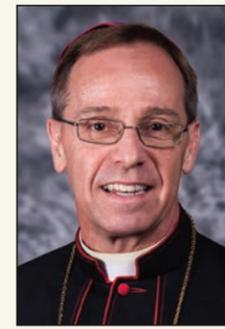




The

Criterion

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Christ the Cornerstone

SS. Peter and Paul are pillars of apostolic ministry, page 5.

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'We have flipped the tide'

Chancery transition: Walsh becomes chancellor, Lentz named chancellor emeritus

By John Shaughnessy

Archbishop Charles C. Thompson recently announced changes and transitions in the archdiocese's chancery, which provides leadership, guidance and support to the Catholic community in central and southern Indiana.



Chris Walsh

Beginning on July 1, Chris Walsh will become chancellor of the archdiocese while Annette "Mickey" Lentz will become chancellor emeritus.

For the past nine months, Walsh has served as vice chancellor, working with Lentz who has been chancellor of the archdiocese since 2012—one of her many leadership roles in her 60 years of service to the archdiocese.



Annette "Mickey" Lentz

With Lentz planning to retire on Sept. 16, Walsh will assume the varied roles of the chancellor.

He is responsible for overseeing the implementation of the archdiocesan pastoral plan, a plan that addresses critical growth areas for the archdiocese. His duties will also include providing oversight of the archdiocese's Catholic Charities, Office of Catholic Schools and other ministries. And he will oversee the canonical and archival records for the archdiocese.

Before her retirement and beyond, Lentz will continue to serve the archdiocese as chancellor emeritus in a consulting role

See CHANCELLOR, page 2

Members of the Knights of Columbus from both the council at St. Malachy Parish in Brownsburg and the state level pose with Monica Kelsey and the new Safe Haven Baby Box they helped make possible at Brownsburg Fire Territory Station 131 on April 30. They are Doug Feltz, left, Dan Stephens, Paul Zielinski, Larry Kunkel, Monica Kelsey, Mike Gossman and Jeffery Eder. (Photo by Natalie Hoefler)

Safe Haven Baby Boxes save lives, but are about 'so much more than the box'

By Natalie Hoefler

BROWNSBURG—It's a clear, warm day as about 60 people gather at the back of Brownsburg Fire Territory Station 131. Most are uniformed public servants. All are here in honor of saving the littlest of lives.

The voice of a petite woman booms through a speaker. "Indiana is leading the way in saving the lives of children," says Monica Kelsey, 48. She is the founder and CEO of Safe Haven Baby Boxes. The 63rd of her life-saving devices is being opened and blessed this day at the Brownsburg fire station.

"We're the only organization that is saving lives with baby boxes at fire stations and hospitals in the United States," she

continues.

Safe Haven Baby Boxes exist as a last resort option for mothers who, for whatever reason, wish to surrender their newborn safely and anonymously.

Since the first baby box was installed in Indiana in 2016, 71 more have been placed in fire stations and hospitals around Indiana, Arkansas, Florida and Ohio, with 24 in central and southern Indiana. As of going to press, 11 babies have been saved from "death in a dumpster, trash can or who knows what other illegal way," Kelsey tells the crowd.

"We're going to build baby boxes"

Kelsey's drive in saving newborns stems from her own

See BABY BOXES, page 9

Communion proposal highlights bishops' meeting

WASHINGTON (CNS)—The Eucharist was a major focus of the U.S. bishops' June 16-18 virtual spring assembly.

On June 17, they heard a full presentation on a proposal to draft a document on the "meaning of the Eucharist in the life of the Church," followed by a lengthy discussion and vote. And by a wide margin, announced on June 18, the bishops gave the green light for the drafting process to proceed.

The U.S. Conference of Catholic Bishops' (USCCB) Committee on Doctrine will draft the document and present it for discussion

See BISHOPS, page 7

Photo: A priest prepares to distribute Communion during a Mass in Washington. (CNS photo/Bob Roller)



CHANCELLOR

continued from page 1

when she is needed.

At the same time, Msgr. William F. Stumpf will continue to serve as vicar general of the archdiocese. He will also



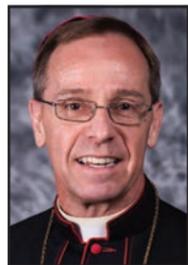
Msgr. William F. Stumpf

become pastor of St. Matthew the Apostle Parish in Indianapolis on July 7.

As Archbishop Thompson announced the changes and transitions, he also praised the dedication and leadership of Lentz, Walsh and Msgr. Stumpf.

“Mickey has been a great blessing to the archdiocese throughout her 60 years of service as teacher, principal, school superintendent and chancellor,” the archbishop noted. “A woman of deep faith, her incredible witness has impacted the lives of individuals and communities beyond what can be fully comprehended.

“The fact that Mickey has continued well beyond more than a year of her



Archbishop Charles C. Thompson

initial date of retirement in order to mentor Chris speaks volumes about her spirit of generosity and love for the Church. She is a person of great wisdom, talent, compassion, devotion and loyalty. Clearly, her life and witness are rooted in faith,

family and friends. Ultimately, she is very Eucharistic-centered.”

Walsh’s gifts and talents have already enhanced the archdiocese, Archbishop Thompson said.

“Chris is a very capable person, bringing a great deal of faith, intelligence and skill to the office of chancellor,” the archbishop said.

“Chris has already established himself throughout the Catholic Center and among others in the archdiocese as one who takes seriously the call to accompaniment, dialogue and encounter. He is quick to learn and assimilate. Most especially, Chris exudes the joy of the Gospel and the Catholic faith.”

The archbishop also praised Msgr. Stumpf as “a wonderful vicar general.” As vicar general, Msgr. Stumpf assists the archbishop in governing the archdiocese, helping with administrative duties. Archbishop Thompson also noted the increased responsibilities that the priest will take on as pastor of St. Matthew Parish.

“His transition from being full time in the Catholic Center as vicar general to also serving as a full-time pastor is not unlike my own experience and that of others who have maintained multiple roles in ministry,” Archbishop Thompson said.

“Not having him in the chancery will be an adjustment for many of us in the Catholic Center, including Msgr. Stumpf and me. Of course, we have the benefit of technology—cell phones, e-mails, etc.—to help bridge the gap. He too is a person who does all things well, as the parishioners of St. Matthew Parish will soon discover. He brings a wealth of knowledge, perspective, prudence, understanding, compassion and spirit in all matters.”

Lentz said she is “pleased to be named and remain chancellor emeritus.”

“It says to me that my opinion is still valued and helpful to the archdiocese,” she said. “It also allows me additional time to be on board with Chris while he is new in the position. Chris will be able to consult with me as needed.

“I will be available for consultation after September 16th, but only as needed. So many projects and programs require a historical perspective which I bring to the table. My assistant Cathy Mayer is excellent in her role. She will be a big help to Chris in this transition. She has been to me each and every day I have been in the role of chancellor.”

Lentz said that she has always enjoyed



Public Schedule of Archbishop Charles C. Thompson

June 27–28, 2021

<p>June 27 – 10 a.m. CST Priesthood Ordination at Archabbey Church of Our Lady of Einsiedeln, St. Meinrad</p>	<p>June 28 – 2 p.m. Virtual Archdiocesan Pastoral Council meeting</p>
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having someone to mentor and that’s been true of the past nine months with Walsh. She described him as “more than ready” to become chancellor, adding, “I am very confident that he can handle what comes his way.”

As for her own transition toward retirement, she described it as “a bittersweet time for me.”

“I have tried to retire three times,” Lentz said. “This transition has been a healthy experience for me. My purpose in all I do and have done is to ensure success at all levels. We are a great archdiocese in so many ways. I’d like to think in some small way I have been a factor in that success.

“I wish Chris well. He will make me proud, I have no doubt. And I believe that my faith and trust in God has accompanied me through many changes and challenges. The Holy Spirit will enlighten and guide us through this transition as well.”

Walsh thanked Lentz, Archbishop Thompson and Msgr. Stumpf for their

guidance and support during the past nine months.

As he prepares to become chancellor, Walsh said, “Through God’s grace, I will strive daily to serve the mission of the archdiocese and to bear witness to the truth of Christ through his Church.”

Before coming to the archdiocese in October of 2020, Walsh served as the associate dean and chair of the college of education at Spalding University in Louisville, Ky.

His nine months in the archdiocese have made a deep impression on him.

“The archdiocese is a community with a proud history of service to the people of God in central and southern Indiana,” Walsh said.

“I have found this community to be one of profound faith in Jesus Christ with leaders—both clergy and laypeople—who are committed to addressing the challenges of our time with hope, courage and fidelity to the truth of the Church.” †

Responsibilities of the chancellor

When Chris Walsh becomes chancellor of the archdiocese on July 1, some of his main responsibilities will include:

- Overseeing the implementation of the archdiocesan pastoral plan, a plan that addresses critical growth areas for the archdiocese.
- Collaborating with the deans of the 11 archdiocesan deaneries.
- Overseeing several archdiocesan ministries, including youth ministry, multicultural ministry and young adult and college campus ministry.
- Providing oversight of the archdiocese’s Catholic Charities and Office of Catholic Schools.
- Overseeing the canonical and archival records of the archdiocese. †

How to contact elected officials regarding the Hyde Amendment, and what to say

By Natalie Hoefler

There are several ways to find out who your elected officials are and to contact them to tell them to keep the Hyde Amendment, which prevents tax dollars from being used to fund abortion.

In late May, President Joe Biden unveiled his proposed budget of \$6 trillion for fiscal year 2022 that would include spending to improve and modernize the nation’s infrastructure, provide free pre-K and community college, and increase domestic programs aimed at boosting public health and helping the poor.

His plan, however, does not include the Hyde Amendment, which has been included in spending bills since 1976 to prohibit federal tax dollars from directly funding abortion except in cases of rape, incest or when the life of the woman would be endangered.

The U.S. of Catholic Bishops (USCCB)

Secretariat of Pro-Life Activities suggests reaching out to federal legislators throughout the summer as the proposed budget that would include the Hyde Amendment makes its way through various committees.

Where to go:

• Go to notaxpayerabortion.com, enter your e-mail and name to sign a petition.

• Go to cutt.ly/ContactLegislators, which has a pre-written, editable note regarding the Hyde Amendment. This site helps direct the message to your elected officials.

• To find your officials and their e-mail or phone number to contact them directly, go to votervoice.net/INDIANACC/home and enter your zip code under “Find Officials.”

What to say:

Legislators are busy and receive lots of communication. The key is to first note that you’re a constituent, keep your message

brief and to the point, and perhaps most importantly, do not be rude. Otherwise the legislator may form a bad impression of those promoting the right-to-life cause.

Here are some tips on what to say or write as suggested by the USCCB Secretariat of Pro-Life Activity:

• “I’m a constituent of Representative/Senator X.”

• “Regardless of where one stands on abortion, there have been 45 years of bipartisan agreement that taxpayers shouldn’t have to pay for abortion.”

• “I urge Representative/Senator X to protect the Hyde amendment and to oppose any bill, including appropriation bills, that expand taxpayer funding of abortion.” †



Pope Francis’ prayer intentions for July

- **Social Friendship**—We pray that, in social, economic and political situations of conflict, we may be courageous and passionate architects of dialogue and friendship.

See Pope Francis’ monthly intentions at archindy.org/popessintentions.



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Supreme Court rules in favor of Catholic agency in foster case

WASHINGTON (CNS)—In a unanimous decision on June 17, the Supreme Court said that a Catholic social service agency should not have been excluded from Philadelphia's foster care program because it did not accept same-sex couples as foster parents.

Although the court said Philadelphia's anti-discrimination laws put an unfair

burden on the Philadelphia Archdiocese's Catholic Social Services (CSS) ministry, the

justices did not issue a sweeping ruling on religious rights or overturn its long influential 1990 decision involving religious liberty in *Employment Division v. Smith*, which was at question in the case.

Chief Justice John Roberts, who wrote the opinion in *Fulton v. Philadelphia*, said the service agency "seeks only an accommodation that will allow it to continue serving the children of Philadelphia in a manner consistent with its religious beliefs; it does not seek to impose those beliefs on anyone else."

He also said the city's actions of excluding the agency burdened its "religious exercise by putting it to the choice of curtailing its mission or approving relationships inconsistent with its beliefs."

When it heard oral arguments in this case last November, the Supreme Court hinted its willingness to find a compromise in the case that pits the rights of religious groups against state anti-discrimination laws.

The case centered on Philadelphia's

2018 exclusion of the foster program of Catholic Social Services of the Philadelphia Archdiocese because of the agency's policy of not placing children with same-sex couples or unmarried couples because these unions go against Church teaching on marriage.

A year later, the U.S. Court of Appeals for the 3rd Circuit sided with the city, calling the agency's policies discriminatory.

The foster care program was supported in friend-of-the-court briefs by the U.S. Conference of Catholic Bishops (USCCB), the Pennsylvania Catholic Conference and other Catholic Charities agencies.

In a June 18 statement, the chairmen of the USCCB's pro-life and domestic policy committees and its subcommittee on defense of marriage praised the court's decision, saying it upheld America's long tradition of being a "tolerant people who respect each other's deepest differences."

They said the court's unanimous ruling reinvigorated "the First Amendment's promise that religious believers can bring the full vitality of their faith to their charitable service and to the public square. This is a victory for the common good and for thousands of children who rely on religious foster care and adoption agencies to find a loving home with a mother and father, which is their right."

Richard Garnett, law school professor at the University of Notre Dame and director of the university's Program on Church, State and Society, said the Supreme Court's ruling will have a significant impact.

He pointed out that "for three decades, the court's rule has been that religious

believers are not entitled to exemptions from general, neutral laws, even when those rules burden religious beliefs and practices."

In the foster care case, he said the court "emphasized that regulations which include exemptions and exceptions for some are not 'neutral' when they burden religious exercise."

Garnett said it was "striking, and telling, that the court's more liberal justices" joined this decision, which he said points out that "respect for religious freedom should not be a partisan or left-right issue."

"All nine justices agree that, when a rule targets religious practices for disapproval, or singles out religious exercise for burdens, it is highly suspect," he said. "Although a majority of the justices did not go so far as to overrule the *Smith* decision, the ruling in *Fulton* will have a major effect on religious freedom cases going forward."

Employment Division v. Smith, a 1990 case which also involved religious beliefs, overshadowed much of the oral arguments in the *Fulton* case. That case involved two American Indians who were fired and denied unemployment benefits in Oregon



Sharonell Fulton, a foster parent in Philadelphia, is pictured with a young woman and children in a May 23, 2018, photo. In a unanimous decision on June 17, the Supreme Court said that a Catholic social service agency should not have been excluded from Philadelphia's foster care program because it did not accept same-sex couples as foster parents. (CNS photo/courtesy Becket Religious Liberty for All)

for using peyote, a hallucinogenic drug, in a religious ceremony.

The court ruled in favor of Oregon, saying its right to legislate against drug use superseded a religious group's right to use a drug as part of a spiritual ritual. The ruling has been interpreted as giving state and local governments broad powers over religious practices.

In its petition in the *Fulton* case, Catholic Social Services urged the Supreme Court to overturn the *Smith* decision, which had been the basis of the lower court's rulings against the agency.

During oral arguments, Justices Samuel Alito and Brett Kavanaugh

See SCOTUS, page 10

Archdiocese launches 'United in the Eucharist' videos to welcome faithful back to Mass

On June 11, the bishops of the Church in Indiana lifted the dispensation from the obligation to attend Mass on Sundays and holy days of obligation that had been in place since March 2020 because of the coronavirus pandemic.

Church leaders across the state are seeking to use this moment to welcome back Catholics who have been away from Mass for various reasons. They also want to help the faithful see anew the Eucharist as an incomparable opportunity to build a relationship with

Christ and his followers.

To that end, the Archdiocese of Indianapolis has launched "United in the Eucharist."

It is a series of six video witnesses about the meaning that the Eucharist has for archdiocesan Catholics, as well as prayer and study resources. The videos can be viewed with subtitles in various languages.

