94-year-old organist retires after 81 years of making music for the Church and God

By Sean Gallagher

FRANKLIN COUNTY—Don Gutzwiller was only 13 in 1939 when he sat down for the first time at the organ bench to accompany the celebration of the Mass at his southeastern Indiana parish. His love of his faith and music kept him there on the St. Paul campus of All Saints Parish in Dearborn County after 81 years of ministry.

It was the coronavirus pandemic, which has limited liturgical music in parishes and poses a heightened threat to the elderly, that led the 94-year-old Gutzwiller to walk away from the organ bench for the final time earlier this year. "I never would have stepped down if it hadn’t been for this virus," said Gutzwiller, who is in good health, lives on his own and still drives.

As natural as the choice to retire would be, given the circumstances of the pandemic, it was still a wrenching decision for Gutzwiller. "I sweat bullets. I didn’t want to," he said. "I prayed as hard as I could to make the right decision. Not one person—family, friends, people that I hardly knew—told me that I made a mistake [in retiring]. I didn’t want to, but … I thought, ‘Let me go out on a high note.’"

“My way to please the Lord”

Gutzwiller grew up in New Alsace in a family of musicians. His paternal grandfather was a choirmaster in the St. Louis area. His mother directed the church choir in New Alsace and at nearby St. Peter Church.

Don Gutzwiller plays the organ at St. Peter Church in Franklin County on July 27. Earlier this year, Gutzwiller, 94, retired from accompanying liturgies at St. Peter and at the St. Paul campus of All Saints Parish in Dearborn County after 81 years of ministry. (Photo by Sean Gallagher)

Lebanese demand reform, Cabinet resigns after Beirut explosions

AMMAN, Jordan (CNS)—Viewing the burned wasteland of the Beirut port, one’s eye catches a grey concrete slab in the foreground. It bears this stark message scribbled by the Lebanese in black ink: “My Government Did This.”

On Aug. 10, Lebanon’s Cabinet resigned over the Aug. 4 blasts at the Beirut port, the health minister said, a decision that was made under pressure as several ministers quit or expressed their intention to step down.

But observers believe that the changes many Lebanese demand to reform their political system could require a new electoral law, changes to the constitution and dismantling the sectarian-based system that has ruled Lebanon for decades.

After the explosions, grief-stricken and furious Lebanese took to the streets, battling rubber bullets and tear gas to demand their government’s dismissal over inaction and incompetence. The explosions killed at least 160 people and injured 6,000. A security official was killed as protesters stormed various government ministries.

“They’ve taken our money. They’ve taken our pride. We’ve had enough, and we’re not going anywhere," said one demonstrator, named Aline. Protesters want aid to rebuild the country only to reach the people, without government cronynism.

Vast areas of the capital have been destroyed, leaving 300,000 people homeless, including 80,000 children, according to UNICEF. It’s estimated that $15 billion will be needed in the short term to fix damages and aid the homeless in a city now in tatters and turmoil.

Other Lebanese formed armies of volunteers, sweeping up shards of glass from destroyed buildings. They also rescued the belongings of families whose homes are no longer safe to live in, delivering first aid and food as well as prayed for consolation and comfort to those traumatized by tremendous loss.

The explosions were caused by 2,750 tons of ammonium nitrate that had been stored for years at the port. There were no government cronyism and incompetence. The explosions killed at least 160 people and injured 6,000. A security official was killed as protesters stormed various government ministries.

“‘Let me go out on a high note’

New director of young adult ministry wants to share the gift she has found, page 3.

New $15 million hall shows growth of SMWC and impact of male students

By John Staughsnessy

Dottie King became emotional as she drove through the tree-lined campus of Saint Mary-of-the-Woods College on a June morning earlier this year.

As the president of the college, King knew she would soon become part of a defining day in the history of the school that was founded by St. Mother Theodore Guérin near Terre Haute in 1840.

On that June morning, the college broke ground on a $15 million residence and dining hall, the first residence hall to be built in 100 years on the campus in the community of St. Mary-of-the-Woods.

The building reflects the continuing growth of enrollment at the college in the past five years, a growth related to the historically all-women school admitting male students for the first time in 2015.
grandmother had earned a degree in art and music at Saint Mary-of-the-Woods College in St. Mary-of-the-Woods. He also had three aunts who were blessed with musical talents.

He learned to play piano at a young age from his grandmother. In August 1939, the Franciscan sisters who ordinarily accompanied the liturgy at St. Paul Church in New Alsace were at their motherhouse in Oldenburg. An aunt took their place. When she planned a vacation, it was Gutzwiller’s time to play.

“I picked it up then, and I’ve been at it ever since,” he said.

After graduating from Xavier University in Cincinnati, Gutzwiller returned to southeastern Indiana where he worked as an accountant and a bank director.

In his early 20s, he married his wife Charlotte, who had grown up down the street from him in New Alsace and sang in the parish choir.

“I asked her for our first date on the organ bench,” Gutzwiller recalled.

In 1955, Gutzwiller played at Sunday Masses at St. Paul for several decades until his death in 2001.

Gutzwiller played at Sunday Masses at St. Paul for several decades until his death in 2001. He never sought payment for his ministry, even while playing at St. Peter for the Church’s liturgy was never a “token money” over the years from St. Peter. “I thought it was a one-time deal,” said Father Lampert. “It was a ministry of service just doing something that he loved, which was music. Music is definitely in his blood. It was a way that he could shed his talents with others and, in doing so, give glory to God.”

That’s when the tears came.”

As much as part of him would still love to accompany liturgies, Gutzwiller is also immensely grateful for offering his service to the Church for so many decades. “I liked to strive for the highest praise of God that we can do amidst these storms, like the present pandemic and all of the strange happenings around the world. What do we do amidst these storms? We can follow the example of Peter, and pray, ‘Lord, save me’ [Mt 14:30]. We pray to God because he is in control of everything in heaven and on Earth. Jesus walked on the water today in the Gospel to show that everything is under his feet. Our faith should help to dispel every fear for Jesus says, ‘Take courage. It is I. Do not be afraid’” (Mt 14:27).

Gutzwiller’s love for liturgy was never a priority for Gutzwiller. It’s always been a sign of hope that he can be a witness to the faith, joy and music will be passing by.’ A strong and heavy wind was passing by the mountain before the Lord; the Lord looked at him and said: ‘Elijah, there is a voice of a mighty wind, but I am not there; and an earthquake—but the Lord was not in the earthquake; and after an earthquake there was fire—but the Lord was not in the fire. And after the fire there was a sound of a humble, a soft, a light wind. When he heard this, Elijah hid his face in his cloak and went and stood at the entrance of the cave” (1 Kgs 19:9, 11).

