew up: places where people felt safe, where adults looked out for 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 out their dream in the neighborhood—"Miracle Place." The vandalized sign is gone. Instead, the most telling words in the neighborhood are written permanently into the sidewalk near the once bullet-riddled house. "We are miracles." And as 17-year-old 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 going out 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 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)

It’s absolutely my favorite time," Sister Barbara says. "It has taken a while for it to happen, but what we hoped for is expected during that time. One of our goals is for all of us to know each other as persons—not poor, not white, not holy, but all the other things we are together, God’s presence is evident. It’s what I think heaven will be like.

"There’s a reason we call this Miracle Place. That’s how tough as the situation was when the sisters first came to the neighborhood, this time of the coronavirus crisis has been even more difficult. Miracle Place has been closed since mid-March. The sisters hope to re-open it in the neighborhood refuge sometime in August.

"We miss everybody," Sister Barbara says. "People are missing us too."

As they wait for that reunion, they trust in God’s timing, just as they always have. They cherish the inspiration that Sister Rita received for the name of "Miracle Place." "I believe 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 it to the neighborhood. And they asked him to share his thoughts and advice. He told them he didn’t think it would work. They gave him a $50,000 donation to start it.

While the house was being renovated for the first time, the purpose of 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 tree," Sister Barbara recalls. "I’m pretty sure the smile that shows she’s absolutely delighted about what she’s about to share. "Later, a brother 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."

\[\text{Note: The text continues with more stories about the sisters’ work and their impact on the neighborhood.}\

\[\text{For more information on Miracle Place, including its mission, activities, and ways to contribute, go to amiracleplace.org}\

"It's a spiritual experience," Sister Rita adds. "We've grown with our friends and neighbors, and we've seen things happen in the neighborhood that we never thought would happen."

"We have seen a lot of incredible things happen in the neighborhood—"miracles." It’s a place where people can come together and feel safe and loved."

TheCriterion Friday, July 10, 2020