To view the videos and have access to the prayer and study resources, visit www.archindy.org/UnitedInTheEucharist. †

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Editorial



Religious freedom supporters stand near the U.S. Supreme Court building in Washington on June 17. In a unanimous decision on June 17, the Supreme Court said that a Catholic social service agency should not have been excluded from Philadelphia's foster care program because it did not accept same-sex couples as foster parents. (CNS photo/Jonathan Ernst, Reuters)

Court's decision shines a light on importance of religious freedom

As we mark Religious Freedom Week in the Church in the U.S., we believe it is providential that the Supreme Court in a June 17 decision ruled that a Catholic social service agency should not have been excluded from the city of Philadelphia's foster care program because it did not accept same-sex couples as foster parents.

And what makes the court's ruling even more affirming is the justices voted 9-0 in favor of the Catholic ministry.

The *Fulton v. City of Philadelphia* case centered on Philadelphia's 2018 exclusion of the foster program of Catholic Social Services (CSS) of the Philadelphia Archdiocese because of the agency's policy of not placing children with same-sex couples or unmarried couples because these unions go against Church teaching on marriage. Plaintiffs Sharonell Fulton and Toni Simms-Busch are foster moms who partner with Philadelphia's CSS agency.

"I am overjoyed that the Supreme Court recognized the important work of Catholic Social Services and has allowed me to continue fostering children most in need of a loving home," said Fulton. "My faith is what drives me to care for foster children here in Philadelphia, and I thank God the Supreme Court believes that's a good thing, worthy of protection."

"The Justices understand that foster parents like me share in the common, noble task of providing children with loving homes," added Simms-Busch. "Our foster-care ministry in Philadelphia is vital to solving the foster care crisis and Catholic Social Services is a cornerstone of that ministry."

Authored by Chief Justice John Roberts, the Supreme Court's decision in favor of CSS stated that "the City's actions have burdened CSS's religious exercise by putting it to the choice of curtailing its mission or approving relationships inconsistent with its beliefs."

The opinion also stated "the refusal of Philadelphia to contract with CSS for the provision of foster care services unless it agrees to certify same-sex couples as foster parents cannot survive strict scrutiny, and violates the First Amendment."

The court's opinion noted "CSS has 'long been a point of light in the City's foster-care system.' CSS seeks only an accommodation that will allow it to continue serving the children of Philadelphia in a manner consistent with its religious beliefs."

Chairmen of three USCCB committees responded on June 18 to the decision by the court, noting "Americans have long been a tolerant people who respect each other's deepest differences. Yesterday, the Supreme Court unanimously upheld that tradition, reinvigorating the First Amendment's promise that religious believers can bring the full vitality of their faith to their charitable service and to the public square.

"This is a victory for the common good and for thousands of children who rely on religious foster care and adoption agencies to find a loving home with a mother and father, which is their right," continued Archbishop Paul S. Coakley of Oklahoma City, Okla., chairman of the Committee on Domestic Justice and Human Development; Cardinal Timothy M. Dolan of New York, chairman of the Committee for Religious Liberty; and Bishop David A. Konderla of Tulsa, Okla., chairman of the Subcommittee for the Promotion and Defense of Marriage.

"We are grateful the ruling recognizes our right to witness in our works of mercy and God's plan for the family," they continued. "We Catholics must continue to practice what we preach. Let us show all our neighbors the truth of our beliefs by their beauty when they are put into action."

When the USCCB invited Catholics "to pray, reflect and act to promote religious freedom" during Religious Freedom Week, which is from June 22-29 and has as its theme "Solidarity in Freedom," they designated themes for each day to focus on different religious liberty topics of concern for the Church in the U.S. Provisionally, the theme for June 22 was "adoption and foster care." Participants were asked to "pray that children waiting to be placed in a loving home and the caregivers who serve those children will find strength and support from the Church."

The Supreme Court's recent decision is an answer to prayer for faith-based adoption agencies throughout the U.S. and the children they serve.

We also applaud the justices for calling CSS in Philadelphia "a point of light in the City's foster-care system."

We believe there are many foster-care agencies—Catholic and other—who bring light to situations enveloped in darkness.

And we pray their ministries continue to offer that lifeline of hope and love for generations to come.

—Mike Krokos

Making Sense Out of Bioethics/Fr. Tad Pacholczyk

Challenging the establishment on childhood gender transitions

A 23-year-old woman named Keira Bell recently brought a pivotal lawsuit against the National Health Services

Gender Identity Development Clinic in London, better known as the Tavistock Clinic.



Keira experienced significant personal harm from puberty blockers, testosterone and an operation to remove her breasts.

She claims the medical staff at the clinic failed to challenge her seriously about her decision as a teenager to transition to a male. In a landmark ruling delivered in December 2020, a British court upheld her claim that she'd been rushed through gender reassignment without proper safeguards.

Keira represents the leading edge of a new class of young people struggling with gender dysphoria who, as they become adults, are starting to push back against various "gender affirmation" interventions perpetrated against them, even, in some cases, seeking legal recourse and financial redress. As these intrepid individuals challenge the status quo, they are becoming known as "trans-desisters" or "detransitioners."

When Keira was 16 and struggling with gender dysphoria, she was referred to the Tavistock Clinic and was almost immediately launched down the medical path. After three one-hour long visits to the medical facility, she was prescribed puberty blockers, powerful drugs that delay the development of signs of puberty. In an interview with the British Broadcasting Corporation, she stated that there hadn't been adequate investigation or therapy prior to that stage.

"I should have been challenged on the proposals or the claims that I was making for myself," she said. "I think that would have made a big difference."

Later, she was prescribed the male hormone testosterone to help her develop male features like a beard, moustache and a deep voice. A few years later, she underwent a mastectomy.

"Initially I felt very relieved and happy about things, but I think as the years go on, you start to feel less and less enthusiastic or even happy about things."

"You can continue to dig yourself deeper into this hole," Keira said, "or you can choose to come out of it and have the weight lifted off your shoulders."

She stopped taking the cross-sex hormones at age 22 and says she has come to accept being female now. She remains upset, however, about what had happened to her during the last decade.

"I was allowed to run with this idea that I had, almost like a fantasy, as a teenager ... and it has affected me in the long run as an adult."

Vulnerable young people, caught up in the pressure of the moment, have too easily been drawn into life-altering pathways involving medications and scalpels with their frequently irreversible

effects. Puberty blockers, cross-sex hormones and complex surgeries can all lead to permanent damage, even the destruction of a young person's reproductive organs and fertility.

Now in her early 20s, Keira soberly observes, "I'm very young. I've only just stepped into adulthood, and I have to deal with this kind of burden or radical difference."

Parents have a serious obligation to protect their children from the gender-reassignment industry, which profits handsomely from the lucrative, long-term hormone prescriptions and the multiple complex surgeries.

When parents give consent for cross-sex interventions on their children, they will often do so under pressure from clinicians and professional societies like the American Academy of Pediatrics (AAP).

Keira and other detransitioners insist that extended waiting periods, with appropriate questioning and challenging of young people, need to occur as part of a good psychotherapeutic response to claims of gender dysphoria.

The AAP, meanwhile, strongly discourages such approaches, telling pediatric primary care providers, in an official statement, "to be a reliable source of validation, support, and reassurance," and exclusively to pursue "affirmation-based approaches" for children's mental health services, including pharmacological and surgical interventions.

As James Cantor, director of the Toronto Sexuality Center, noted in a critical review of the AAP statement, "Although almost all clinics and professional associations in the world use what's called the watchful waiting approach to helping gender-diverse children, the AAP statement instead rejected that consensus, endorsing gender affirmation as the only acceptable approach."

The available studies reveal, moreover, that the majority of pre-adolescent children who present as "trans" eventually revert to the identity that accords with their biological sex. Those studies indicate at least 67 percent of gender diverse children cease wanting to transition by puberty as long as "gender affirmation" approaches are not pursued or advocated.

Keira sums up her experience this way: "I look back with a lot of sadness. There was nothing wrong with my body. I was just lost and without proper support. Transition gave me the facility to hide from myself even more than before. It was a temporary fix."

These firsthand testimonies from brave and outspoken detransitioners like Keira Bell should prompt us to listen closely to their stories and beware of "affirmation-based approaches" that often cloak the betrayal of our gender-confused youth.

(Father Tadeusz Pacholczyk, Ph.D. earned his doctorate in neuroscience from Yale University and did post-doctoral work at Harvard University. He is a priest of the diocese of Fall River, Mass., and serves as the director of education at The National Catholic Bioethics Center in Philadelphia. See www.ncbcenter.org and www.fathertad.com.) †

Letters Policy

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

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

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

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

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

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Christ the Cornerstone

SS. Peter and Paul are pillars of apostolic ministry

“You are Peter and upon this rock I will build my Church, and the gates of the netherworld shall not prevail against it” (Mt 16:18).

“I, Paul, am already being poured out like a libation, and the time of my departure is at hand. I have competed well; I have finished the race; I have kept the faith” (2 Tm 4:6-7).

Next Tuesday, June 29, we will honor two saints who serve as pillars of our Church’s apostolic ministry. St. Peter represents the rock that gives stability and order to everything we do as followers of Jesus. St. Paul represents our forward momentum as missionary disciples who strive to “compete well, finish the race and keep the faith.”

Together, Peter and Paul reflect the “both/and” principle that runs through so much of our Church’s teaching and practice. Like these two great saints, our Church is *both* immovable as a rock when it comes to essential truths *and* a dynamic, irresistible force when it comes to proclaiming the joy of the Gospel to all nations and peoples.

We understandably look to these great

saints to guide us in our efforts to carry out the “great commission” given to us by Jesus before he ascended into heaven and sent the Holy Spirit to empower us as missionary disciples.

As Pope Francis frequently reminds us, we have to move beyond our comfort zones in order to be the face of Jesus to others, especially those “on the peripheries.” This means we must be as bold as St. Peter and as relentless as St. Paul in our commitment to share our faith with everyone.

In the Gospel reading for the Solemnity of SS. Peter and Paul (Mt 16:13-19), Jesus asks, “Who do people say the Son of Man is?” (Mt 16:13) The disciples equivocate—some say Elijah, some say Jeremiah or one of the prophets. “But who do you say that I am?” (Mt 16:15) Jesus asks. Peter is the one who boldly proclaims: “You are the Christ, the Son of the living God” (Mt 16:16).

We know that Peter is human, and that he will hesitate and fail when he is put to the test on Good Friday, but with the grace of the Holy Spirit in the long run he remains faithful, the rock that Jesus expects him to be and the shepherd who feeds the lambs entrusted to his care.

In the second reading (2 Tm 4:6-8, 17-18), St. Paul acknowledges that his success in proclaiming the Gospel is entirely due to the grace of God. He tells Timothy (and us) that:

“The Lord stood by me and gave me strength, so that through me the proclamation might be completed and all the Gentiles might hear it. And I was rescued from the lion’s mouth. The Lord will rescue me from every evil threat and will bring me safe to his heavenly kingdom. To him be glory forever and ever. Amen” (2 Tm 4:17-18).

Paul’s relentless energy and persistence in the face of every obstacle come not from himself, but from the Lord who “rescued” him and brought him home safely to God’s heavenly kingdom. Paul is human also, but his weaknesses are overcome by the Lord who stands by him and gives him strength.

On the Solemnity of SS. Peter and Paul, we will pray that the same Holy Spirit who gave courage to St. Peter and perseverance to St. Paul will empower all baptized Christians to be bold and energetic as “spirit-filled evangelizers.” We especially pray for our Holy Father Pope Francis, the successor of St. Peter, and for all the

clergy, religious and lay leaders who have accepted responsibility for missionary work—here at home and in foreign lands. May these two pillars of the Church’s apostolic ministry serve as inspiration and examples for all pastoral leaders and all evangelists throughout the universal Church.

According to tradition, both Peter and Paul ended their ministry in Rome around the year 64. Peter was crucified upside down, and Paul was beheaded. Both gave everything they had out of love for Jesus and out of fidelity to his commands—to feed his sheep and to proclaim his Good News.

As we will pray in the Entrance Antiphon for the Solemnity of SS. Peter and Paul:

These are the ones who, living in the flesh, planted the Church with their blood; they drank the chalice of the Lord and became the friends of God.

Let’s look to these pillars of our Church’s ministry to guide, inspire and shepherd us as we struggle to proclaim (in our words and our actions): “You are the Christ, the Son of the living God” (Mt 16:16).

SS. Peter and Paul, pray for us. †



Cristo, la piedra angular

San Pedro y san Pablo son los pilares del ministerio apostólico

“Yo te digo que tú eres Pedro, y sobre esta piedra edificaré mi iglesia, y las puertas del reino de la muerte no prevalecerán contra ella” (Mt 16:18).

“Yo, por mi parte, ya estoy a punto de ser ofrecido como un sacrificio, y el tiempo de mi partida ha llegado. He peleado la buena batalla, he terminado la carrera, me he mantenido en la fe” (2 Tm 4:6-7).

El próximo martes, 29 de junio, honraremos a dos santos que son pilares del ministerio apostólico de nuestra Iglesia. San Pedro representa la roca que da estabilidad y orden a todo lo que hacemos como seguidores de Jesús. San Pablo representa nuestro impulso hacia adelante como discípulos misioneros que se esfuerzan por “pelear la buena batalla, terminar la carrera y mantenerse en la fe.”

Juntos, Pedro y Pablo reflejan el principio del “tanto y el como” que define buena parte de la enseñanza y la práctica de nuestra Iglesia. Como estos dos grandes santos, nuestra Iglesia es *tanto* inamovible como una roca cuando se trata de verdades esenciales, *como* una fuerza dinámica e irresistible cuando se trata de proclamar la alegría del Evangelio a todas las naciones y pueblos.

Es comprensible que tomemos como modelo a estos grandes santos para que nos guíen en nuestros esfuerzos por llevar a cabo “la gran labor” que nos dio Jesús antes de ascender al cielo y de enviar al Espíritu Santo para que nos capacite como discípulos misioneros.

Como nos recuerda con frecuencia el papa Francisco, tenemos que salir de nuestra comodidad para ser el rostro de Jesús para los demás, especialmente para los que están “en la periferia.” Esto significa que debemos ser tan audaces como san Pedro y tan implacables como san Pablo en nuestro compromiso de compartir nuestra fe con todos.

En la lectura del Evangelio de la solemnidad de san Pedro y san Pablo (Mt 16:13-19), Jesús pregunta: “—¿Quién dice la gente que es el Hijo del hombre?” (Mt 16:13) Los discípulos se dudan: unos dicen que Elías, otros que Jeremías o alguno de los profetas. “—Y ustedes, ¿quién dicen que soy yo?” (Mt 16:15), pregunta Jesús. Pedro es quien afirma con valentía: “—Tú eres el Cristo, el Hijo del Dios viviente” (Mt 16:16).

Sabemos que Pedro es humano, y que dudará y fracasará cuando sea puesto a prueba el Viernes Santo, pero con la gracia del Espíritu Santo a la larga sigue siendo fiel, la roca que Jesús espera que sea y el

pastor que apacienta a los corderos confiados a su cuidado.

En la segunda lectura (2 Tm 4:6-8, 17-18), san Pablo reconoce que su éxito en el anuncio del Evangelio se debe enteramente a la gracia de Dios. Se lo dice a Timoteo (y a nosotros):

“Pero el Señor estuvo a mi lado y me dio fuerzas para que por medio de mí se llevara a cabo la predicación del mensaje y lo oyeran todos los paganos. Y fui librado de la boca del león. El Señor me librará de todo mal y me preservará para su reino celestial. A él sea la gloria por los siglos. Amén” (2 Tm 4:17-18).

La energía implacable de Pablo y su persistencia frente a todos los obstáculos no provienen de él mismo, sino del Señor, que lo “rescató” y lo llevó a salvo al reino celestial de Dios. Pablo también es humano, pero sus debilidades son superadas por el Señor que está a su lado y le da fuerza.