As part of him would still love to accompany liturgies, Gutzwiller is also immensely grateful for offering his service to the Church for so many decades. “I liked to strive for the highest praise of God that we can do amidst these storms, like the present pandemic and all of the strange happenings around the world. What do we do amidst these storms? We can follow the example of Peter, and pray, ‘Lord, save me’ [Mt 14:30]. We pray to God because he is in control of everything in heaven and on Earth. Jesus walked on the water today in the Gospel to show that everything is under his feet. Our faith should help to dispel every fear for Jesus says, ‘Take courage. It is I. Do not be afraid’” (Mt 14:27).

Video from the church’s livestream camera showed very slight shaking and a couple of parishioners looking around in a reaction of curiosity, just as Father Yumo says, “God is found in the silence,” Father Yumo said. "At the mountain of God, Horeb, Elijah came to a cave where he took shelter. Then the Lord said to him, 'Go outside and stand on the mountain before the Lord; the Lord will pass by'” (1 Kgs 19:11, 13)."
New director of young adult ministry wants to share the gift she found

By John Shaughnessy

As the new director of Young Adult and College Campus Ministry for the archdiocese, Madison Cipoletti has a natural connection—and an uplifting personal story—to young people. She says she is trying to lead a deeper relationship with Jesus Christ.

"I want young adults to find a community and a family that they want to have in their life. They have their unique gifts that God has given to them to build up the Church and the kingdom. So not only are we missing out on a generation of young people, but Church life dearly needs their gifts. The only way that that is going to happen is if people come to know the Church and the Creeds and the young father who wants nothing but your good."

Cipoletti has found that path toward God and the Church in her own life, starting when she was a student at Ball State University in Muncie, Ind. "When I was a freshman, I was one of those missionaries on my campus who formed a relationship with me and were hanging out with me—drinking a beer on a Friday night, but they were also attending daily Mass and praying a holy hour every day. They had an intense and deep love for Jesus. And that relationship impacted everything in their life. They just had more joy than I had ever witnessed."

After graduating, she wanted to share that joy and love for Christ so she joined the Fellowship of Catholic University Students (FOCUS) and became a college missionary herself—spending two years each at the University of Illinois in Champagne and DePauw University in Greencastle. Still, the biggest impact on her faith came when she traveled to Poland in 2016 for World Youth Day, and at that drew millions of young Catholics from across the globe.

"That was huge for me," she recalls. "The biggest takeaway for me was that the saints were human. I love St. John Paul II, and I got to walk in his footsteps and walk in the footsteps of St. Faustina and St. Maximilian Kolbe."

"I went to John Paul’s hometown and saw the apartment where he was born and grew up. I remember just having this moment where I saw his bed and I thought, ‘Yeah, that’s just like the bed I sleep in, and those plates look like the same kind I eat off of.’ I realized, ‘Wow, I have the same ability to become a saint and be holy as John Paul and St. Faustina.’"

A year later, she joined the archdiocese’s Young Adult and College Campus Ministry as its associate director, working with director Matt Faley and Rebecca Kovert, event and volunteer coordinator. And when Faley was named director of the Secretariat for Pastoral Ministries for the archdiocese earlier this year, he recommended that Cipoletti take over the leadership of the young adult ministry.

"She has a great way of being able to build relationships, not only with young adults—she’s really gifted at that—but she also has experience working with priests and parish staffs," Faley says. "We just had a good working relationship. And she became a good confidante in ministry for me. She’s a great fit."

She officially became director on March 1, never thinking that everything was about to change. "I just didn’t know two weeks later a global pandemic was going to shut down," she says with a laugh.

Many of the young adult events and programs in the past few years have focused on using social situations to draw people to the Catholic faith, including a huge popular intramural program and a Theology on Tap series that involves speakers, social time, and food and drink. In fact, it was at one of those large events that her future husband, Alex, introduced himself to her—an introduction that led to their marriage on Nov. 23, 2019, at Sacred Heart of Jesus Church in Indianapolis.

"We have hundreds of young adults who participated in our intramural leagues, and we’ve gotten everyone in every bar in Indianapolis for Theology on Tap, and we’re outgrowing our retreat facility," Cipoletti says. "These events bring in a lot of people on the fringes—who disengaged or the non-practicing. When the world was shutting down, I thought, ‘Oh, my gosh, what do we do?’"

That’s when she made one of her first and most impactful major decisions—changing the focus to build on the small faith groups the ministry has also to develop in recent years. "I’ve felt like I have to trust that God is going to care for those people who may have been reached through our group efforts," she says. "Since we can’t do that right now, let’s use this time to connect with the people who may be willing to take a deeper step in their faith and their spiritual leadership. Having some kind of leadership institute or something that people could journey through—to learn about different virtues and prayers and truly how to be a missionary disciple."

The seeds of that approach began to bloom in the small groups that continued to meet during the pandemic.

"I know numerous small groups that met every single week throughout the entire quarantine," she says. "I led a group myself, and everyone was there every week for two months. And it was really special to journey with them through that, to process everything that was going on through a spiritual lens.

"It was a gut check that it’s not about programming, it’s not about events. This ministry is about relationships and helping people grow closer to Christ. The bigger events are needed to draw in new people, and community is a very big part of being Christian. But this was a case of the rubber hitting the road, that you can’t always do what you’ve done. I’m seeing this now as an opportunity to not only have my ministry get bigger, but to go deeper."

At the same time, Cipoletti will continue to lead the effort to connect with young adults through social media. "I heard a talk one time where evangelization was being referenced and the question was raised, ‘What’s the next continent that needs to be evangelized?’ And they said that the continent that needs to be evangelized right now is the digital continent. I really believe that.

"We get a lot of comments that our website is cool. So many young people move to Indy. It’s one of the youngest cities in the nation. If they’re interested, they’ll Google ‘Catholic’ and ‘young adult’ and they’ll find us. Or they’ll find us on Facebook. It’s always affirming that is a necessary part of our ministry."

For Cipoletti, everything—the large events, the small groups, the social media connections, her own life story—all lead to one point: I have had my entire life changed by coming to know Jesus—not as this far-off, distant man that I just pray to when I need things, but as a very close friend and my creator who wants to know me and bless me.

"I’d love for that everyone."

(Fore more information about the archdiocese’s Young Adult and College Campus Ministry, visit www.indycatholic.org.)
Archbishop Charles C. Thompson, Publisher
Mike Krokos, Editor
Greg A. Otolski, Associate Publisher
John F. Fink, Editor Emeritus

Editorial

Greg A. Otolski, Associate Publisher
John F. Fink, Editor Emeritus

A woman wearing a protective mask kneels to pray in between social-distancing markers placed on pews in St. Peter Church in Quezon City, Philippines on June 7. (CNS/pool/Jojo Lunas, Reuters)

Now is a time to remember that God never abandons us

"Peter said to him in reply, "Lord, if it is you, command me to come to you on the water." He said, "Come." Peter got out of the boat and began to walk on the water toward Jesus. But when he saw how strong the wind was he became frightened, and, beginning to sink, he cried out, "Lord, save me!" Immediately Jesus stretched out his hand and caught him. (Mark 6:48-50)

How is your faith?