En la solemnidad de san Pedro y san Pablo, rezaremos para que el mismo Espíritu Santo que dio valentía a san Pedro y perseverancia a san Pablo, capacite a todos los cristianos bautizados para ser audaces y enérgicos como “evangelizadores llenos del espíritu.” Rezamos especialmente por nuestro Santo Padre, el papa

Francisco, sucesor de san Pedro, y por todos los clérigos, religiosos y líderes laicos que han aceptado la responsabilidad del trabajo misionero, aquí en casa y en tierras extranjeras. Que estos dos pilares del ministerio apostólico de la Iglesia sirvan de inspiración y ejemplo para todos los líderes pastorales y todos los evangelizadores de la Iglesia universal.

Según la tradición, tanto Pedro como Pablo terminaron su ministerio en Roma alrededor del año 64. Pedro fue crucificado de cabeza, y Pablo fue decapitado. Ambos dieron todo lo que tenían por amor a Jesús y por fidelidad a sus mandatos: apacienta sus ovejas y proclamar su Buena Nueva.

Como rezaremos en la antífona de entrada de la solemnidad de san Pedro y san Pablo:

Estos son los que, viviendo en la carne, plantaron la Iglesia con su sangre; bebieron el cáliz del Señor y se convirtieron en amigos de Dios.

Recurramos a estos pilares del ministerio de nuestra Iglesia para que nos guíen, inspiren y pastoreen mientras luchamos por proclamar (con palabras y acciones): “Tú eres el Cristo, el Hijo del Dios viviente” (Mt 16:16).

San Pedro y san Pablo, recen por nosotros. †

Events Calendar

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

June 27

St. Catherine of Siena Parish, St. Maurice campus, 1963 Saint John St., Greensburg. **Parish Festival**, 10 a.m.-4 p.m., chicken dinners, raffles, adult and children's games, beer garden, free admission. Information: 812-663-4754 or stcatherinevs@gmail.com.

June 27-30

Hats Off to Spring
St. Augustine Home Guild virtual fundraiser, donate to Little Sisters of the Poor St. Augustine Home for the Aged. Information and donation link: cutt.ly/hatsofftospring or mail checks made out to St. Augustine Home Guild to Tricia Damler, 11813 Rolling Springs Dr., Carmel, IN 46033.

June 28, July 12, 19

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

July 2

Our Lady of the Greenwood Church, 335 S. Meridian St., Greenwood. **First Friday bilingual celebration of the Most Sacred Heart of Jesus**, Mass, 5:45 p.m., exposition of the Blessed Sacrament, following Mass until 9 p.m., sacrament of reconciliation

available. Information: 317-750-7309, msross1@hotmail.com.

July 3

St. John Paul II Parish, St. Paul Chapel, 216 Schellers Ave., Sellersburg. **First Saturday Marian Devotion**, 8 a.m. rosary, meditation, prayer; 8:30 a.m. Mass with confessions prior. Information: 812-246-3522.

St. Michael Church, 145 St. Michael Blvd., Brookville. **First Saturday Marian Devotional Prayer Group**, Mass, devotional prayers, rosary, 8 a.m. Information: 765-647-5462.

Clay County Courthouse lawn, 609 E. National Ave., Brazil. **Pray USA Prayer Rally**, noon, sponsored by Annunciation Parish Legion of Mary, prayers for the country. Information: tana.donnelly@frontier.com.

July 4

Fairbanks Park (near fishing dock), 1100 Girl Scout Ln., Terre Haute. **Wabash Valley Rubber Duck Regatta**, 7 p.m., benefitting Catholic Charities, \$5 per duck, owner of winning duck wins \$10,000 cash and chance to win \$1,000,000. Information and duck adoption: duckrace.com/terrehaute.

July 5-7

Bishop Simon Bruté College Seminary, 2500 Cold Spring

Road, Indianapolis. **Bishop Bruté Days**, 9 a.m.-7 p.m. daily, retreat for young men enrolled in grades 9-12 open to a priestly vocation. Registration: heargodscall.com. Information: 317-236-1490 or vocations@archindy.org.

July 7

Bishop Simon Bruté College Seminary, 2500 Cold Spring Road, Indianapolis. **Bishop Bruté Days JR**, 9 a.m.-7 p.m., retreat for boys enrolled in grades 7-8 open to priestly vocation. Registration: heargodscall.com. Information: 317-236-1490 or vocations@archindy.org.

MCL Cafeteria, 5520 Castleton Corner Lane, Indianapolis. **Solo Seniors**, 5:30 p.m., Catholic, educational, charitable and social singles—separated, widowed or divorced—age 50 and older, new members welcome, also call about regular Friday night dinner events. Information: 317-796-8605 or 317-243-0777.

July 7, 21

McGowan Hall Knights of Columbus, 1305 N. Delaware St., Indianapolis. **Theology on Tap**, sponsored by archdiocesan Young Adult and College Campus Ministry, speaker series for young adults ages 18-39, every other Wednesday through Aug. 18, free. Information on speakers and topics: indycatholic.org/

theology-on-tap. Questions: 317-236-1542.

July 13

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

July 15

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

Our Lady of Peace Cemetery and Mausoleum, 9001

Haverstick Road, Indianapolis. **Monthly Mass**, 2 p.m. Information: 317-574-8898 or www.catholiccemeteries.cc.

July 15-17

St. Mark the Evangelist Parish, 535 Edgewood Ave., Indianapolis. **FunFest**, Thurs. 6-11 p.m., Fri. and Sat. 5 p.m.-midnight, amusement rides, children's games, food trucks, dinners Fri. and Sat., grilled food/sandwiches, hourly game of chance, main raffle, bingo, elephant ears, beer garden, Monte Carlo, live music, free admission. Information: 317-787-8246 or archer@stmarkindy.org.

July 17-18

All Saints Parish, St. John campus, 25743 State Route 1, Dover. **Summer Festival**, Sat. 5 p.m.-midnight, Sun. 11 a.m.-

9 p.m., food stands, live music, beer garden, raffles, gaming quilts, kiddie land, \$10,000 Big Money Raffle, Rediscover Saints religious exhibit, chicken dinner available Sunday 11 a.m.-5 p.m. or until sold out, outdoor dining, free admission. Information: 812-576-4302.

July 21

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

July 24

Our Lady of the Most Holy Rosary Church, 520 Stevens St., Indianapolis. **Faithful Citizens Rosary Walk**, 10:45-11:45 a.m., meet in front of church. Information: faithfulcitizens2016@gmail.com. †

Retreats and Programs

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

July 11

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **You Are Not Alone: Healing Journey Forward with Suicide Loss**, 4-6 p.m., online option available, led by grief counselor Providence Sister Connie Kramer and suicide loss survivor Lisa Thibault, includes refreshments, freewill offering. Information and registration: Jennifer Burger,

317-545-7681, jburger@archindy.org, cutt.ly/notalone7-11.

July 12-16

Mount Saint Francis Center for Spirituality, 101 St. Anthony Dr., Mt. St. Francis. **Summer Art Day Camp**, 9 a.m.-noon, ages 7-11, clay, painting, photography, nature walks, \$125. Registration: mountsaintfrancis.org/retreat-offerings or 812-923-8817.

July 13, August 11

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **Personal Day of Retreat**, 9 a.m.-4 p.m., \$40, includes a private room for the day and lunch; spiritual direction is available for an additional \$30, must be scheduled in advance. Information and registration: benedictinn.org/programs, 317-788-7581, benedictinn.org. †



Space to be transformed

Watch this space in Richmond. For now, it is an abandoned laundromat. But soon it will be the new resource center for Tri County Good Samaritans, operated by the St. Vincent de Paul Council of St. Bridget of Ireland Parish in Liberty, St. Elizabeth Ann Seton Parish in Richmond and St. Gabriel Parish in Connersville. Once it's remodeled, the building will serve as the site of the council's classes on nutritional cooking, its distribution center of furniture, clothing and household goods for those in need, and St. Vincent de Paul's Changing Lives Forever courses. To make a financial donation, send a check for Tri County Good Samaritans to P.O. Box 75, Richmond, IN, 47375. To volunteer with the building's restoration or in general, call Tony Talbert at 765-220-1572. (Submitted photo)

Wedding Anniversaries

LEROY AND DOLORES GENRICH



LEROY AND DOLORES (GORAY) GENRICH, members of Our Lady of the Greenwood Parish in Greenwood, celebrated their 60th wedding anniversary on June 17.

The couple was married at St. Andrew the Apostle Church in Calumet City, Ill., on June 17, 1961.

They have five children: Dawn Mehringer, Lorie Nagy, David, Robert and Scott Genrich.

The couple also has 11 grandchildren and five great-grandchildren. †

CHARLES AND TERRI GUNN



CHARLES AND TERRI (WEINBECK) GUNN, members of St. Christopher Parish in Indianapolis, celebrated their 50th wedding anniversary on June 19.

The couple was married at St. Christopher Church in Indianapolis on June 19, 1971.

They have three children: Brian, Danny and Kevin Gunn.

The couple also has three grandchildren. †

HERB AND PAM SMITH



HERB AND PAM (CLARK) SMITH, members of Nativity of Our Lord Jesus Christ Parish in Indianapolis, celebrated their 50th wedding anniversary on June 12.

The couple was married at St. Mark the Evangelist Church in Indianapolis on June 12, 1971.

They have four children: Adam, Andy, David and Jeff Smith.

The couple also has nine grandchildren. †

GLENN AND LAURA JO TEBBE



GLENN AND LAURA JO (BLITZ) TEBBE, members of St. Mary Parish in Greensburg, will celebrate their 50th wedding anniversary on June 26.

The couple was married at St. Michael Church in Brookville on June 26, 1971.

They have four children: Amanda Canessa, Laura Finke, Benjamin and Christopher Tebbe.

The couple also has 10 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.

Register by July 4 for St. Joan of Arc centennial weekend of events

Criterion staff report

For 100 years, St. Joan of Arc Parish in Indianapolis has been serving Catholics and the community of its near-northeast neighborhood.

To mark this major milestone, the parish will host a series of events on July 16-18. All events require pre-registration at cutt.ly/SJOA100, and the deadline to register is July 4.

The events during the three days include a cocktail party, golf outing, Mass, dinner, picnic and pool party; early registration is recommended.

The celebratory weekend begins with an adults-only cocktail party in the parish school's parking lot, 500 E. 42nd St., in Indianapolis, from 6:30-9:30 p.m. on July 16. The cost is \$35 per person, which includes heavy hors d'oeuvres catered by Jazz Kitchen, student-led school tours, a parish memorabilia table, an alumni table and a school marketing table. A cash bar will be available, and commemorative T-shirts will be sold.

Three events will take place on

July 17, starting with a golf outing at Coffin Golf Club, 2401 Cold Spring Road, in Indianapolis. Those playing 18 holes—\$59 per person—will start at 9:30 a.m., with check-in at 9 a.m. Those playing nine holes—\$39 per person—will start at 11 a.m., with check-in at 10:30 a.m. The cost includes a golf cart and prizes. The Coffin Golf Club will provide a beer cart and driver for adult beverage purchases. Prizes will be awarded at the clubhouse around 1:30 p.m. Lunch can also be purchased at the clubhouse.

Mass with current and past St. Joan of Arc pastors will be celebrated at the church, 4217 Central Ave., in Indianapolis, at 5:30 p.m. Registration is required by July 4 for the Mass, and since seating is limited to 480 due to construction, early registration is recommended.

A dinner in the school parking lot will be held after Mass from 6:45-9 p.m. The meal will be catered Jug's and will include fried chicken, penne marinara, green beans, potatoes au gratin, pasta salad, fried biscuits and apple butter, cake and lemonade. With tables and chairs under a large tent, the event will take place rain or shine.

On July 18, a parish picnic and pool party will be held at the Northside Events and Social Club (formerly known as the Northside Knights of Columbus), 2100 E. 71st St., from noon-5 p.m. The main course will be supplied by the St. Joan of Arc Men's Club. Those whose last name begins with A-L are asked to bring a side dish, and those whose last name begins with M-Z are asked to bring a dessert. A cash bar will also be available in the lounge. Bring folding chairs and a blanket, as the number of tables will be limited. The Knights of Columbus are donating the cost of admission to the pool, so the event is free. However, freewill donations will be accepted.

For more information on these events, go to cutt.ly/SJOA100.

Karen Blackwell Smith, a fourth-generation parishioner and chair of the Centennial Celebration weekend events, encourages parishioners, alumni and friends of the parish to attend the Centennial Mass in the newly restored church and to participate in the other events planned for the weekend.



“Our Centennial is a milestone in our parish that acknowledges our rich history and Christ’s presence among us,” said Blackwell Smith. “We are looking back with pride and thanksgiving for the foresight of our predecessors, we are celebrating the present and we are asking for God’s blessing as we build a bright and faith-filled future.” †

BISHOPS

continued from page 1

when the bishops reconvene in person in November. The action to move forward passed 168 to 55. There were six abstentions.

For more than two hours, 43 bishops expressed differing views about drafting such a document. Some stressed the document was necessary to provide clarity about the significance of the Eucharist, while others questioned its timing and if it could be perceived as fracturing the unity of a Church already faced with numerous challenges.

Although the bishops reached no consensus during the discussion, most of those who spoke during the comments’ session welcomed the idea of strengthening teaching about the Eucharist.

Bishop Kevin C. Rhoades of the Diocese of Fort Wayne-South Bend, Ind., chairman of the doctrine committee, presented a proposed outline to the bishops in a prerecorded message.

He said this was developed in light of the decline in Catholics’ belief in the real presence in the Eucharist as well as the long absences from regular Mass attendance, which may have led to people placing less significance on the Eucharist in their lives.

The Communion document also was a key point of discussion in the news conferences on June 16 and 17. Bishop Rhoades on June 17 stressed that creating national norms for distributing Communion to Catholic politicians who oppose Church teaching on serious moral issues was never the intent behind a proposal to write a new statement on the Eucharist. He said it would be aimed at providing guidance for bishops.

“We have taught in years past about Catholics in political life, the importance of adherence to Church teaching in the document on worthiness to receive holy Communion, back in 2006,” Bishop Rhoades said. “But with this new strategic plan that’s going to be focused on the Eucharist, this three-year plan, we have to teach this again, on different levels.”

The bishop was referring to a multiyear National Eucharistic Revival initiative that is part of the U. S. Conference of Catholic Bishops’ 2021-2024 strategic plan. The revival has been in the planning stages for more than a year.

This revival is meant to place added emphasis on the Eucharist at all levels of the Church in the United States, beginning next summer and culminating in a large-scale national event in 2024.

The initiative aims to “renew the Church by enkindling a living relationship with the Lord Jesus Christ in the holy Eucharist,” said Auxiliary Bishop

Andrew H. Cozzens of St. Paul and Minneapolis, chairman of the USCCB’s Committee on Evangelization and Catechesis.

In a June 18 presentation to the bishops, he described it as a “movement of Catholics across the United States, healed, converted, formed and unified by an encounter with Jesus in the Eucharist—and sent out in mission.”

At the end of three years, he said, it is hoped more than 100,000 missionaries will be ready to “share the love of Jesus Christ in the Eucharist with our world.”

During their virtual assembly, the bishops also discussed their efforts on immigration, Native American/Alaskan Native ministry, catechesis and pastoral frameworks for youth and young people and marriage and family ministries.

The bishops also voted to approve three sets of translations from the International Committee on English in the Liturgy, or ICEL, on: the Blessed Virgin Mary, Mother of the Church; additional intercessions and psalter concluding prayers for the Liturgy of the Hours; and the Order of Penance.

The Vatican Congregation for Divine Worship and the Discipline of the Sacraments now needs to issue a “*confirmatio*” before the translations can be used.

Archbishop Salvatore J. Cordileone of San Francisco on June 16 gave a presentation on the proposed “Pastoral Framework for Marriage and Family Life Ministry in the United States: Called to the Joy of Love.”

He is chairman of the bishops’ Committee on Laity, Marriage, Family Life and Youth, which drafted the document. The bishops approved it 212 to 13, with four abstentions.

They also were asked to authorize development of a new formal statement and comprehensive vision for Native American and Alaska Native ministry which they approved 223 to 6.

“A pastoral plan will help reassure Catholic Natives that their ministry has a high priority in the Church,” said Bishop James S. Wall of Gallup, N.M., chairman of the USCCB’s Subcommittee on Native American Affairs. He said the last time the general assembly passed a major pastoral plan for Native Americans was in 1977.

In a 222-7 vote, the bishops also approved a new national pastoral framework on accompanying youths and young adults in the Church.

Dallas Bishop Edward J. Burns, a member of the bishops’ Committee on Laity, Marriage, Family Life and Youth, introduced the proposal. The committee will develop it to be presented to the bishops for review at their November 2022 general assembly.

Bishop Frank J. Caggiano of Bridgeport, Conn., chairman of the bishops’ Subcommittee on the Catechism, spoke to the bishops about challenges his committee faces

in overseeing how catechetical works conform to the *Catechism of the Catholic Church*.

To help with this, he said, he hopes to form an institute that would involve bishops, diocesan officials and the writers, editors and consultants of catechetical materials and would provide ongoing formation and mentoring.

Ahead of World Refugee Day on June 20, the bishops were told that many U.S. worship sites—from chapels to cathedrals—seem to be unaware of refugee, immigrant, migrant and other “people on the move” Catholics near them.

“There is a widespread lack of awareness of the presence of the communities by Catholic worship sites,” said Bishop Joseph J. Tyson of Yakima, Wash., chairman of the U.S. bishops’ Subcommittee the Pastoral Care of Migrants, Refugees and Travelers on June 18.

The subcommittee contracted the Center for Applied Research in the Apostolate (CARA) to conduct a survey of U.S. worship sites to collect data on the movement of Catholics throughout the country.

CARA found that the Archdioceses of Los Angeles, Miami, Seattle, Atlanta and Galveston-Houston are among those U.S. archdioceses with the greatest number of people passing through their territories.

Auxiliary Bishop Mario E. Dorsonville of Washington, chairman of the bishops’ Committee on Migration, gave a brief presentation on a June 1-2 gathering of Catholic leaders on immigration.

Prelates from the U.S., Central America and Mexico, along with those in charge of various prominent Catholic organizations, met at Mundelein Seminary outside Chicago to talk about welcoming migrants, advocating for them and exploring the causes that force many to leave their home countries.

In a June 16 report, Scott Voynich, chairman of the National Advisory Council, said the group of lay, clergy and religious members were particularly in favor of the bishops’ National Eucharistic Revival initiative.

He said the council was concerned about a lack of clarity on the Eucharist among Catholics, and felt the bishops should explain this better but its members also were concerned the plan could be seen as a burden, not an inspiration, for priests.

In a report to the bishops on June 17, Suzanne Healy, chairwoman of the National Review Board, noted that although major steps have been taken to help achieve healing and reconciliation with survivors of clergy sexual abuse, much work remains ahead for the U.S. Catholic Church.

She said transparency remains a key concern of the review board, and thanked bishops and eparchs who have released lists of clergy with substantiated abuse allegations including those who are deceased and removed from ministry. †

Cardinal Tobin, Altoona bishop among those named to Vatican supreme court

VATICAN CITY (CNS)—Pope

Francis has named U.S. Cardinals Joseph W. Tobin of Newark, N.J., and James M. Harvey, archpriest of Rome’s Basilica of St. Paul Outside the Walls, to be members of the Vatican’s supreme court.

The pope also nominated Bishop

Mark L. Bartchak of Altoona-Johnstown, Penn., and Cardinal Gerhard Müller, former prefect of the Congregation for the Doctrine of the Faith, to be among the 12 members of the Apostolic Signature, the Vatican’s highest court.

Members of the Apostolic Signature serve as judges in the tribunal’s cases, which mainly involve appeals of lower-court decisions or of administrative decisions by other offices of the Holy See. The appeals involve everything from challenges to the decisions of

marriage tribunals to recourse against the dismissal of a religious, the transfer of a parish priest, the restriction of a priest’s ministry, removal of ministerial faculties, renovation of a parish church and dismissal from a teaching position.

The other eight members, named on June 21, are: Cardinal Mario Grech, secretary-general of the Synod of Bishops; Archbishop Cyril Vasil, apostolic administrator for Eastern Catholics in Košice, Slovakia; Archbishop Celso Morgia Iruzubieta of Mérida-Badajoz,

Spain; Auxiliary Bishop Christoph Hegge of Münster, Germany; Auxiliary Bishop Dominicus Meier of Paderborn, Germany; Bishop Andrea Migliavacca of San Miniato, Italy; Bishop Pierantonio Pavanello of Adria-Rovigo, Italy; and Bishop Egidio Miragoli of Mondovì, Italy.

Pope Francis also named seven leading professors of canon law to be consultants to the Apostolic Signature, including William Daniel, who teaches at The Catholic University of America in Washington. †



Cardinal Joseph W. Tobin

Abandoned at birth, Safe Haven Baby Box founder says, ‘I was made for this’

By Natalie Hoefler

WEST TERRE HAUTE—Monica Kelsey knew she was adopted. She also knew she wanted to find her birth mother. “It was never a question of if or when—I knew I was going to find her one day,” says Kelsey, 48, who is the founder and chief executive officer (CEO) of Indiana-based Safe Haven Baby Boxes. And she found herself with her husband Joe in 2010, meeting with the woman whom she believed surrendered her for adoption through an abundance of love. “At first I couldn’t understand why she was telling us this sad story,” Kelsey recalls. “Then I took a step back and realized she was talking about me and her.”

‘I had to find my worth’

The story involved a 17-year-old young woman who was raped, beaten and left by the side of the road in October 1972. Six weeks later, she discovered she was pregnant. Though abortion was still illegal, Kelsey’s birth mother sought one, but changed her mind at the last moment. After the attacker was arrested and charged with rape and battery (Kelsey does not know if he was convicted), the ashamed teen stayed out of the public eye for the rest of her pregnancy. When she did give birth, the scared young mother left her baby daughter at a hospital in a small Ohio town. “It was devastating,” says Kelsey. “I didn’t want to be that unwanted, unloved child that was whisked into this world by violence. I wanted to be the child I grew up thinking I was, which was loved so much that your birth mother gave you to two parents. “It was tough to swallow. It took me to a low point. I had to find my worth—that’s the best way to explain it.” At the time, Kelsey worked as an ambulance medic, a skill she learned during her time as a firefighter with the U.S. Navy.

“I always felt like I wanted to help people,” she says. “Being a medic let me help people and became an avenue to help me find my worth. “In the back of an ambulance, if I save somebody’s life they’re thanking me. ... So, I buried myself on an ambulance for a long time every night, because that’s where I was seeing my worth the most. ... I think that truly helped me to circle back to my faith and see that my worth was always there.”

‘To achieve ... the survival of many people’

Kelsey, who was raised a Christian, says she leaned heavily on Scripture to help her through the difficult time. “You have to bury yourself in it to see where you fit in and look for your purpose,” she says. “You’re trying to figure out what something [in your life] means, then you come across Scripture that really stands out to you that is totally talking about your life.” For Kelsey, that passage was in the Book of Genesis, the words of Joseph to his traitorous brothers, “Even though you meant harm to me, God meant it for good, to achieve his present end, the survival of many people” (Gn 50:20). “I love that Scripture because it clearly shows someone who has taken pain and turned it into purpose,” she says. “I tried to structure my pain and turn it into purpose.” Her effort became especially focused after her biological mother died in 2013. “We actually talked about not telling anyone and just letting the truth die,” says Kelsey. “I could’ve been just happy doing that.”

Joe immediately turns to her and says, “No you wouldn’t.” Kelsey laughs. “That’s probably true, I probably wouldn’t,” she agrees. “But it certainly would’ve been easier!”



Monica and Joe Kelsey smile for a photo at Our Lady of Fatima Retreat House in Indianapolis on April 30. (Photos by Natalie Hoefler)

Easier, that is, than the path she instead chose: creating a product, hotline and non-profit organization called Safe Haven Baby Boxes.

‘I believe I was made for this’

After her birth mother died, Kelsey knew she wanted to “save the lives of children, because my life was saved.” The same year her biological mother died, Kelsey went to South Africa with her friend and chastity promoter, Pam Stenzel, on a tour to promote abstinence. It was there that she first saw a baby box and learned about its purpose. “I came home and told Joe, ‘We’re going to make baby boxes,’” she recalls. “He said, ‘We’re going to make what?’” She spent the next two years researching, planning and designing, all while working full time. (See related article on page 1.) The organization’s first baby box was installed in 2016. For several years, Kelsey continued to work full time while running the organization, researching applicable laws, coordinating the aspects of a baby box installation and attending the opening and blessing ceremony. It finally became too much. She retired from her job as a medic and now pours all of her time and energy into Safe Haven Baby Boxes.

Serving by her side is her husband of 22 years, Joe. He works as the organization’s chief operating officer while also serving as mayor of Woodburn, their small, northern Indiana hometown. “It’s a tremendous amount of work,” says Joe. “We’re really busy right now.” But his face beams when asked about Monica’s accomplishments. “I am so proud of my wife, just so proud,” he says emphatically. “We’re

changing lives in the entire country. I just can’t get over the fact.” The organization’s first baby was saved in 2017. “We keep in contact with a lot of the parents who adopt these babies,” Kelsey says. “At our [fundraising] banquet last year, six of them brought their baby-box babies. It was such an honor to see them and to think that they were saved in our boxes. It keeps us passionate, seeing the fruits of our labor. “We try to have one or more of our saved babies at an installation so people can see what the other side of this [effort] looks like.”

‘Monica is changing lives’

The other side looks like Tessa Higgs as she holds 2-year-old Magnolia “Nola” Higgs on her hip at a baby box opening in West Terre Haute on May 3. The toddler reaches out to Kelsey and offers a bite of her cookie, which Kelsey pretends to take from the child whose life her baby box saved. “Monica is changing lives,” says Tessa who, with her husband Keegan, adopted Nola after she was surrendered as an infant in an Indiana baby box. Tessa says Kelsey “took such a tragic beginning and turned it into something positive to help other babies and other families like us that wanted to have a child but weren’t able to.” Kelsey sees her work with Safe Haven Baby Boxes as a mission, a calling. “I believe I was made for this,” she declares. “To be able to save the lives of children, because my life was saved.” (To read more about Monica Kelsey’s story, read her new book, Blessed to Have Been Abandoned: the Story of the Baby Box Lady, available for purchase at shbb.org/shop. All proceeds benefit Safe Haven Baby Boxes.) †

Marriage ANNOUNCEMENTS

Be a part of our Fall Marriage Edition
July 23 issue of *The Criterion*

Couples who are planning to be married between July 10 and Dec. 31, 2021, in a marriage that is recognized as a valid sacramental or valid natural marriage, or couples who were wed between Jan. 1, and July 9, 2021, in such a recognized marriage and did not have their engagement announcement in *The Criterion* are invited to submit the information for the upcoming July 23 Fall Marriage Edition. Announcements can be submitted using the form below, or electronically at www.archindy.org/engagements.

E-mailed photos

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

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

Deadline

All announcements and photos must be received by 10 a.m. on Friday, July 9. (No announcements or photos will be accepted after this date.)

— Use this form to furnish information —

Clip and mail to: BRIDES, *The Criterion*, ATTN: Ann Lewis, 1400 N. Meridian Street, Indianapolis, IN 46202-2367
Deadline with photos: Friday, July 9 at 10 a.m.
Please print or type:

Name of Bride (first, middle, last)		Daytime Phone	
Mailing Address	City	State	Zip Code
Name of Bride’s Parents (first, last)			
City		State	
Name of Bridegroom (first, middle, last)			
Name of Bridegroom’s Parents (first, last)			
City		State	
Wedding Date	Church	City	State
<input type="checkbox"/> Photo Enclosed			
<input type="checkbox"/> Return photo			
<input type="checkbox"/> No Picture	Signature of person furnishing information	Relationship	Daytime Phone



On May 3, outside of Sugar Creek Fire Station in West Terre Haute where a new Safe Haven Baby Box was blessed, Monica Kelsey, left, pretends to take a bite of a cookie offered her by 2-year-old Magnolia “Nola” Higgs, who is held by her adoptive mother Tessa Higgs. Nola was surrendered in one of Kelsey’s Safe Haven Baby Boxes two years prior.

BABY BOXES

continued from page 1

conception in rape in 1972. When her 17-year-old biological mother gave birth to her the next year, she abandoned Kelsey at a hospital in a small town in Ohio. (See related article on page 8.)

“Despite my conception, I know that I have value,” she tells the crowd. “And so does every baby who is abandoned for any reason.

“And I don’t ever want a frightened mother who wants to remain anonymous to feel she has no choice but to abandon her baby in a trash can or dumpster.”

She first learned of the baby box concept when she encountered one while speaking on a chastity tour in Capetown, South Africa.

When she returned home to Woodburn, Ind., she informed her husband, “We’re going to make baby boxes,” she told *The Criterion* later in an interview.

The name of Kelsey’s organization comes from two components critical to her mission.

The first is legislation known as Safe Haven laws. Present in all 50 states and some cities, towns and municipalities, these laws allow a parent to surrender a newborn at a designated location anonymously and, barring obvious abuse, with no questions asked. (See related article.)

Such laws require that the infant receive medical care, then be turned over as a ward of the state and placed for adoption.

Currently, Indiana is one of only seven states whose Safe Haven law allows for surrender in a baby box. The other states are Arizona, Arkansas, Florida, New Mexico, Ohio and Pennsylvania.

The second component of the name of Kelsey’s organization comes from the product she designed to offer mothers another form of safe, anonymous infant-surrender—baby boxes.

‘The longest it’s taken is four minutes’

According to the Safe Haven Baby Boxes website, baby boxes are crib-like structures “installed in an exterior wall of a designated fire station or hospital. It has an exterior door that automatically locks upon placement of a newborn inside ..., and an interior door which allows a medical staff member to secure the surrendered newborn from inside the designated building.”

A silent alarm is triggered both when the baby box door is opened and again when an infant is placed inside the lit, temperature-controlled box.

“So far, the longest it’s taken for a qualified person to respond to the alarm is four minutes, but it’s been as short as 30 seconds,” notes Kelsey.

The baby boxes, which cost about \$15,000 to purchase and install, include a bag of information and resource lists for the mother.

Because while Safe Haven Baby Boxes save babies from unsafe abandonment, says Kelsey, the real goal of the organization is to “advocate for mothers to keep their babies and for them to make a good choice.”

‘The hot line is our workhorse’

For that reason, she says, the organization “is so beyond the box. The box is just the draw that brings people to

us, to the story. What we do on the outside of the box is so much bigger than I think anyone imagines.”

To that end, says Kelsey, “The [organization’s] hot line is our workhorse. That’s where we guide women. The box draws them to the hot line because they want an easy way out, an anonymous route, and that draws them in.”

The national hot line, which has received more than 5,000 calls since its inception, is answered by a female psychologist with years of experience working for a crisis pregnancy center, Kelsey explains.

“So now working alongside these moms that call her, she navigates them. There’s no judgment, there’s no shame. It’s trying to get her to understand that this crisis will end—we just have to make sure that the child stays safe and she stays safe, and [discuss] what we have to do to make that happen.”

Another effort of Safe Haven Baby Boxes, which now has five employees, is raising awareness of Safe Haven laws by speaking at public events, training first responders and installing billboards that include the national hot line number.

‘We’re big fans!’

One natural outcome of Safe Haven Baby Boxes is the promotion of adoption.

“Our babies our adopted, on average, within 45 days,” Kelsey notes proudly.

Just as proud is Tessa Higgs, whose 2-year-old daughter Magnolia “Nola” Higgs was surrendered in a Safe Haven Baby Box in Indiana. She and her husband Keegan, residents of Paoli, are working to have a baby box installed in a nearby hospital.