It seems like a simple question, but nowadays, for many of us, there is no simple answer.

We are facing trials and storms that most have not seen in our lifetime. A worldwide pandemic has brought tremendous darkness to many lives, and we wonder when the uncertainty will end. Do you trust God will get us through these challenging times? Or has our faith wavered?

The Gospel reading from last weekend, the Nineteenth Sunday in Ordinary Time, offers us a prime example of how the Apostles—in this case, Peter—let doubt creep into their life situations and failed to fully trust in our Lord Jesus.

And it was only when Peter refocused on Jesus and asked for him to "save me" did the Lord respond with mercy and love.

Pope Francis said he, like everyone else, experiences trials that can shake his faith, but the key to surviving those harrowing moments is to call out to the Lord for help.

"When we have strong feelings of doubt and fear and we seem to be sinking, [and] in life's difficult moments when everything becomes dark, we must not be ashamed to cry out to Peter, 'Lord, save me!' " (Mt 14:30), the pope said on Aug. 9, commenting on the day's Gospel story during his Angelus address at the Vatican.

This Gospel narrative, the Holy Father continued, "is an invitation to abandon ourselves trustingly to God in every moment of our life, especially in times of trial and turned.

Humanity, we could all agree, is currently in a time of trial. But how many of us are putting our faith front and center as we try to overcome what we confront each day?

We hear some people asking if this is "the new normal?" Not being able to talk face-to-face with co-workers and friends, staying 6 feet apart to adhere to social distancing guidelines while wearing a mask, and perusing e-mails and messages from your child’s or children’s schools in hopes that there are no coronavirus diagnoses is anything but normal. Or at least we believe it isn’t normal—yet.

We are only human, so many of us are wobbled by the day-to-day news of ever-increasing COVID-19 statistics that is delivering punches to the gut for many of us.

But like Peter, the Holy Father said, believers must learn “to knock on God’s heart, on Jesus’ heart.”

"Lord, save me" is “a beautiful prayer. We can repeat it many times,” the pope said.

Jesus’ response to Peter shows the Lord never abandons us. It is when we fail to focus on Jesus and fail to trust him that life’s trials overwhelm us.

In dark moments, in sad moments, he is well aware that our faith is weak, all of us are people of little faith—all of us, myself included,” the pope said.

“Our faith is weak, our journey can be troubled, hindered by adverse forces,” but the Lord is “present beside us, lifting us back up after our falls, helping us grow in faith.”

Growing in faith means keeping our heart turned to God, to his love, to his fatherly tenderness amid the storm, the pope added.

"Now, more than ever, is a time for us to trust in Jesus. Let us pray, that we remember, no matter what. God never abandons us." —Mike Krokos

Reflection/Natalie Hoefer

Executed Catholic's story of conversion offers hope in redemption

News about the federal execution of Catholic convert Dustin Lee Honken ended on July 17 when he died by lethal injection at the Federal Correctional Complex in Terre Haute. There is one more part to the story yet to be told, I believe.

In fact, belief has everything to do with it. Because I see in Honken a modern-day Dismas, a criminal whose example of faith and conversion offers the hope of redemption for anyone.

Even for those who break the Fifth Commandment five times.

Honken was raised in a small Iowa town. A July 12 article in the Des Moines Register reveals a bit about his past, using his sister’s testimony at his murder trial.

His father was an alcoholic with “powerful sway” over Honken and his siblings. The man led his teenage son into a life of crime by convincing him to steal and make a copy of a bank key—a bank the father then robbed.

Honken was already a drug dealer when he started community college in 1991 at age 23. He quit after one year and became a methamphetamine “kingpin,” making the drug in Arizona and trafficking it across state lines.

He was caught in 1993 and charged in federal court. While on bail awaiting his final hearing that summer, two witnesses against him were murdered—along with one of his girlfriend’s and her two children.

Honken was later convicted of the murders and sentenced to death.

From there, all we know of his conversion to Catholicism is that it happened in prison.

But we do have testimony of Honken’s conversion of heart.

The same article providing information on his past also quoted the words of Honken himself from “since-removed blogs chronicling Death Row inmates’ lives.” There, the inmate wrote that he regretted his “every single transgression.”

“When those people finally get around to me,” he continued, “they will realize only the shell of me remains, the heart of me died long ago.”

Honken said his heart “died.” Others saw instead a heart reborn.

On July 15, the Archdiocese of Cardinal Joseph W. Tobin, wrote to President Donald J. Trump:

“Tobin Honken was known for Mr. Honken for seven years. [From] 2012-17 I visited him 4.5 times each year. His present spiritual guardians, medical staff, his fellow inmates and his legal team. Over the years, he grew incredibly close to his family, becoming a true father, son, brother and friend.”

Those are convincing words from some highly credible witnesses of Honken’s transformation.

But perhaps the most powerful proof of his change was a choice to go by the name “Heaven-Haven,” a by9th-century poet Jesuit Father Gerard Hopkins, as his final statement:

Heaven-Haven
I have desired to go
Where the green swell is in the haven's dumb,
And out of the swing of the sea.

The humility Honken exemplified in his journeys of conversion as he was being led to his death is a story yet to be told, I believe.

The power of God’s love

“Never let the fire in your heart go out. Keep it alive. Serve the Lord. When you hope, be joyful. When you suffer, be patient. When you pray, be faithful. Share with God’s people who are in need.” (Rom 12:11-13)

Every truth we need in life can be found in sacred Scripture. These biblical treasures become a lifeline for those seeking God.

The parish community of St. Patrick Church in Indianapolis started a pro-life law. She prayed and "Keep it alive. Serve the Lord." When you heart of me died long ago.”

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Mary's Assumption reminds us God has done great things

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La Asunción de María nos recuerda que Dios ha hecho grandes obras

Mañana 15 de agosto celebramos la Solemnidad de la Asunción de la Santísima Virgen. La inalurable enseñanza sobre la asunción de María al cielo fue promulgada por el papa Pío XII hace tan solo 70 años, en 1950, pero la creencia de nuestra Iglesia de que María fue llevada al cielo, en cuerpo y alma, está íntimamente relacionada con la reverencia mostrada a María desde los primeros días de la historia cristiana.