“We’re big fans of Safe Haven Baby Boxes—they gave us Nola!” Higgs says with a bright smile.

“She was born at a healthy weight, free of any drugs in her system. She was washed and wrapped in a warm towel and was actually breastfed, too, when she was handed over.

“By those things, we know she was loved and very cared-for. Just for whatever reason, her mom wasn’t able to care for her long term. The baby box was such a blessing for that mother, and obviously for us, too.”

‘Saving lives is what we’re all about’

Another fan of Safe Haven Baby Boxes is the Knights of Columbus.

“We know how important it is to save lives. Saving lives is what we’re all about,” says Dan Stephens, life director for the Knights of Columbus council at St. Malachy Parish in Brownsburg.

The parish initiated the Brownsburg

to include baby boxes at fire stations.

The law was most recently expanded in March to allow a baby box to be installed at an Emergency Medical Station (EMS) that is staffed 24 hours a day, seven days a week, as well as meets other particular requirements.

The modification also allows parents to legally relinquish custody of their newborn to medical staff after the baby is delivered in a health care facility, or to call 911 and surrender their newborn to EMS staff. †



This photo of the interior of the Safe Haven Baby Box at Brownsburg Fire Territory Station 131 on April 30 also shows the orange bag that is placed inside each baby box containing information for the mother. (Photo by Natalie Hoefer)

Fire Territory Station 131 baby box project, says council member Mike Gossman.

“We heard about one going in at a town nearby and wanted to contribute, but we found out it was already paid for,” he explains.

“So, we reached out to Monica about getting one in Brownsburg. The parish took up a second collection, the Gabriel Project and Pro-Life ministries helped, and of course the Knights helped, too,” as well as the town’s Sertoma Club.

The fan-feeling goes both ways.

“These guys are just amazing,” says Kelsey of the Knights of Columbus during the opening of the Brownsburg baby box.

“They have supported us right from the start, sometimes being the only ones who supported us. They’ve been involved in almost every single one of our installations.”

Paul Zielinski, immediate past state deputy for the Knights of Columbus and a member of St. Malachy Parish, confirms Kelsey’s comments.

“Many councils have helped by working with the local fire departments and hospitals in putting in the boxes,” he says. “It’s really been a broad-based effort.”

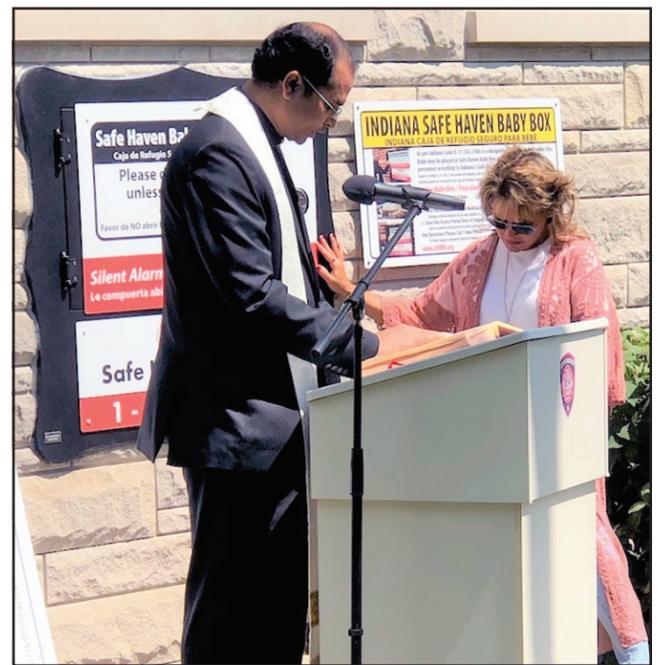
‘No baby is dying on our watch’

That broad-based effort comes to fruition when an installed baby box is opened in a ceremony like the one in Brownsburg. Each grand opening event includes a blessing of the baby box by a religious leader.

“It was a great experience for me, and so many of our parishioners were there,” says Father Jegan Peter, administrator of St. Vincent de Paul Parish in Bedford. He offered the blessing at the opening of the state’s most recent (as of press time) baby box—number 72—at the Bedford City Fire Department Headquarters in Bedford on June 4.

“Human life carries so little value in our society. It was a great eye-opening [experience] for everyone there to see how our Church is supportive of human life. I was glad to be a part of it and bring the message that everywhere, we can bring God’s love.”

Father John Meyer, pastor of St. Mary Parish in Greensburg, was also honored



Father Jegan Peter, administrator of St. Vincent de Paul Parish in Bedford, offers a blessing upon the newly opened Safe Haven Baby Box at the Bedford City Fire Department headquarters in Bedford on June 4. In the background, Safe Haven Baby box founder and CEO Monica Kelsey places her hand ritually upon the baby box during the prayer. (Submitted photo)

to offer the prayer of blessing over the baby box that opened at Greensburg Fire Department Station 1 in Greensburg on May 23.

“It was quite moving to hear the talks not only by civic leaders but by pro-life speakers,” says Father Meyer. “It was such a great effort by the fire station, civic organizations, the community” and Decatur County Right to Life, which was instrumental in raising funds to make the baby box possible.

“I had all kinds of thoughts during the opening ceremony,” he said. “I thought of Mary and Joseph on their trek from Bethlehem. Granted, she didn’t have to give up her baby, but surely she knew great fear and worry as they left Bethlehem. I was thinking what a safe place this baby box is.”

The Greensburg baby box was dedicated in memory of Robert Rust, a former member of St. Mary Parish who founded the Decatur County Right to Life chapter and dedicated himself to saving the lives of children. Rust died on March 28, 2020.

Back at the Brownsburg fire station, Kelsey touts the saving works of Safe Haven Baby Boxes in the battle to protect life.

“I’m proud to say we have not had a dead [abandoned] baby in our state since December 2014,” she notes. “We have literally flipped the tide in Indiana so that no baby is dying on our watch.”

(For more information on Safe Haven Baby Boxes, including a complete list of locations and how to donate, go to SHBB.org.) †

Indiana’s Safe Haven Law

Criterion staff report

Indiana’s Safe Haven Law was passed in 2000, just one year after the first such law passed in Texas.

The law allows for the anonymous surrender of an infant up to 30 days old at designated locations with no worry of prosecution. Barring obvious abuse or neglect, no information is required of the parent surrendering the child.

The law was expanded in 2017 to apply to baby boxes, and again in 2018

On anniversary, bishop urges pathway to citizenship for ‘Dreamers’

WASHINGTON (CNS)—The chairman of the U.S. bishops’ migration committee marked the ninth anniversary of the Deferred Action for Childhood Arrivals (DACA) program on June 15 by urging Congress to act on creating a pathway to citizenship for its beneficiaries.

“Every day, DACA recipients make important contributions to their communities and the life of our nation,” said Washington Auxiliary Bishop Mario E. Dorsonville, chairman of the U.S. Conference of Catholic Bishops’ (USCCB) Committee on Migration. “During the COVID-19 pandemic, over 200,000 DACA recipients have served as essential workers, and they continue to demonstrate their resolve during this period of recovery.”



Bishop Mario E. Dorsonville

“Yet,” he added, “these young people have far too often faced uncertainty and rejection at the hands of our broken immigration system.”

DACA was created by President Barack Obama by executive order on June 15, 2012.

It allows a work permit and relief from deportation, among other benefits, for young adult immigrants in the country without documents who qualify—those brought into the country illegally as children. The program does not provide a permanent solution so that they can legally remain in the country.

Though popular among Republicans and Democrats,

efforts to pass a bill in Congress that would help put the group on a path toward permanent residency and eventual citizenship have eluded past administrations.

“The Biden administration has identified immigration reform as a priority, and we look forward to seeing it realize that commitment through congressional engagement,” Bishop Dorsonville said in his statement. “Meanwhile, the ideal time for Congress to act has long since passed, though the opportunity and imperative still remain.”

“Dreamers,” as the DACA beneficiaries and other young immigrants are called, “deserve relief,” he said, as do those immigrants who are covered, he added, by the Temporary Protected Status (TPS) and Deferred Enforced Departure (DED) programs, migrant agricultural workers and other essential workers who also are in the country illegally.

There are more than 600,000 active DACA recipients currently living in the United States and as many as 3.6 million “Dreamers” total. According to a USCCB news release on the DACA anniversary, about 1.8 million of these Dreamers are eligible to be covered by DACA.

“As a Church, we recognize the inherent, God-given dignity of every human person, regardless of immigration status,” Bishop Dorsonville said. “Therefore, we will continue to call for comprehensive immigration reform that preserves family unity, honors due process, respects the rule of law, recognizes the contributions of foreign-born workers, defends the vulnerable, and addresses the

root causes of migration, consistent with the common good.”

Bishop Dorsonville submitted written testimony for a morning hearing on June 15 held by the Senate Judiciary Committee on the proposed bipartisan American Dream and Promise Act of 2021.

The House passed its version of the measure on March 18, along with the Farm Workforce Modernization Act, which provides a path to legal status for farmworkers.

The American Dream measure would create a “conditional permanent resident” status valid for up to 10 years that would protect DACA recipients and other Dreamers from deportation, allow them to work legally in the U.S. and permit them to travel outside the country—if they meet several requirements, including: establishing they came to the U.S. before the age of 18 and have continuously lived in the U.S. on or before Jan. 1, 2021, and being able to pass government and background security checks. They also must pay a fee.

The bill also would allow TPS holders and individuals covered by the Deferred Enforced Departure program, known as DED, to get a “green card,” a permanent resident card.

“Dreamers and TPS/DED holders are our neighbors, parishioners, and—most importantly—fellow children of God,” Bishop Dorsonville said in his testimony. “We as a Church have long advocated for their legal protection and full inclusion in the life of our country.” †

SCOTUS

continued from page 3

mentioned more than once that same-sex couples had never been rejected by the Catholic agency because they had not ever approached the agency, and if they had, they would have been referred to another foster agency in the city.

“We need to find a balance that also respects religious beliefs,” Kavanaugh said.

Justice Sonia Sotomayor similarly

pointed to working out a path forward, asking one of the attorneys representing the city: “If one wanted to find a compromise in this case, can you suggest one that wouldn’t do real damage to all the various lines of laws that have been implicated here?”

In a news conference after the November arguments, James Amato, executive vice president for Catholic Social Services, said the agency’s work had been more important than ever, particularly during the pandemic. He said its foster care ministry has “been on the

sidelines” and the agency needs to know that it can “serve those in need without government restrictions.”

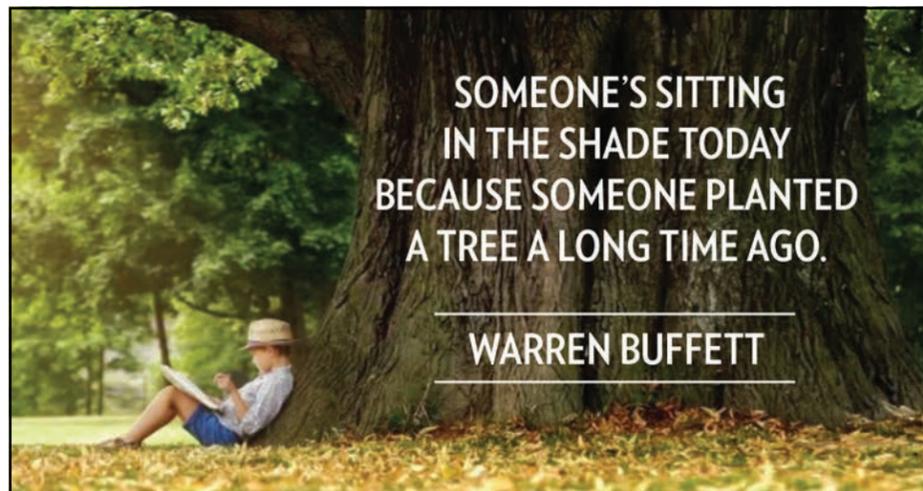
During a May 27 online panel discussion about this case sponsored by Faith in Public Life, a Washington-based advocacy group, John Gehring, the group’s Catholic program director, said the foster case is “emblematic of broader national debates over LGBTQ rights and religious liberty that are playing out in the court, legislatures and Christian universities across the country.”

He said LGBTQ Catholics and their

allies were watching this closely and that “most people of faith support non-discrimination policies.”

Garnett pointed out in a June 17 e-mail that if the government is willing to give exemptions to some groups, it also must give consideration to the claims of religious believers as well.

“This ruling will significantly increase legal protections for religious minorities and means that courts will and should look much more closely at rules that impose burdens on sincere religious commitments,” he added. †



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Poet's lifelong Catholic faith shapes her writing career

By Mike Mastromatteo

In the introduction to her 2014 prose work *Mortal Blessings*, poet and educator Angela Alaimo O'Donnell offers this frank observation: "Poetry seemed to be something I could manage on my own. All I needed was a pen, some paper and a ritual. And so I would make music with words."

A professor of English literature at Fordham University in New York,



Angela Alaimo O'Donnell

Alaimo O'Donnell has taken as her muse the Catholic American writer Flannery O'Connor who died in 1964. While not a poet in her own right, O'Connor has inspired countless Catholic authors over the last

half-century.

O'Donnell, who also serves as associate director of Fordham's Curran Center for American Catholic Studies, has devoted the bulk of her work to studying O'Connor as a Catholic artist. Along the way, she has continued making "music with words" via nine collections of poems and dozens of book reviews, essays and scholarly papers on topics intimately connected with Catholic literary arts.

In a recent interview with Catholic News Service, O'Donnell reflected on her path to a poetic career and how the Catholic faith nurtured her creative imagination.

"It's difficult to say exactly how my faith has influenced my writing, in part because much of that influence is unconscious," O'Donnell revealed. "As Flannery O'Connor says, when you write, you write 'with the whole personality.' And part of my personality

is this Catholic formation I received as a child, which has shaped, and continues to shape, my vision of the world."

O'Donnell was born into a large Italian family in Wilkes-Barre, Pa., and grew up in nearby West Wyoming. She attended Our Lady of Sorrows Parish there and has fond memories of her dedicated but somewhat rebellious mother bundling the five siblings off to early Sunday morning Mass.

"When I was very small, I remember watching the votive candles flickering in their little red glasses, blinking my eyes and watching them appear and disappear," O'Donnell said. "My mother used to tell the story of my seeing them for the first time in church. I broke out in a spirited performance of 'Happy Birthday'—and she was mortified."

As a child, O'Donnell stumbled upon Edgar Allan Poe's "The Raven" and Sylvia Plath's *cri de coeur* poem "Daddy," both of which set the young writer on her literary career trajectory.

"I was astonished at the spell [Plath] cast in her poem, and I wanted to learn how to do that," she said.

Her literary interest in Flannery O'Connor, however, was apparent at the outset of her academic work.

"Flannery O'Connor is a rarity—a writer who is celebrated and recognized by the literary community for the excellence of her work and also a writer who is a faithful Catholic," O'Donnell said.

"She was a genius as a writer, and an eloquent and brilliant spokesperson for the role faith can play in the life and the

work of a serious writer. She pursued her twin vocations as an artist and as a Catholic relentlessly with total commitment to both."

O'Donnell, however, has not limited her poetic imagination to exegeses of an inspiring mentor. Her *Mortal Blessings* is the author's account of her family's gradual discovery of a "sacramental vision" as the brothers and sisters cared for their ailing mother.

"A few months after my mother's passing," O'Donnell wrote, "one sacrament led to another ... and I wrote a poem in attempt to capture the complex, beautiful paradox of these days I spent with my mother in pursuit of beauty. It helps me to remember—and when

ANGELA ALAIMO O'DONNELL A PANDEMIC PILGRIMAGE LOVE IN THE TIME OF CORONAVIRUS



This is the cover of *Love in the Time of Coronavirus: A Pandemic Pilgrimage*, by Angela Alaimo O'Donnell, a Catholic poet and educator at Fordham University in New York. (CNS photo/courtesy Paraclete Press)

my memory fails, as it inevitably will, I hope the poem will continue to speak what those days taught me."

Even more contemporary events, such as the COVID-19 pandemic and lockdown measures of the last year and a half, figure their way into O'Donnell's work. Her poem "Love in the Time of Coronavirus - Quarantine day #29: Our Emmaus," infuses present day realities with a reflection on an Easter season Gospel reading:

...This is the real
presence of joy these days of
pandemic.

The world's gone insane. People are
frantic.

They talk of the news, the news, the
news.

Terrible deaths. Bleak crucifixions.
Lives once well-ordered now lack
direction.

Better to sit here. Just me and you.
To set on our table olives and wine,
to savor the taste of sweet grapes and
brine,

to raise our glasses and toast the
poor dead,
to mend the world and break our
bread.

As someone so enamored of the precision, meaning and expressive value of good poetry, O'Donnell is distressed that verse is not overly popular with the reading public.

"I do wish more readers would turn to poetry," she said. "People are hungry for truth, wisdom and beauty to help them cope with the challenges of being human, and poetry offers exactly that. A poem written by a stranger who was born 200 years ago, or 20 years ago, can articulate in a short space the promptings of our own private hearts."

Like many novelists, poets and writers raised in the Catholic faith, O'Donnell draws on Catholicism's particular language, metaphor, symbolism and repository of stories to enliven her art.

"The vocabulary of Catholicism is rich. From an early age, we learn words that attempt to convey the mystery at the center of our faith, that attempt to capture the mystery of the divine and the human."

(Mike Mastromatteo is a writer and editor from Toronto. He also writes about Catholic fiction for Catholic News Service.) †



Catholic writer Flannery O'Connor, who died in 1964, is seen on her family's farm known as Andalusia near Milledgeville, Ga., in an undated photo. Contemporary Catholic poet and educator Angela Alaimo O'Donnell described O'Connor as a "genius as a writer, and an eloquent and brilliant spokesperson for the role faith can play in the life and the work of a serious writer." (CNS photo/Floyd Jillson/Atlanta Journal-Constitution, via AP, courtesy "Flannery")

Corrections Corner/Deacon Marc Kellams

Study reveals some eye-opening statistics about crime

Everyone seems to have an opinion about crime in the United States.

An analysis of data from the federal government and other sources by the Pew Research Center, Gramlich, J., (November 2020), "What the data says (and doesn't say) about crime in the United States," reveals some of what you might expect and



maybe some surprises.

Property crime is far more prevalent than violent crime. The FBI reported in 2019 that per every 100,000 citizens, there were 2,110 property crimes to every 379 violent crimes. The most common property crime is theft, followed by burglary and auto theft. Violent crimes start with aggravated assault, followed by robbery, rape and murder. Crime rates vary greatly by state.

Although media coverage would lead us to believe that crime is at an all-time high, in fact, crimes rates have plunged since the 1990's—property crimes by 55%, violent crimes by 49%.

Surprisingly, only 41% of violent

crimes and 33% of property crimes were reported to the authorities for varying reasons, including, fear of reprisal, the desire not to get the offender in trouble, a general sense that police couldn't do anything anyway, or the feeling that the crime might not be important enough to report. Moreover, most of the crimes that are reported are not solved. Only 45.5% of violent crimes and a mere 17.2% of property crimes are.

The root causes for the commission of crime are many. However, one of the leading causes is alcohol and drug abuse. Not only does addiction affect a person's thinking and reasoning skills, impairing judgment and reducing inhibitions—giving a person greater courage to commit crimes—but it provides the motivation of financial reward to feed a habit.

A genetic link to anti-social personality disorders affecting the commission of crimes has been established. Research on brain activity has shown that the release of neurochemicals (substances the brain releases to trigger body activity) is linked to an increase in aggression. Hormones also have an influence. Testosterone in relatively high levels have been found in inmates as compared to the U.S. adult male population in general.

Many other factors affect those who commit crimes, including low educational levels and literacy skills and peer influence. Those who were neglected or abused as children commit crimes at a higher level.

The quality of early life relationships has a dramatic impact on children and affects their criminogenic behaviors later in life. Supportive and loving parents who provide basic needs and instill in their children a strong sense of morality and socially acceptable behavior have an enormously positive impact. Children who grow up with abuse and anti-social behavior as the norm enter what is described as a "cycle of violence," which is often repeated in subsequent generations.

Unfortunately, the general public and many legislative bodies continue to consider crime as a willful act that punishment will deter. More prisons and harsher sentences have outweighed rehabilitation and treatment to society's disadvantage. That has begun to change. Thank God for that.

(Deacon Marc Kellams, is the coordinator of Corrections Ministry for the Archdiocese of Indianapolis.) †

Faith and Family/Sean Gallagher

God's providence is a sure guide in the vocation of marriage

When my wife Cindy and I exchanged our vows of marriage 20 years ago on June 9, 2001, many people who joined us that day told me how lucky I was.



I certainly can understand the sentiment. It's hard for me to imagine any man, let alone a chump like me, deserving such a wonderful wife.

That having been said, though, I told many that day who said this to me that luck had nothing to do with it.

I wasn't claiming a great accomplishment in marrying such a brilliant woman. No, I remember saying humbly in response, "Luck had nothing to do with it. It was all God's providence."

And on June 9, 2001, that was as clear to me as the beautiful blue sky that shone overhead on that wonderful day.

How could it not have been?

Cindy and I had dated for about six months as young college students 10 years earlier when she was a freshman and I was a sophomore at Marian University in Indianapolis.

After she broke up with me (smart girl!), we went our separate ways for several years, having little contact with each other.

She worked for many years as a registered nurse in Columbus while I was a graduate student at the University of Notre Dame. Later, I actively discerned possible vocations to the priesthood and then religious life.

It was toward the end of that time of discernment and formation, when I was beginning to realize that God may be calling me instead to marriage, that Cindy came back into my life.

She was at the beginning stages of discerning a possible call to religious life and just wanted to let me know that she admired what I was doing.

Over the next year, our discernment deepened through the guidance of the Holy Spirit. This divine inspiration helped us to realize that God had called us to marriage. He had led us on mysterious winding paths that diverged far apart but ultimately, through his providence alone, came back together.

The confidence in divine providence that God placed in our hearts on June 9, 2001, has only grown during the past 20 years.

Our life together has become increasingly complex as he's blessed us with five boys. Each of them has their own tremendous God-given gifts. They've also come with their own challenges that our heavenly Father has allowed to help us and them to grow in love and holiness—which I know well for my own part is a lifelong project.

But as challenging and trying, joyful and blessed as our married life has been since 2001, Cindy and I also know that God has led and cared for us each step of the way, even when it's been hard for us to know where that next step was.

I share all this only to encourage husbands and wives of all ages and years in marriage to trust in God's providence more and more. It's a sure guide both to keep us humble and grateful when times are filled with happy blessing, and to lift us up when our daily crosses weigh heavily upon our shoulders.

The story of each marriage is unique. Yours might be very different from the one that Cindy and I share. But God's providence is there in each of them to draw all husbands and wives together ever closer to the eternal wedding feast in heaven. †

Love's Litmus/Natalie Hoefler

Granddaughter's decade of devotion a witness of love

In areas where I fall short, I like to think God gave my portion of virtue or gift to another. One person in particular comes to mind, an inspirational Indianapolis woman named

Jennifer Arvin. She seems to have a double dose of traits I find lacking in myself.

Take generosity of self. When it comes to giving of her time and self to others, she is the personification of 1 Cor 13:5—love "is not self-seeking."

For 10 years while working full time, Jennifer also held two part-time jobs, served as president and board member for the local chapter of a national organization, created gorgeous fused-glass art and assisted students in doing the same.

Those ventures were time-consuming. Yet they never stood in the way of her top priority: spending several evenings each week, plus a Saturday or Sunday, caring for her widowed maternal grandmother from 2008-2013, and for her widowed paternal grandfather from 2014-2018.

Jennifer didn't just help them—she engaged with them. She viewed common tasks like cleaning, laundry, mowing and grocery shopping as opportunities rather than chores. She even indulged her grandmother's pleasure in meandering through every aisle at the grocery store—including aisles with items not on the list—"because it's what she wanted, and it was time spent with her," she says.

This quote encapsulates Jennifer's generous approach: turning what some might see as a burden into a bouquet of quality moments serving and getting to know her grandparents.

That approach motivated her to go beyond a checklist of common chores. She took them to Mass. She planted flowers with them. Cooked and shared meals. Watched the news. Made suet to fill the bird feeders. Sat on the porch talking, imagining images in the clouds or simply in silence.

After her grandfather fell in 2015 on an Indy Honor Flight

trip for World War II veterans to Washington, Jennifer assisted with his physical and speech therapy. They went for short walks, and she helped watch his sodium intake.

In line with her penchant to generously go above and beyond, she created projects for them to do to help with his strength and coordination. They made seed starters, using tweezers to place the seeds in small cups, and planted vegetable gardens, even if the time of year wasn't right.

One project even had Jennifer and her grandfather clasp hands in plaster and hold them still for several minutes. It required several takes. But the resulting mold is one of Jennifer's most treasured items.

When her grandmother, Loretta Graf, died on Sept. 1, 2013, and when her grandfather, Norbert Arvin, died on Aug. 8, 2018, Jennifer was at peace. By spending unhurried, meaningful time with them, she knew she had given her all to care for, know and love them.

Looking back, she wonders how she kept so many plates spinning. But Jennifer regrets nothing. Rather, she cherishes the time she spent with her grandparents and the loving relationships and memories that her generosity cultivated.

Love is not self-seeking. Rather, love seeks for the good of the other.

When driven by love, one can find—or choose to take—time to care for others.

Jennifer Arvin's decade of devotion to caring for her grandparents despite a life loaded with responsibilities is what the gift of self-giving looks like.

And the peace and joy that follow—those are God's gift in return.

(Send your stories of people you know who live out love as described by St. Paul in 1 Cor 13:4-7 to Natalie Hoefler at nhoefer@archindy.org, or call 317-236-1486 or 800-932-9836, ext. 1486. Include your parish and a daytime phone number where you may be reached.) †

For the Journey/Effie Caldarola

Beware of life's temptations, don't let greed guide you

It may have been a discarded cigarette thrown into a rag bin.

No matter how it started, the Triangle Shirtwaist Factory fire in New York City in 1911 took only 18 shocking minutes but changed history.

The factory employed mostly young immigrant women, who labored long hours in a sweatshop for

poverty-level wages. When the fire broke out, panic ensued. The only working elevator could transport only a small number of the 600 workers; the fire escape was so narrow that it would have taken hours to evacuate everyone.

Women discovered that doors were either locked or opened from the wrong direction. A 6-foot-high pile of bodies was later found jammed against one of the locked doors. The employer had refused to install sprinklers. Buckets for water, meant for emergency, were bone dry.

When the smoke cleared, 146 people had died largely preventable deaths. It was the worst industrial accident in New York City up to the time.

The late 19th century had given birth to the age of the Robber Barons. It was a time of unbridled and often unscrupulous capitalism, coupled with enormous greed. The Industrial Age had spawned unimaginable wealth for a few—steel, the railroads, the financial markets, industry of all kinds—and it took time and tragedy for the conscience—and the laws—of

America to catch up.

In the wake of the Triangle fire, labor unions began to grow strong. Eventually, workplace safety regulations were passed, sweatshops were closed and minimum wage standards were set. Employment of child labor was halted.

It took government action and time. Even today, unions have a tough time establishing themselves, and the COVID-19 crisis showed how industries, like meatpacking plants, have a long way to go in prioritizing worker safety.

How greedy were the owners of Triangle Shirtwaist? Their insurer paid them \$400 for each death. To settle lawsuits, they passed on a mere \$75 to each victim's family.

In a daily Mass reading this month,

See CALDAROLA, page 15

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

The Sunday Readings

Sunday, June 27, 2021

- Wisdom 1:13-15, 2:23-24
- 2 Corinthians 8:7, 9, 13-15
- Mark 5:21-43

The Book of Wisdom is the source of the first reading for Mass this weekend. When this book originally was written, the plight of God's people was difficult. They had experienced much in their history. Among these experiences was the loss of their national independence, with an ongoing humiliation and misery.



Many had left the Holy Land to make new homes elsewhere, but in these new places, if they retained their ethnic and religious identity, they were virtual outcasts.

It is not surprising, therefore, that the obviously devout author of Wisdom took pains to insist that "God does not make death" (Wis 1:13). God does not design the hardships and terrors that come upon people. The evil wills of people bring these misfortunes upon others.

Nevertheless, God's justice and goodness will prevail. It might mean that time is required for the ship of human life to right itself when struck by the strong waves of evil, but the ship will right itself because God's justice ultimately will prevail.

St. Paul's Second Epistle to the Corinthians supplies the second reading. In this reading, Paul states a fact that humans, even committed Christians, are inclined to forget. This fact is that the greatest treasure is not stored in vaults, but rather it is the knowledge of God and the insights for living that this knowledge produces.

The Apostle goes on to say that if anyone has a surplus in the things of this Earth, then this surplus should be put at the disposal of those in need.

For its last reading, the Church this weekend offers us a passage from the Gospel of St. Mark. It is a collection of two miracle stories.

In the first story, a synagogue official, Jairus, comes to Jesus, saying that that his daughter is critically ill. Jairus was certainly desperate. He feared that his

daughter might die. As a synagogue official, he most likely was a religious man.

The Scriptures consistently portray religious devotion as aiding people. Faith illuminated the mind. Faith eased the way for wisdom. So, in his personal goodness and religious devotion, Jairus was able to recognize the divine power within Jesus.

Jesus, of course, goes to the girl's bedside and heals her. She rises and walks around. Everyone saw her recovery. It was not imaginary.

In the second story, a woman with a chronic hemorrhage approaches Jesus. Discreetly, the Gospel does not precisely describe the hemorrhage, but if it was gynecological in nature, as likely it was, she was by this fact ritually unclean. This factor set her apart, distanced and outside the community.

Under the same rules, anyone whom she touched also was unclean. However, she touched the garment of Jesus. He allowed it. No earthly circumstance could render the Lord unclean. He was the blameless Son of God.

Jesus realizes her faith. He tells her that faith has cured her. The hemorrhage stops.

Reflection

These three readings all remind us that human reasoning is flawed and limited. In the first reading, attention obliquely is drawn to the fact that some willingly hurt others to varying degrees. The minds of oppressors are distorted, and oppressors often continue to work their evil will.

The readings also remind us of faith. Faith is the golden thread connecting the people of old who remained loyal to God, the saints of Paul's time, Jairus, and the woman whom Jesus healed.

Left to ourselves, our priorities can easily be confused. St. Mark's Gospel tells us that at times we may be helpless in the face of circumstances, but God does not desert us.

We are never doomed, if we chose not to be doomed, if we hold onto the Lord. He heals us of fear and despair. He gives us peace. †

Daily Readings

Monday, June 28

St. Irenaeus, bishop and martyr
Genesis 18:16-33
Psalm 103:1b-4, 8-11
Matthew 8:18-22

Tuesday, June 29

SS. Peter and Paul, Apostles
Acts 12:1-11
Psalm 34:2-9
2 Timothy 4:6-8, 17-18
Matthew 16:13-19

Wednesday, June 30

The First Martyrs of the Holy Roman Church
Genesis 21:5, 8-20a
Psalm 34:7-8, 10-13
Matthew 8:28-34

Thursday, July 1

St. Junipero Serra, priest
Genesis 22:1b-19
Psalm 115:1-6, 8-9
Matthew 9:1-8

Friday, July 2

Genesis 23:1-4, 19; 24:1-8, 62-67
Psalm 106:1b-5
Matthew 9:9-13

Saturday, July 3

St. Thomas, Apostle
Ephesians 2:19-22
Psalm 117:1b-2
John 20:24-29

Sunday, July 4

Fourteenth Sunday in Ordinary Time
Ezekiel 2:2-5
Psalm 123:1-4
2 Corinthians 12:7-10
Mark 6:1-6a

Question Corner/Fr. Kenneth Doyle

The choice of Satan and the fallen angels against God cannot be changed

Q Jesus tells us to love our enemies. Satan is our enemy. Should we love Satan, perhaps by praying for his redemption? Is it possible that, through our prayers, Satan could repent and be reunited with God? (Virginia)



A There is no reason to believe that Satan would ever change his ways, and I believe it would be

a waste of time to pray that he will. The Gospel of St. Matthew speaks of "the eternal fire prepared for the devil and his angels" (Mt 25:41).