Los cristianos creemos que la muerte es una consecuencia del pecado. El pecado original, la traición de Adán y Eva en el jardín, dio lugar a la muerte, tal como cada uno de nosotros debe sufrir. Nuestra vida en la Tierra termina, y nuestros cuerpos sin vida se descomponen y vuelven al polvo.

Sin embargo, la resurrección de Jesús nos asegura que nosotros también recuperaremos en el último día, y, por la gracia de Dios, en ese día nuestras almas se reunirán con nuestros cuerpos para siempre.

Aunque no sabemos qué formas tomarán nuestros cuerpos resucitados, los relatos de las apariciones de Jesús a sus discípulos después de su resurrección, y antes de que ascendiera al cielo, nos dan algunas pistas.

El Jesús resucitado era el mismo pero diferente. María Magdalena y los discípulos en el camino a Emaús, por ejemplo, no reconocieron al principio. No estaba atado a las leyes de la física porque era capaz de pasar a través de puertas cerradas. Sin embargo, no era un fantasma. Preparó el desayuno y comió con los discípulos, y permitió que el apóstol Tomás tocara las heridas de sus manos y su costado.

No sabemos qué pasaría o cómo seremos en el último día, pero sí sabemos que ninguno de nosotros escapará de la curación del pecado y la muerte. Cada uno de nosotros debe morir, y nuestros cuerpos deben ser devueltos a la tierra.

Providencialmente, una de las grandes bendiciones de nuestra fe católica es nuestra creencia en la comunión de los santos y nuestra vida con Dios después de la muerte. Tal como nos dice san Pablo en la segunda lectura de esta gran solemnidad (1 Cor 15:20-27), “El último enemigo a ser destruido es la muerte” (1 Cor 15:26). Once Christ has destroyed the last vestiges of sin and death, we will all rise again, our bodies and our souls reunited for all eternity.

But what is true for us sinful men and women is true also for the case with Mary, who alone among us was sinless. As Pope Pius XII declared officially in his 1950 apostolic constitution “Munificentissimus Deus” (“The Most Provident God”), Mary who was never burdened with original sin and who, therefore, never failed to do God’s will, was not subject to “the law of remaining in the corruption of the grave. She did not have to wait until the end of time for the redemption of her body” (#5). This is truly a mystery which we cannot fully comprehend, but when we reflect on this teaching, it gives us some important insights into what we Christians believe about life, death and the world to come.

First, we believe that life is a precious gift from God. We didn’t earn this gift, and we don’t control it. All living things come from God and belong to him alone. We are but trusted stewards of what a generous and loving God has given us.

Secondly, we know from painful experience that our inability, our refusal, to live as God wants us to live has deadly consequences. Humanity’s fall from grace was fatal and irreversible (by us). By ourselves, there is nothing we can do to prevent death from swallowing us up into a black hole of nothingness.

Third, we believe that Christ’s victory over sin and death has redeemed us from the finality of sin and death, making new life possible in and through him. Although we don’t fully understand this mystery, we believe in it. Mary is our witness. Her return to heaven, with the undergoing of the corruption of death as we know it, is a sign of hope for all of us.

United with Christ her Son in heaven, Mary continues to sing in the Gospel of Luke: “My soul proclaims the greatness of the Lord; my spirit rejoices in God my Savior for he has looked with favor on his lowly servant. From this day all generations will call me blessed: the Almighty has done great things for me and holy is his Name” (Lk 1:46-49).

We believe that, once we have atoned for our sins, we will be invited to join Mary and all the saints in heaven in singing forever this magnificent hymn of praise to God our Savior. Let’s do whatever it takes to be sure that he has done for Mary, and for each of us, our children.

Tercero, creemos que la victoria de Cristo sobre el pecado y la muerte nos ha redimido del carácter definitivo del pecado y la muerte, haciendo posible una nueva vida en y a través de él. Aunque no entendemos completamente este misterio, creemos María es nuestro testigo. Su regreso al cielo, sin sufrir la corrupción de la muerte tal como la conocemos, es un signo de esperanza para todos nosotros.

Unida a Cristo Su Hijo en el cielo, María sigue cantando en el Evangelio de Lucas: “Mi alma enardece al Señor; y su espíritu se regocija en Dios nuestro Salvador. Porque ha mirado la humilde condición de esta su sierva, pues he aquí, desde ahora en adelante todas las generaciones me tendrán por bendecida. Porque grandes cosas me ha hecho el Poderoso; y Santo es su nombre” (Lc 1:46-49).

Creemos que, una vez que hayamos expiado nuestros pecados, se nos invitará a unirse a María y a todos los demás que Hiciendo el ciclo para cantar para siempre este magnífico himno de alabanza a Dios nuestro Salvador. Agradecemos a Dios por las grandes cosas que ha hecho por María, y por cada uno de nosotros, sus hijos.
August 13-September 8
Season of Creation Tree & Flower Extravaganza, sponsored by archdiocesan Creation Care Ministry, $20 trees (in three-gallon containers from Woody Warehouse), $10 wildflower seed packets, plants delivered to all regions of the archdiocese in late September. Online ordering and mail-in forms: www.OurCommonHome.org/trees or www.savespecies.ac or 317-788-7581, ext. 2.

August 18
Human Trafficking 101 virtual Zoom presentation kick-off event for archdiocese’s new Anti-Trafficking Ministry. 6:30 p.m., free but RSVP required. Registration and information: ignorance.org/trafficking.

August 19

August 20
St. Joseph Parish, 1401 S. Mickley Ave., Indianapolis. Third Thursday Adoration, interceding for women experiencing crisis pregnancy, 11 a.m.-7 p.m., with Mass at 5:45 p.m.

Our Lady of Peace Cemetery and Mausoleum, 9001 Haverstick Road, Indianapolis. Mass, 2 p.m. Information: 317-577-8898 or catholiccemeteries.cc.

August 31
The Villages of Indiana online Foster Parenting Virtual Information Night, 6-8 p.m., for those interested in becoming a foster parent, free. Information and registration: 800-874-6880 or www.villagekids.org.

September 1
Holy Spirit Church, 7283 E. 10th St., Indianapolis. World Day of Prayer for Creation Care prayer service, 7 p.m., social distancing and masks required, enter through east door near rear parking lot. Information: 317-353-9404.

September 2
MC2, Cafeteria, 5520 Castleton Corner Lane, Indianapolis. Solo Seniors, 5 p.m., Catholic, educational, charitable and social singles—separated, widowed or divorced—age 50 and older. Information: 317-923-8817.

September 3

September 4
Women’s Care Center, 4901 N. 86th St., Indianapolis. First Friday Mass, 5 p.m., optional tour of center to follow. Information: 317-829-6800, womenscarecenter.org.

Our Lady of the Greenwood Church, 335 S. Meridian St., Greenwood. First Friday bilingual celebration of the Most Sacred Heart of Jesus, 5:45 p.m., exposition of the Blessed Sacrament, following Mass until 9 p.m., sacrament of reconciliation available. Information: 317-758-7509, mascul@hotmai.com. †

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August 13-September 8
Season of Creation Tree & Flower Extravaganza, sponsored by archdiocesan Creation Care Ministry, $20 trees (in three-gallon containers from Woody Warehouse), $10 wildflower seed packets, plants delivered to all regions of the archdiocese in late September. Online ordering and mail-in forms: www.OurCommonHome.org/trees or 317-788-7581, ext. 2.

August 18
Human Trafficking 101 virtual Zoom presentation kick-off event for archdiocese’s new Anti-Trafficking Ministry. 6:30 p.m., free but RSVP required. Registration and information: ignorance.org/trafficking.

August 19

August 20
St. Joseph Parish, 1401 S. Mickley Ave., Indianapolis. Third Thursday Adoration, interceding for women experiencing crisis pregnancy, 11 a.m.-7 p.m., with Mass at 5:45 p.m.

Our Lady of Peace Cemetery and Mausoleum, 9001 Haverstick Road, Indianapolis. Mass, 2 p.m. Information: 317-577-8898 or catholiccemeteries.cc.

August 31
The Villages of Indiana online Foster Parenting Virtual Information Night, 6-8 p.m., for those interested in becoming a foster parent, free. Information and registration: 800-874-6880 or www.villagekids.org.

September 1
Holy Spirit Church, 7283 E. 10th St., Indianapolis. World Day of Prayer for Creation Care prayer service, 7 p.m., social distancing and masks required, enter through east door near rear parking lot. Information: 317-353-9404.

September 2
MC2, Cafeteria, 5520 Castleton Corner Lane, Indianapolis. Solo Seniors, 5 p.m., Catholic, educational, charitable and social singles—separated, widowed or divorced—age 50 and older. Information: 317-923-8817.

September 3

September 4
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Wedding Anniversaries

Edgar and Maryann (Lenahan) Chesterton, members of St. Jude Parish in Indianapolis, will celebrate their 60th wedding anniversary on Aug. 20. The couple was married in Our Lady of Lourdes Church in Indianapolis on Aug. 20, 1960. They have three children: Carla Knight, Joanne Soller and Dan Chesterton. The couple also has six grandchildren and one great-grandchild. †

Ted and Sue (Hayse) Mandabach, members of Holy Name of Jesus Parish in Beech Grove, will celebrate their 55th wedding anniversary on Aug. 14. The couple was married in Holy Name of Jesus Church in Beech Grove on Aug. 14, 1965. They have two children: Dawn Freeman and the late Jim Mandabach. The couple also has four grandchildren and three great-grandchildren. †

Jim and Lorettta (Dalton) Miller, members of St. Therese of the Infant Jesus (Little Flower) Parish in Indianapolis, will celebrate their 55th wedding anniversary on Aug. 14. The couple was married in Our Lady of Lourdes Church in Indianapolis on Aug. 14, 1965. They have six children: Debbie Barras, Barbara Clegg, Sheri Estes, Kathleen Grimm, Pam Ramey and Joe Miller. The couple also has 21 grandchildren and four great-grandchildren. †

Matthew and Harriet (Christian) Hoffman, III, members of Prince of Peace Parish in Madison, will celebrate their 50th wedding anniversary on Aug. 29. The couple was married in the former St. Mary Church in Madison on Aug. 29, 1970. They have three children: Megan Hoffman, Meredith Jacobs and Marianne Vaughn. The couple also has six grandchildren. †

Gary and Debra (Schutte) Diehl, members of St. Lawrence Parish in Lawrenceburg, will celebrate their 50th wedding anniversary on Aug. 14. The couple was married in Our Lady of Lourdes Church in Indianapolis on Aug. 14, 1965. They have five children: Holly Lane, Sarah Parker, Stephany Parker, Jacob and Nicholas Diehl. The couple also has 11 grandchildren and two great-grandchildren. †

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

NEW HAVEN, Conn. (CNS)—Every day Knights of Columbus live out the principles of charity, unity and fraternity, and through this daily witness in society, they must redouble their efforts to combat racism, violence and hatred, the top Knight told his conference.

“Living these principles,” Supreme Knight Carl Anderson said, “is the highest expression of patriotism today.”

He made the comments in an address on the evening of Aug. 4 during the fraternal organization’s 138th annual convention, held virtually for the first time due to the COVID-19 pandemic.

“Many of our fellow citizens are still treated differently because of the color of their skin,” said Anderson. “Whenever and wherever this happens, it is wrong. And it must be righted.”

Anderson recommitted the Knights to its programs in support of Native Americans, and to foster an “honest recounting of their history.” He lamented the recent desecration and to foster an “honest recounting of their history.” He lamented the recent desecration of churches and statues of saints, especially the Virgin of Guadalupe, “the icon of Mother Church” to help wide and oppressed groups.

Father McGivney, who will be the first American diocesan priest to be beatified and has long been a hero of non-Catholics, can be viewed as a victim of a pandemic. When he died of pneumonia complications in May 1993, he was given the title “servant of God.” In March 2003, the Catholic Church recognized the priest, who was 80 years old, as the first American priest to be beatified. The miracle needed for his beatification occurred in 2015 involved a U.S. baby, stillborn, who was given no hope of surviving a life-threatening case of fetoprotein.

That baby, Mary Schachle, is now 5. His parents, Dan and Michelle Schachle of Dickson, Tenn., prayed to Father McGivney to intercede with God to save their unborn son, who was given no hope of surviving a life-threatening case of fetal hydrops.

In announcing the creation of the new McGivney center, Anderson said that while the Knights of Columbus Museum in February, had signed the decree recognizing a miracle through the intercession of Father McGivney, clearing the way for his beatification.

Once he is beatified, he will be called “Blessed.” In general, confirmation of a second miracle occurring through the intercession of the sainted candidate is needed for canonization.

“For members of the Knights of Columbus and many others, the news of the beatification is a time of great joy and celebration,” Anderson said. “Father McGivney ministered to those on the margins of society in the 19th century, and his example inspired the Knights to follow his example in their own parishes and communities.”

Father McGivney (1852-1890), the son of Irish immigrants, was born in Waterbury, Conn., and was ordained a priest in 1877 in Waterbury. He is now the Archdiocese of Hartford.

He founded the Knights in 1882 at St. Mary Parish, where he was an assistant pastor. He opened the group as a service organization to help widows and orphans.

“Living in fraternity is what we do every day,” said Anderson. “It is this commitment to fraternity that gives us the strength to do the great works of charity that our times demand.”