The *Catechism of the Catholic Church* expands on this: "It is the irrevocable character of their choice, and not a defect in the infinite divine mercy, that makes the angels' sin unforgivable" (#393).

That same section of the catechism goes on to quote St. John Damascene: "There is no repentance for the angels after their fall, just as there is no repentance for men after death."

So, it seems to me that our time should be spent praying not for the salvation of Satan but of living human beings. No

matter how sinful or how far from God someone may seem, every person still on this Earth can be brought into God's eternal family through repentance for sin.

Q As I have reached old age (82), my thoughts have been on Jesus and the Apostles being poor and humble. By contrast, I see priests, bishops and cardinals attired at Mass with gold-embazoned apparel and celebrating the consecration using chalices of gold.

Yet the statuary of Christ and the saints depicts them as people of poverty. Why this obvious imbalance in celebrating our faith? (Indiana)

A I agree in substance with your observation. It's probable that Jesus at the Last Supper used a humble clay cup in blessing the wine, and I don't think we should stray far from that simplicity.

At the same time, though, the Church does want to highlight the "specialness" of the Eucharist. What we receive in holy Communion is the greatest gift of all, and sacred vessels denote the preciousness of the contents in a way that common and profane containers do not. The sacrifice of the Mass brings us into contact with the divine and "lifts us up" to heaven.

And so, the guidance the Church offers us on this is contained in the "General Instruction of the *Roman Missal*," which sets forth the Church's norms for the celebration of the Eucharist.

There we read, "Sacred vessels should be made from precious metal. If they are made from metal that rusts or from a metal less precious than gold, they should generally be gilded on the inside.

"In the dioceses of the United States of America, sacred vessels may also be made from other solid materials which in the common estimation in each region are considered precious or noble, for example, ebony or other harder woods, provided that such materials are suitable for sacred use" (#328-329).

In a section on sacred furnishings, the General Instruction says that "noble simplicity" should be the governing goal in liturgical matters (#325). As applied to vestments, this would mean that "it is fitting that the beauty and nobility of each vestment not be sought in an abundance of overlaid ornamentation, but rather in the material used and in the design" (#344).

I have noticed through the years a tendency toward greater simplicity in liturgical vestments, and that trend is consistent with the Church's goal.

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

My Journey to God

Do You Feel There is No Hope?

By Ron Lewis

In your times of deep despair, do you feel there is no hope?
As the darkness closes in on you, do you feel you cannot cope?
As you struggle on through every trial, do you say, "When will it end?"
As you cry yourself to sleep at night, do you wish you had a friend?
When your body is racked with aches and pains, do you feel you're all alone?
When you think about the future, do you fear the great unknown?

There is someone who really cares, and He hears your every cry.
His arms are reaching out to you, and on Him you can rely.
When things close in around you, He sees your fear and doubt.
He wants to hold you in His arms, and He will never cast you out.
As you stumble through the darkness, He will be your guiding light.
He wants to wipe away your tears, for you are precious in His sight.
Reach out right now to Jesus, and let Him take complete control.
He will touch that heavy burden, and He will touch and make you whole.
He is reaching out His arms to you, and He wants to be your friend.
Let Him take you in His loving arms, for His love will never end.

(Ron Lewis is a member of St. Charles Borromeo Parish in Bloomington and is an oblate of Saint Meinrad Archabbey. Photo: A Cuban boy joins a candlelight procession to the Catholic Church of the Virgin of Regla in Havana on Sept. 8, 2000.) (CNS photo from Reuters)



Rest in peace

Please submit in writing to our office by 10 a.m. Thursday before the week of publication; be sure to state date of death. Obituaries of archdiocesan priests serving our archdiocese are listed elsewhere in *The Criterion*. Order priests and religious sisters and brothers are included here, unless they are natives of the archdiocese or have other connections to it; those are separate obituaries on this page.

ALVEAR, Kevin M., 15, Holy Spirit, Indianapolis, May 8. Son of Hipolito Estaban and Doris Alvear Lucio.

BAGADIONG, Azucena Soriano, 79, Holy Spirit, Indianapolis, May 29. Wife of Nick Bagadiong. Mother of Neil Bagadiong. Sister of Zenaida DeGuzman, Lorna Perada, Haymaline, Arthur, Charlie and Hajie Soriano. Grandmother of two.

BECKER, Kenneth W., 89, Holy Spirit, Indianapolis, May 21. Husband of Thelma Mae Becker. Father of Keith, Kenneth II, Vann, Vaughn, Vern and Vic Becker. Grandfather of nine. Great-grandfather of one.

BRUNNER, June I., 95, St. Bridget of Ireland, Liberty, April 3. Mother of Andrew, James, John and Thomas Brunner. Grandmother of three. Great-grandmother of six.

DANIEL, Rita A., 86, St. Gabriel, Connersville,

Dec. 27, 2020. Mother of Brenda Hamilton, Becky Hanson, Beth Tipton, Barbara, Jeffrey and John Daniel. Sister of Shirley Champe, Anna Rose Grubbs, Susie Marowski, Mary McCormick, Agnes Munson, Jody Robeson, Chuck and Mike Frank. Grandmother of 11. Great-grandmother of 21.

DAVIDSON, Jennifer, 38, St. Gabriel, Connersville, April 10. Wife of Mikey Davidson. Mother of Lyla and Trot Davidson. Daughter of Robbie and Diane Gough. Sister of Michael Gough.

GRISSMER, Daniel J., 40, Christ the King, Indianapolis, May 23. Son of Tom and Alma Grissmer. Brother of Cristy Grissmer.

HAIGERTY, Thomas J., 77, Holy Spirit, Indianapolis, Jan. 12. Brother of Jeanine Haigerty Adkins, Janet Patterson and Joe Haigerty. Uncle of several.

HARTSELL, James L., 74, St. Ambrose, Seymour, May 7. Brother of Miki, Ernest and Jerry Hartsell. Uncle of several.

HARVEY, LaVerna, 89, St. Bridget of Ireland, Liberty, Dec. 17, 2020. Mother of Theresa Dorrell, Christine Logue and Darrell Harvey. Sister of Mary Taylor, Earl, Harold and Larry Richardson. Grandmother of 13. Great-grandmother of 39. Great-great-grandmother of one.

HENKLE, Daniel J., 73, St. Ambrose, Seymour, May 29. Husband of Deborah Meyers. Father of Kimberly Cochran, Kelly DuMond, Kristen Riecke, Katie Walls, D.J., Ted and Tyler Henkle. Son of Loretta Henkle. Brother of Debbie Miller, Karen Wilson, Robb and Tim Henkle. Grandfather of 25.

JERMAN, Roger E., 79, St. Ambrose, Seymour,

May 31. Husband of Connie Jerman. Father of Joe Jerman. Grandfather of two.

KIRSCHNER, Norbert F., 88, Holy Family, Oldenburg, May 16. Husband of Ellen Kirschner. Father of Melissa Jacobs, Sharon Meier, Rosie Slagle, Susan Unkrich and Gerry Kirschner. Grandfather of 12. Great-grandfather of 28.

KUNKEL, Danny C., 69, St. Gabriel, Connersville, April 4. Brother of Carol Pflum, Sandy May, David, Donald and Richard Kunkel. Uncle of several.

LAMB, Helen T., 87, Holy Spirit, Indianapolis, April 24. Mother of Kathy Kozenski, Diane and Michael Lamb. Grandmother of two.

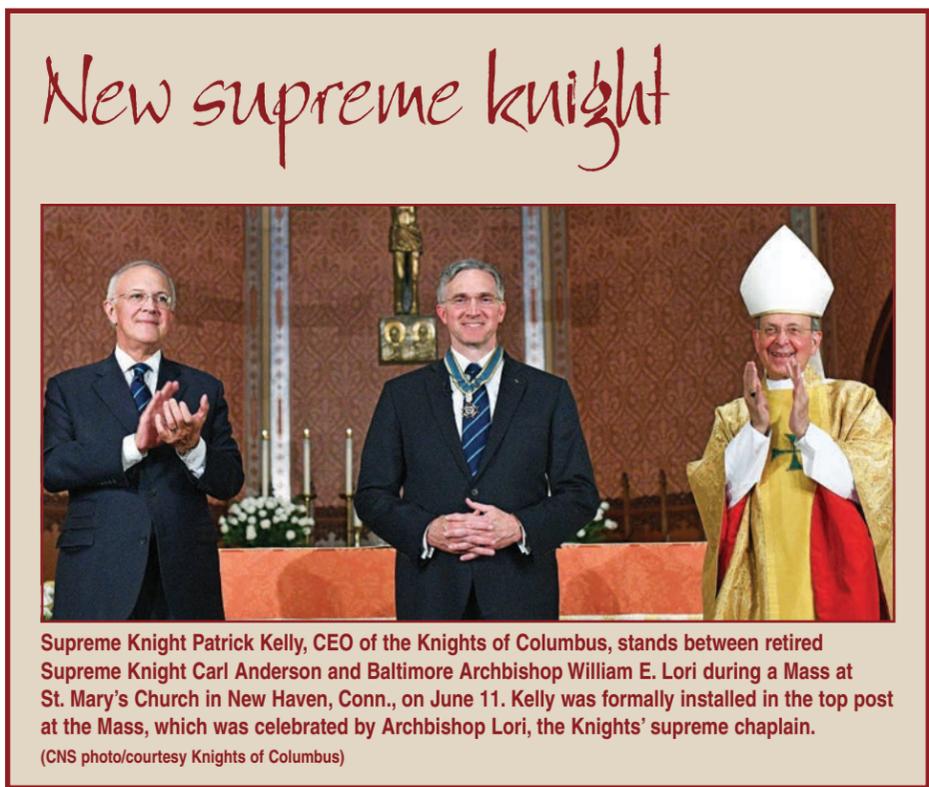
MCKINNEY, Emily, 70, St. Gabriel, Connersville, Jan. 20. Mother of Nikki Noah and Ryan McKinney. Sister of Patricia Raham and Kenneth Lane. Grandmother of six. Great-grandmother of one.

MEYER, Albert E., 76, St. Gabriel, Connersville, April 12. Father of Becky Hymer, Sarah Russel, David and Mike Meyer. Son of Estella Meyer. Brother of Della Dewees and Brenda Meyer. Grandfather of six. Great-grandfather of three.

PAULOSKI, Eleanor, 92, Christ the King, Indianapolis, April 25. Mother of Elyse Turula, Providence Sister Pam, James and Jeffrey Pauloski. Grandmother of six.

PETERS, Jane A., 68, St. Ambrose, Seymour, Feb. 22. Wife of Rick Peters. Mother of Andy, Jeff and Ryan Peters. Daughter of Loretta Henkle. Sister of Debbie Miller, Karen Wilson, Dan, Robb and Tim Henkle. Grandmother of two.

PIZZI, Antonio F., 85, Holy Spirit, Indianapolis, May 29. Husband of



New supreme knight

Supreme Knight Patrick Kelly, CEO of the Knights of Columbus, stands between retired Supreme Knight Carl Anderson and Baltimore Archbishop William E. Lori during a Mass at St. Mary's Church in New Haven, Conn., on June 11. Kelly was formally installed in the top post at the Mass, which was celebrated by Archbishop Lori, the Knights' supreme chaplain.

(CNS photo/courtesy Knights of Columbus)

Antoinette Pizzi. Father of Carmelina Pizzi-Mills, Gino and Paolo Pizzi. Brother of Domenica Marino and Francesca Pizzi-Giunta. Grandfather of six.

RIEDLINGER, Jr., Joseph C., 86, Holy Spirit, Indianapolis, May 14. Father of Suzanne Allesee, Cathy Foreman, Michelle Linn, Lisa, Michael and Robert Riedlinger, III. Stepfather of Mike Fox. Brother of Mary Hall. Grandfather of five. Great-grandfather of two.

RISCH, Shirley J., 91, St. Gabriel, Connersville, March 31. Wife of Gene Risch. Mother of Susan Kiefer. Grandmother of two. Great-grandmother of four.

SANCHEZ, Arturo, 53, Holy Spirit, Indianapolis, May 15. Husband of Carrie Sanchez. Father of Savannah Sanchez. Stepfather of Amanda Potter. Son of Ana Sanchez Delgado. Brother of Ana, Bertha, Alfredo and Carlos Sanchez.

SHARY, Joseph, 95, Christ the King, Indianapolis,

May 27. Husband of JoAnn Shary. Father of Cindy Cowdrey, Dee Dee Shary Connaughton, Lisa and Mark Shary. Grandfather of seven.

SCIARRA, Claude W., 86, St. Ambrose, Seymour, April 17. Husband of Jackie Sciarra. Father of Lisa Anderson and Jill Varnado. Brother of Peggy McClure. Grandfather of 14. Great-grandfather of three.

STERWERF, Mary B., 84, St. Gabriel, Connersville, Dec. 23, 2020. Mother of Kathy Kindsfather and Ruth Nutty. Stepmother of Pamela Rader, Anne Trent and Albert Sterwerf. Grandmother of five.

STOOPS, Virginia C., 96, St. Therese of the Infant Jesus (Little Flower), Indianapolis, May 24. Mother of Lillian Forster, Lenore Friedly, Diane Gibson, Edith Hastings, Janet Newland, Rebecca, Charles, Jr., Ernest and Joseph Stoops. Sister of Orville McKinney. Grandmother and great-grandmother of several.

WALSH, Margaret, 66, St. Roch, Indianapolis, May 25.

Wife of John Walsh. Mother of Jennifer Tygrett and Meghan Wilson. Sister of Trena James, Tammy Johnson, Terri Ratliff and Jesse Denham. Grandmother of seven.

WEAVER, Derek E., 33, St. Joseph, Shelbyville, April 17. Father of Rachel and Logan Weaver. Son of Daniel and Dena Weaver. Brother of Drew Bowman and Danielle Weaver. Grandson of Edna Weaver and David Overbeck.

WILLHELM, James, 78, St. Gabriel, Connersville, Dec. 26, 2020. Father of Tricia Hughes, Lori Kennedy and Ryan Willhelm. Brother of Barbara Allen, Rita Erlewein, Joan Fearnow, Margaret Hamilton, Elizabeth Mains, Francis, Joseph, Louis and Tommy Willhelm. Grandfather of 10. Great-grandfather of 10.

WILKINS, Whitney A., 26, St. Gabriel, Connersville, May 23. Daughter of David and Gay Wilkins. Sister of Tina Miller and Earnest Wilkins. †

William F. Staublin was father of Father Daniel Staublin, pastor of St. Ambrose Parish in Seymour

William F. Staublin, the father of Father Daniel Staublin, pastor of St. Ambrose Parish in Seymour, died on March 20 at his home in Columbus. He was 90.

Because of the coronavirus pandemic, a private Mass of Christian Burial was celebrated at St. Ambrose Church. Burial followed at St. Ambrose Cemetery in Seymour.

Staublin was born on Dec. 13, 1930, in North Vernon, the son of Martin and Adeline (Ebbing) Staublin. He married Helen R. Kocher on Nov. 4, 1951. She preceded him in death on Aug. 5, 2019.

A longtime member of St. Bartholomew Parish in Columbus, Staublin worked for 50

years in the southern Indiana town at Cosco (now Dorel). At the time of his death, he was a member of St. Ambrose Parish.

Staublin loved spending time with his family, watching Cincinnati Reds games, professional wrestling and Western movies.