The convention, which had as its theme “Knights of Fraternity,” officially opened with an evening Mass on Aug. 4 celebrated by Hartford Archbishop Leonard P. Blair at historic St. Mary’s Church in New Haven, where Father Michael J. McGivney founded the Knights of Columbus and where his remains are interred.

The archbishop had news of his own to share: Father McGivney’s beatification will take place at the Cathedral of St. Joseph in Hartford on Oct. 31.

The Knights expect COVID-19 restrictions to be in place on the date of the beatification, and are making preparations to broadcast the Mass to a worldwide audience so the public is able to join the celebration.

Ahead of the Mass at St. Mary’s Church, Anderson announced the Knights of Columbus Museum in New Haven will be transformed into the Blessed Michael J. McGivney Pilgrimage Center.

“Today, we announce that Pope Francis, who met with the board of directors of the Knights of Columbus in February, has signed the decree recognizing a miracle through the intercession of Father McGivney, clearing the way for his beatification,” Anderson said. “Once he is beatified, he will be called ‘Blessed.’ In general, confirmation of a second miracle occurring through the intercession of the sainted candidate is needed for canonization.”

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**Joyful Witness/Kimberly Pohovey**

**Confronting pain allows God to work magic in our lives**

Pain, by definition, is a complex experience containing both a physical and psychological response to a harmful stimulus. It is a warning system that protects an individual from further injury or harm. Sometimes, pain is a good thing.

I see my physical and spiritual health as two sides of the same coin, for pain can be a powerful tool for personal growth, if we let it be. It was a blessing, and my heart was lifted. Sometimes, pain is a threat of injury. But sometimes, pain is a whiff of mortality. So it is understandable.

I take the time to pray during a massage. I always want to work on the more painful bits of my life even when I know it will be good for me. I think about how the muscles beneath the surface, the tendons and ligaments, the tendons being painful. When I first met with my massage therapist, she tenses up as a response to pain. She invites me to fight and to give in. I don't lose, the massage in the world will do me good.

During my most recent appointment, I tense up as the therapist persists in an attempt to move me. I tense up as a response to pain. I tense up as a result of stress or a response to a pain. I tense up as a result of a massage.

I have hereditary arthritis and back issues, so a year or so ago, I began making monthly therapeutic massage appointments to stave off the pain. Sometimes we need a reprieve.

**Our Works of Charity/ David Bethuram**

**Understanding the impact COVID-19 has on poor working families**

Catholic Charities in the archdiocese and throughout the U.S. helps people who are struggling with poverty and other complex issues. We work to alleviate the suffering effects of the poor, provide access to professional human services, and provide disaster relief programs. A majority of the people we serve are poor or living paycheck to paycheck.

According to the 2018 Indiana Asset Limited, Income Constrained, Employed (ALICE) report, 979,538 Hoosier households were too poor to afford the basics of housing, food, health care, childcare and transportation despite working hard to make ends meet.

ALICE-population households accounted for 39 percent of all Indiana households. Simply, ALICE can be defined as the working poor—those living paycheck to paycheck, barely making ends meet, and unable to save for emergencies.

Catholic Charities agencies are on the frontlines during the COVID-19 pandemic, distributing food, offering shelter, providing health and wellness support and so much more. Our staff has seen a devastating effect on ALICE households.

In many instances, the pandemic forced families to compromise their health and safety to make ends meet, putting both the families and the wider community at risk of long-term societal and health-related challenges. Even the struggling working families may be deciding between a much-needed vehicle, adequate health care coverage, and access to other benefits—that would help them withstand the COVID-19 crisis.

Unfortunately, we have seen business disruption quickly start to reduce the working poor’s income. Reduced hours equal reduced wages. Half of all jobs across the country are paid by the hour. Many of these workers were paid if a conference is postponed or a restaurant is closed.

Telecommuting is not an option for all jobs. These workers are in the service sectors and must work on-site. Security guards and cashiers cannot perform their jobs remotely, and are therefore more likely to lose hours and wages as the economy slows. Inadequate technology and Internet access limits capacity to work remotely. With less access to the Internet and computers, these workers have had difficulty working from home, even if offered that option. Illness and isolation increase costs. These families face additional costs if a family member gets sick, reducing their income if all family members are quarantined.

In these uncertain times, there is an antidote to the powerlessness we feel as we weather social distancing and see the effects of COVID-19 on neighbors and friends. It is kindness. It is caring.

Please pray for the Catholic Charities staff and volunteers who are working to help the poor and others impacted by this public health emergency. Pray that God will heal our health care system and help us learn how to volunteer or donate to COVID-19 response.

**Counting our blessings and giving to others in the hard times**

A reader recently wrote asking me for more uplifting and hopeful subjects for my column. She was responding specifically to the recent column I wrote about racism, which she called "very hard to read.

I must confess that this year has not produced a field of hope-inducing topics. The daily news has become a gauntlet of gloom, an endurance slog through reports that both anger and depress the soul, however. Sometimes we need a reprieve from the bad news.

My book, **The Last Child in the Woods**, was published, it is more relevant than ever. I’m fascinated by his insights on the "nature-deficit disorder" ailing kids. I was struck by a panel of experts at a 1950s Midwestern childhood. "I knew my woods and my stream. I knew every bend in the creek and dip in the beaten dirt path. I wandered those woods even in my dreams."

His knowledge of that place was so intimate, so personal, that it continued in his dreams, flashing like a movie reel. I want that for my kids, an elixir for the high-tech, low-attention world forming young minds.

Louv sees it the same way. "Nature is reflected in our capacity for wonder," he wrote.

Shortly after I started reading Louv, I came upon a book that put legs on my yearning. **Illustrate Your World**, written by the sister-brother pair Salli Swindell and Nate Padavick, is a primer on map-making—complete with compasses, cartouches, legends and landmarks.

Salli and Nate’s maps feel nostalgic and simple. Their lines are not parallel. Their squiggles don’t always connect. The goal is not performance. It is imperfection—evidence that the maps are hand drawn, not computer generated. We are mapping our way through the world. When was the last time you pulled out a map from the glove compartment and used it?

Salli and Nate’s maps feel nostalgic and whimsical, like an invitation to silence the phone and study nature. Maps “define our place in the world, inspire daydreaming and ignite the wanderlust in all of us,” they wrote. “Maps are about remembering.”

Yes! Suddenly I was compelled to map out the familiar places I visit this summer. We have played beneath its gnarled oaks and soaring eagles. We have felt the pulse of the river and the wind in our hair. We have added to our collection of maps.

Mapping it out tested my knowledge of the island. You cannot map something if you do not know it well. Google Earth provided a helpful reference. Studying the island’s books and notes made me feel like a Girl Scout again.

Just as the doodles can be crooked, the hand-drawn lines quaintly, Salli and Nate call it your “personal geography.” So I marked trees that had meaning to me, a favorite "picnic spot" and "garden." The "front yard" and "backyard" are marked.

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The Sunday Readings
Sunday, August 16, 2020

- Isaiah 56:1-6,7
- Romans 11:13-15, 29-32
- Matthew 15:21-28

The third section of the Book of Isaiah provides this weekend's liturgy with its first reading.

Understanding this part of Isaiah requires some knowledge of the cultural context of the time. Life was not good. For the Jews, it had changed very much from what it was when David or Solomon was king. Long gone were the prosperity, peace and tranquility known under these kings.Invading neighboring states had swept across the two Hebrew kingdoms that had come to compose the political structures of the Holy Land after Solomon's death. These invasions extinguished Hebrew independence.

Not surprisingly, the Lord encountered numbers of Jews died in the process. Others had been taken to Babylon, the capital of the great Babylonian empire. At last, Babylonia itself was overthrown. The descendants of the first Jews taken to Babylon returned home, but desolation and hopelessness awaited them.

The people who populated the Holy Land at that point were much more religiously pluralistic than they had been centuries earlier. The Jews at the time this section of Isaiah was written lived amid religious and ethnic diversity. “Foreigners” were in many places. They were pagans and idolaters, insulting the one God of Israel.

Apparently, however, assumed from this reading, some of these “foreigners” embraced the ancient Hebrew religion. They were accepted, but they were naturally expected by the prophets and people to observe the Hebrew religion.

St. Paul’s Epistle to the Romans provides the second reading. Throughout Christian history, the great Apostle, St. Paul, has been remembered especially for his outreach to gentiles, people not of Jewish birth or religion. His efforts in this regard, and surely similar efforts by his disciples and others, resulted in the fact that by the time of the last third of the first century arguably the major portion of the Christian population was not Jewish in origin. (Although it cannot be forgotten that Christianity sprang from Judaism, was built upon Judaic themes, and contained within its ranks many, many Jews, including the Blessed Virgin, Paul and the other Apostles.)

Paul, despite this interest in gentiles, in this letter re-committed himself to evangelizing the Jews, since God promised salvation to the Jews, and Paul, as an Apostle, was God’s agent.

St. Matthew’s Gospel furnishes the last reading. In this story, Jesus was in an area populated by many gentiles and some Jews. It could have been that gentiles were in the majority there. Not surprisingly, the Lord encountered a woman described as a Canaanite. Matthew’s use of this term to describe the woman underscored that she is an outsider. “Canaanite” figures prominently in the Old Testament to indicate persons not of the revealed religion, and even persons of great sin.

Jesus said that the Messiah’s mission was to bring salvation to God’s chosen people. The woman persisted, believing in Jesus. She pleaded for God’s mercy for her daughter. Jesus responded to her need.

The reading closes by establishing the common denominator among all humans. All humans sin, and so all require God’s mercy.

Reflection

We cannot overlook the presumptions in these readings created by ethnicity and culture. Another critical element within society at the time was the fact that the Canaanite woman was female. In the ways of the time, any woman’s approach to a male stranger was extraordinary.

Did sin set her apart? Perhaps. Regardless, she was set apart, a woman, and a foreigner at that.

She was doubly, profoundly excluded. Yet, she went to Jesus, aware of her true needs. She realized that she needed God’s mercy for her daughter. She devoutly believed that Jesus bore this mercy. He willingly dispensed it. He was the “son of David,” the voice of God and the bearer of God’s redemption (Mt 15:22).

Times have not changed. We have our deep spiritual needs that we can meet these needs with peace and hope. He loves us all. †

My Journey to God

The Mysterious Divine Dogma of Mary’s Assumption

By Natalie Hofer

All is mystery, Mother Mary. How did it happen, your Assumption? Were you laid in a tomb? Or were you spared death altogether, fleeing instead to a place in the desert that God had prepared for you? Did your beloved Son resurrect you, His mother, His only perfect human, before He swept you body and soul to heaven? Or did He come immediately, face aﬁre with love and holy joy, before your journey on Earth was complete, not wanting to wait a single moment to save as Savior the woman whose Yes made salvation possible?

The scene is veiled in mystery, Mother Mary, but we praise God we profess and honor this divinely-revealed dogma of 70 years ago: “That the Immaculate Mother of God, the ever Virgin Mary, having completed the course of her earthly life, was assumed body and soul into heavenly glory.”

“Mysticoncissimus Deus, 844

Question Corner

Fr. Kenneth Doyle

Harmonies with nature were broken by the fall of Adam and Eve

Q I am a lay Catholic who likes to pray the Divine Office. When I am preoccupied (or reading other prayers), if I am distracted, should I go back and reread those sections? (Massachusetts)

A First, it pleases me that you have found the Divine Office, also known as the Liturgy of the Hours, so helpful in your prayer, and I wish that more laypeople were aware of this treasure. The office consists primarily of psalms, but also includes other biblical texts as well as selections from Church fathers and other spiritual masters. The recitation of the Divine Office—morning prayer and evening prayer—can each be recited in five to 15 minutes or less. Now, you are distracted, just pause and then move forward with renewed focus.

St. Bernard of Clairvaux, a 12th-century Franciscan, told his monks, “If you are distracted, you needn’t go back and read the sections you’ve already read. The fact is, you are distracted, you needn’t go back and repeat that particular prayer. In fact, I would advise you not to. I have known scrupulous people who would repeat prayers endlessly until they “got them right.” Instead, you are distracted, just pause and then move forward with renewed focus.

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

Daily Readings

Monday, August 17
Ezekiel 24:15-24
(Responsorial) Deuteronomy 32:18-21
Matthew 19:16-22

Tuesday, August 18
Ezekiel 28:1-10
(Responsorial) Deuteronomy 32:26-28, 30-31, 35-36
Matthew 19:23-30

Wednesday, August 19
St. John Eudes, priest
Ezekiel 34:1-11
Psalm 23:1-4
Matthew 20:1-16

Thursday, August 20
St. Bernard, abbot and doctor of the Church
Ezekiel 36:23-28
Psalm 51:12-15, 18-19
Matthew 22:1-14

Friday, August 21
St. Pius X, pope
Ezekiel 17:1-6
Psalm 107:2-9
Matthew 22:34-40

Saturday, August 22
The Queenship of the Blessed Virgin Mary
Ezekiel 43:1-7-8
Psalm 85:9ab, 10-14
Matthew 23:1-12

Sunday, August 23
Twentieth Sunday in Ordinary Time
Isaiah 22:19-23
Psalm 138:1-3, 5-8
1 Thessalonians 11:35-36
Matthew 16:13-20

Psalm 51:12-15, 18-19
Matthew 22:1-14
Psalm 85:9ab, 10-14
Matthew 23:1-12
Psalm 138:1-3, 5-8
1 Thessalonians 11:35-36
Matthew 16:13-20
Psalm 51:12-15, 18-19
Matthew 22:1-14
Psalm 85:9ab, 10-14
Matthew 23:1-12
Psalm 138:1-3, 5-8
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Matthew 23:1-12
Psalm 138:1-3, 5-8
1 Thessalonians 11:35-36
Matthew 16:13-20
Psalm 51:12-15, 18-19
Matthew 22:1-14
Psalm 85:9ab, 10-14
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Matthew 16:13-20

Divine Word Father Chester Smith ministered to Black Catholic youths in Indianapolis, across the country

Divine Word Father Chester Smith, who ministered at different periods in the Archdiocese of Indianapolis, especially among Black Catholics, died on April 8. He was 60.