Surviving are his children Nancy Morgan of Glasgow, Ky., Jenny O'Bryan of Mason, Ohio, Julie Settle of Columbus, and Father Daniel Staublin, David Staublin of Elizabethtown, Ind., and Tony Staublin of Scipio, Ind. Staublin had nine grandchildren and five great-grandchildren.

Memorial gifts may be sent to St. Ambrose Parish, 325 S. Chestnut St., Seymour, IN 47274-2329. †

Franciscan Sister Mary Kathleen McCarthy served in Catholic schools for 55 years

Franciscan Sister Mary Kathleen McCarthy, formerly Sister Mary Agnes, died on June 12 at the motherhouse of the Congregation of the Sisters of the Third Order of St. Francis in Oldenburg. She was 91.

The Mass of Christian Burial was celebrated on June 17 at the Motherhouse Chapel in

Oldenburg. Burial followed at the sisters' cemetery. Sister Kathleen was born on July 6, 1929, in Cincinnati. She joined the Sisters of

St. Francis on Feb. 1, 1948, and professed final vows in on Aug. 12, 1953. Sister Kathleen earned degrees at Marian University in Indianapolis, Creighton University in Omaha, Neb., and received additional education at Franciscan University of Steubenville in Steubenville, Ohio, Miami University in Oxford, Ohio, and Xavier University in Cincinnati.

During 73 years as a member of the Sisters of St. Francis, Sister Kathleen ministered in Catholic education for 55 years in Indiana and Ohio before retiring to the motherhouse in 2006. In the archdiocese, she served in Indianapolis at St. Lawrence School from 1949-58 and at the former Holy Trinity School from 1958-61.

Sister Kathleen is survived by a brother, Jerry McCarthy of Kentucky.

Memorial gifts may be sent to the Sisters of St. Francis, P.O. Box 100, Oldenburg, IN 47036-0100. †

St. Catherine of Siena
PARISH FESTIVAL
June 27, 2021

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Investing with Faith/Jolinda Moore

CCF exists to provide long-term financial stability for the Church

In an archdiocese with 70,000 households, we expect people to have varying degrees of knowledge regarding planned giving and the Catholic



Community Foundation (CCF). While I have conversations with donors every day who are versed in this area, I encounter just as many who have never heard of CCF.

CCF was established more than 30 years ago to provide long-term financial stability for charitable, religious and educational organizations within the Archdiocese of Indianapolis. We were the first Catholic foundation in Indiana under the auspices of a Catholic diocese. We operated then and now with the constant focus of ensuring donor intent to provide for the long-term health of the Catholic Church in central and southern Indiana.

Working with the donor's specific

desires and financial needs, CCF offers a wide array of giving vehicle options including endowments, charitable gift annuities, life insurance policies and donor-advised funds. We strive to align the philanthropic desires of a donor with the short- and long-term needs of the Church. When this occurs, we encounter extremely grateful donors who have given with a heart of stewardship and extremely grateful ministries committed to spreading the good news of Jesus Christ.

Many donors choose gifts to an endowment fund because their gift will last in perpetuity. These include agency endowment funds created by our parishes, schools and other Catholic organizations, as well as designated funds created by individuals for a specific Catholic organization or cause. The minimum investment to establish an endowment fund is \$5,000, or any amount can be added to an existing fund.

Endowment funds offer meaningful ways to memorialize or honor a donor's family member or loved one. Current CCF endowment funds support seminarian education, Catholic

Charities, Catholic education, and home missions which make up just a few of the 531 endowments CCF holds.

A board of professional lay men and women advise on growing the funds and increasing CCF visibility within the Catholic community. They advise on the overall, long-term investment goal of CCF, which is to achieve an annualized total return, through appreciation and income, greater than the rate of inflation plus any spending, thus protecting the assets against inflation.

Most compelling for me is the adherence to Catholic values. Adhering to an investment policy, we follow the U.S. Conference of Catholic Bishops' guidelines for maximizing return on investments consistent with Catholic values and sound investment practices. We also work with an organization who constantly monitors our investments to be sure they are in alignment with ethical practices. In keeping with the moral position of the Roman Catholic Church, we refuse ownership of funds that would devalue or violate human life at any stage from conception until natural death.

We also offer planned giving expertise to donors and parishes, schools and agencies throughout the archdiocese. Planned gifts which fund an endowment can be structured as bequests, beneficiary designations from a retirement plan or life insurance policy, life estate, charitable gift annuities, charitable remainder or charitable lead trusts.

Our staff members consider it a privilege to work with donors to help them realize their giving goals and to make impactful gifts. If you want additional information about a planned gift or investing through CCF, our staff members are happy to assist you. Contact ccf@archindy.org, and we will set up a meeting at your convenience.

(Jolinda Moore is executive director of the archdiocesan Secretariat for Stewardship and Development. Tax or legal information provided herein is not intended as tax or legal advice. Always consult with your legal, tax or financial advisors before implementing any gift plan.) †

SERRA CLUB VOCATIONS ESSAY

The story of St. Joseph is an inspiring example of saying yes to God

By Ansley Bishop

Special to *The Criterion*

St. Joseph is often overlooked when one talks about the saints in the Catholic faith.

However, St. Joseph is one of the most important saints in that he dedicated his life to protecting and caring for Jesus and saying yes to God. He agreed to stay with Mary so that Jesus would have a complete family and that Mary would not be a single parent.

He said yes to God when God asked him to flee to Egypt so that Herod wouldn't kill Jesus. St. Joseph



lived an inspirational life and, through him saying yes to God, shows us that, though we may be afraid to turn our lives to Jesus and Mary, they will help guide us.

By saying yes to God, St. Joseph gave up control and allowed himself to be a piece in God's salvation story. He was close to divorcing Mary when the archangel Gabriel told him to trust Mary.

St. Joseph could have decided to divorce Mary anyway, but he knew God needed him. He put his full trust in God, and never doubted his plan.

After Jesus was born, St. Joseph had a dream in which an angel warned him to take his family to Egypt instead of staying in Israel. He understood that God was reaching out to him for a reason.

St. Joseph did not know God's plan for

him but, by trusting God and saying yes, he became the foster father of Jesus Christ and the husband of the Virgin Mary. He is the perfect example of how we should say yes to God in our own lives.

St. Joseph's story is exemplary in how we should say yes to God and our faith in our own lives. Joseph was not selfish, doubtful or scared to say yes, so neither should we be. He inspires me to allow Jesus and Mary to take the lead in my life instead of always being in control.

There are moments when what I want conflicts with what Jesus and Mary want for me. However, it is in these moments where Joseph opened himself to God and his grace. It may be as simple as reading Scripture and meditating on the lesson of the passage, or praying to God and asking

for guidance before making a decision. It is difficult to give up control, but I trust that I am being led in the right direction.

St. Joseph said yes to God and allowed himself to be a part of God's plan. Giving God control of our lives can only lead to salvation and deeper faith, though it may seem challenging at times. However, we, too, must say yes like St. Joseph did and give ourselves over to the Lord.

(Ansley and her parents, Mike and Mary Kay Bishop, are members of SS. Francis and Clare of Assisi Parish in Greenwood. She recently completed the 10th grade at Roncalli High School in Indianapolis and is the 10th-grade division winner in the Indianapolis Serra Club's 2021 John D. Kelley Vocations Essay Contest.) †

CALDAROLA

continued from page 12

we see Jesus' take on some of his favorite subjects: hypocrisy, pride, greed.

"Beware of the scribes," Jesus said, "who like to go around in long robes and accept greetings in the marketplaces, seats of honor in synagogues, and places of honor at banquets. They devour the house of widows, and as a pretext recite lengthy prayers" (Mk 12:38-40).

In the book, *Empire of Pain*, author Patrick Radden Keefe details the "secret history of the Sackler dynasty," the family whose company, Purdue Pharma, developed and aggressively marketed the drug OxyContin.

OxyContin is largely blamed for

America's scourge of opioid addiction. It's a tale of a company whose research fell far short when it came to questioning the addictive power of their product. It was sales, sales, sales, and the ever-expanding bottom line.

The book makes fascinating reading, but if you want it summed up in one word, here's a good one: greed.

The Sacklers put their names on myriad philanthropic efforts. They gave away lots of money, but to museums and hospitals where their name was emblazoned for the ages. Like the scribes, they basked in the honor, and their product eventually devoured the houses of widows and more.

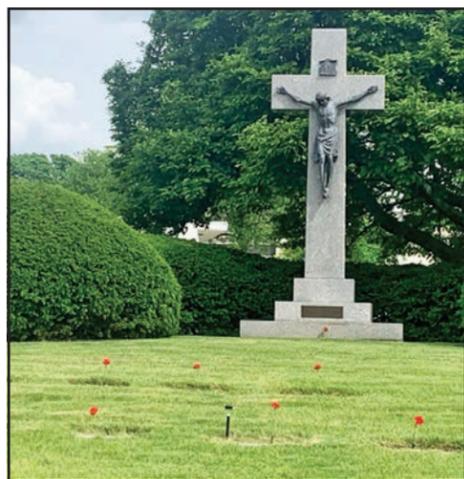
Shortly after Jesus talks about the scribes, he mentions another widow, this a poor Jewish woman who places all she

owns before the Lord. We've come to rather casually dismiss her contribution as "the widow's mite." No great buildings bear her name.

Like everything with Jesus, the story is countercultural, topsy-turvy from the

ways of our rapacious world. But it makes us pause and ask the important question: Which side do I choose?

(Effie Caldarola writes for Catholic News Service.) †



Remembering our archdiocesan priests

The Catholic Cemeteries Association honored deceased archdiocesan priests during a Memorial Day service on May 27. A red carnation was placed on the gravesite of 200 priests in the priests' circles at Holy Cross, St. Joseph and Calvary Cemetery. This tradition began several years ago and has continued with the help of committed volunteers. Roncalli High School in Indianapolis and Greenwood High School were partners in this year's service, along with staff from the Catholic Cemetery Association of Indianapolis. (Submitted photo)

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Roncalli Royals take the crown of state champs in softball

By John Shaughnessy

When head coach David Lauck looks at the team photo, he savors all the smiles—all the shared joy of the players and coaches whose efforts led the softball team of Roncalli High School in Indianapolis to win a state championship on June 12.

Still, Lauck insists that as much as a keepsake as that photo is, it doesn't capture the complete picture of all the people who helped make this season so special.

Etched in his memory also is the overwhelming support of the Roncalli community—students, friends, family members, teachers and so many others who came together to form a cheering crowd of 1,000 or more fans at the girls' games.

He also focuses on the joy of the parents of the Roncalli players, smiling in admiration of their efforts to send their children to the Catholic high school and provide them with the training to develop their softball skills.

"I'll get emotional here, but it all means the world to me," Lauck says about all the bonds and connections that were made. "Our community loved this team, and the team loved them back. It's just awesome."

So was the feeling for everyone involved when the Roncalli girls beat the team from Lake Central High School 4-1 in the Indiana High School Athletic Association Class 4A championship game.

The victory capped a seven-game journey through the state tournament in which Roncalli outscored its opponents 35-2. Yet as lopsided as those numbers are, they are also deceiving about how hard, tense and dramatic some of those games were.

To win the sectional, Roncalli had to beat the only two teams it had lost to in the regular season. In the semi-state

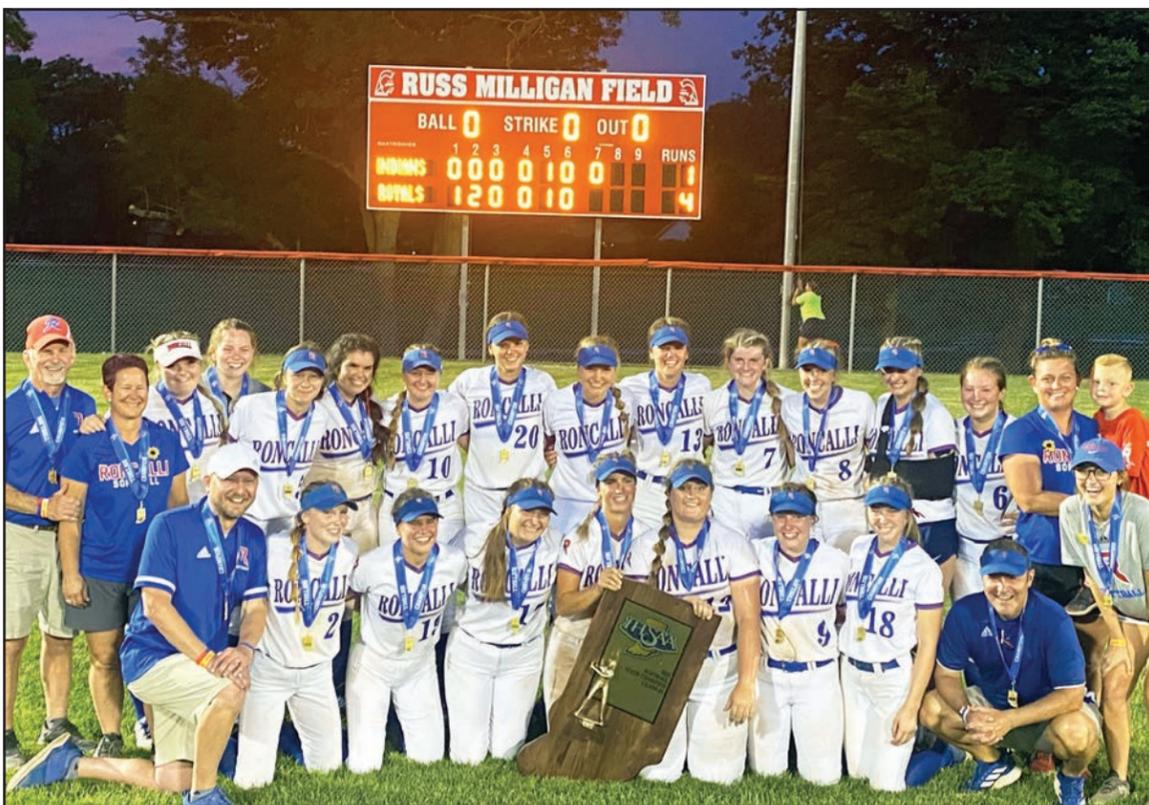
championship, the team gutted through a nail-biting, 10-inning game against Mount Vernon High School in Fortville, winning 1-0.

Through it all, their fans kept lifting up the team, the head coach says.

"Those are stories the girls will be telling the rest of their lives," says Lauck, a 1994 Roncalli graduate. "We had huge crowds following us around. It was a great run, and being able to play in front of these crowds is something that most of these girls will never see again."

As for Lauck, he saw the potential for something great for this team in the practices before the season started. He kept 19 players on the varsity team, even though he realized it could be hard to keep everyone happy in terms of playing time. But the girls made it work, Lauck said, because of three qualities that defined the team.

"They held each other accountable," he says. "They had unselfishness. That's something that all coaches preach but not all teams embrace. And they had strong leadership across the board—our sophomores were leaders, our juniors were leaders, our seniors were leaders."



The players and coaches of the softball team of Roncalli High School in Indianapolis are all smiles as they celebrate their Indiana High School Athletic Association Class 4A state championship on June 12. (Submitted photo)

Their coach had a touch of extra praise for the team's eight seniors, some of whom had to accept limited playing opportunities.

"At the end of the day, they were more about the team than themselves," Lauck says. "Their leadership and selflessness came through and helped us win a state championship. As a coach, I couldn't be more proud of them for the legacy they're leaving behind for the younger players."

Lauck's thoughts then turn to one of his favorite scenes of the state championship.

Fifteen minutes before the game was to begin, most of his players were standing along the fence of the field, talking and enjoying time with their friends and family members. A couple hours later, they were all united again—in an outpouring of joy.

"It just reinforces the value of support our kids need, our kids want—not just at Roncalli, but at all high schools," Lauck says. "It was a genuine blend of our student-athletes and community."

"These are memories we're all going to remember." †



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