Because of the coronavirus pandemic, a private graveside service was held. He was buried at St. Mary Catholic Cemetery in Evergreen Park, Ill.

Father Chester was born on May 3, 1959, in Chicago. He was the twin brother of Divine Word Father Chester Smith, who survives and ministers at the Veterans Administration hospital in Indianapolis. They were the first twin African-American brothers to both be ordained priests.

Father Chester attended his order’s Divine Word Seminary High School in East Troy, Wis. He entered the order in 1972, professed temporary vows in 1982 and final vows in 1987. He and his brother were ordained priests in 1988.

Father Chester earned a bachelor’s degree in sociology and psychology at Divine Word College in Epworth, Iowa, and a master of divinity degree at the Catholic Theological Union in Chicago.

In addition to serving in parishes in Illinois and Missouri, Father Chester was a founding member of the Bowman Francis Ministry Team, which works with African-American youth in a rite of passage program. It was founded in Atlanta and was later based at St. Rita Parish in Indianapolis from 1996-2000. He co-wrote the books Boyhood to Manhood and My Family, Our Family.

Father Chester previously served as president of the National Black Catholic Caucus and founded Ambassadors of the Word, a peer group ministry program helping African-American youths. He and his brother Father Charles also developed Boyhood to Manhood, a parish-based program whose goal was to help young Black men realize their value, get in touch with their spirituality and train future Church leaders.

He is survived by his sister Marcheta and his brothers Father Charles and Kermit.

Memorial gifts may be sent to Bowman Francis Ministry, c/o Society of the Divine Word Chicago Province, P.O. Box 6038, Techan, Ill. 60072-6038.


ZINS, Theresa A., 69, Holy Family, Oldenburg, August 2. Sister of Mary Bergman, Judy Franzen, Carol Roell, Patty, Jerry and Michael Zins. Aunt of several.
Recently, I have been working on becoming more compassionate and accepting of all different types of people and their backgrounds. Before, I had been close-minded to people who were different from me.

A few years ago, I took a serious look into my beliefs and what it meant to me. I devoted my time to reading the Scriptures and attending service.

But where I failed was when I tried to put the teachings of the church to practice—thinking when I saw someone on the side of the road that they were dirty, unclean, and even unworthy of my support. One of the prime teachings is being compassionate toward others, but I wasn’t.

The same year, I enrolled in a public grade school. This was a large change from my very small Catholic school roots. At School #60, the majority of students were dealt with poverty. The same ideals still lingered in my head until one day, when I was in the office sick, I overheard the principals talking about a classmate.

They weren’t talking about his grades—and he wasn’t in trouble. They were worried because he hadn’t shown up to school in a few days. He was caring for his grandmother while his parents were working in order to pay for food.

When I heard this conversation taking place, my entire perspective on people changed. I realized that people who are in need of help aren’t needy because of something they had done. I felt ashamed that I had ever conceived this to be true in the first place.

Years later, I moved back to a Catholic school for eighth grade. During the first month, I realized how lucky I was to attend such an advanced school.

In school, we were tasked with putting ourselves in someone else’s shoes and thinking what Jesus would do. When I reflected on my actions, I realized that I hadn’t really done anything for anyone in need. Since realizing this, I have dedicated everything to help as many people as possible.

I started to ponder how I would be able to do this. I knew I wasn’t in a position of power to affect millions of people, but I could start to do something with what people who were helmed my grudges. But once I did this, I didn’t feel satisfied with the amount of people I helped.

After that, I decided to work at the Society of St. Vincent De Paul Food Pantry in Indianapolis as often as I could. I only worked with the people who stopped there because I wanted to see who they were and what their stories were.

I ended up serving a total of 50 hours at the pantry. I feel that serving others and helping as many people as possible is what we should be called to do in all circumstances, regardless of religion, culture or background. God calls on every one of us to help one another. Proverbs 19:17 says that “whosoever is kind to the poor lends to the Lord, and he will reward them for what they have done.” This is an excellent example of one of the many times God has called us to serve our brothers.

(Michael and his mother, Dana Cavosie, are members of St. Therese of the Infant Jesus [Little Flower] Parish in Indianapolis. He completed the ninth grade at Cathedral High School this spring and is the ninth-grade division winner in the Indianapolis Serra Club’s 2020 John D. Kelley Vocations Essay Contest.)

Vatican says baptisms that used a modified formula are not valid

VATICAN CITY (CNS)—Changing the words of the formula for baptism required by the sacrament invalid, said the Congregation for the Doctrine of the Faith.

Specifically, a baptism administered with the formula modified by the church would be invalid instead of “I baptize you in the name of the Father and of the Son and of the Holy Spirit,” it said, “but neither can he even beget” it.

Instead, such changes have “debatable pastoral motives” and the formula handed down by tradition remains fundamental because “the sacramental action may not be achieved in its own name, but in the person of Christ who acts in his Church, and in the name of the Church,” it said.

“Now, if the case of the sacramental act cannot be authorized, not only does the minister not have the authority to modify the sacramental formula to his own liking,” it said, “but neither can he even declare that he is acting on behalf of the parents, godparents, relatives or friends, nor in the name of the assembly gathered for the celebration.

“When the minister says, ‘I baptize you . . .’ he does not speak as a functionary who carries out a role entrusted to him, but he enacts ministerially the sign-presence of Christ,” it said.

It is really Christ himself who baptizes and has the principal role in the event being celebrated, it said.

The temptation to modify the sacramental formula “implies a lack of an understanding of the very nature of the ecclesial ministry that is always at the service of God and his people, and not the exercise of a power that goes so far as to manipulate what has been entrusted to the Church in an act that pertains to the tradition,” it said.

The doctrinal statement was signed by Cardinal Luis Ladaria Ferrer, congregation prefect, and Archbishop Giacomo Morandi, congregation secretary. The congregation said Pope Francis “approved these responses” on June 8 and ordered their publication.

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