Catholic agency offers help after ‘heartbreaking’ collapse of building

MIAMI BEACH, Fla. (CNS)—Staff members with Catholic Charities of the Archdiocese of Miami were on location and developing a response strategy on June 24 near the stunning wreckage of a partially collapsed beachfront high-rise apartment building.

As of early on June 29, at least 11 deaths were confirmed and 150 people who lived in the 12-story building remained unaccounted for, according to local law enforcement officials. Search and rescue teams continued to race to find survivors.

Speaking by phone from the temporary reunification center for family, friends and displaced residents desperate for information about the collapsed Champlain Towers Condo in the beach town of Surfside, a senior director of community-based services for Miami Catholic Charities said she arrived at the “ground zero” site on the afternoon of the collapse.

“I have worked hurricanes, but nothing like this: It is just a look of sadness you see on everyone’s face. It is heartbreaking,” said Jackie Carrion, who said her agency is making temporary Catholic Charities housing and material assistance available following the catastrophe.

She told the Florida Catholic, Miami’s archdiocesan newspaper, the reunification center was buzzing with law enforcement, other charities and emergency response agencies, local religious chaplains including a Catholic pastor from Miami Beach, and distressed relatives and other people seeking updates on the situation.

The Surfside township north of Miami Beach is popular with a vibrant mix of South Americans, tourists, Orthodox Jews, Russians and others.

The Venezuelan Embassy in the U.S. said on June 25 that it had learned six Venezuelan nationals were among the missing.

Miami Catholic Charities expected to add local counseling services for anyone in need and as members of the regional Catholic community began to say they

Bishop Kevin C. Rhoades: ‘There’s a great need to better understand Eucharist’s centrality’

HUNTINGTON, Ind. (CNS)—In the months leading up to the U.S. bishops’ spring general assembly held on June 16-18, headlines in both secular and Catholic media focused primarily on one issue: the potential of a document on eucharistic consistency and what that would mean in the political sphere.

Since the bishops’ vote to move forward with drafting the statement, media attention has become even more acute—and confusing.

In an interview with Our Sunday Visitor (OSV), a national Catholic newweekly based in Huntington, Ind., Bishop Kevin C. Rhoades of the Diocese of Fort Wayne-South Bend, Ind., who chairs the U.S. Conference of Catholic Bishops’ (USCCB) Committee on Doctrine and who also is chair of the OSV board of directors, explained why the bishops voted to write a teaching document on the mystery of the Eucharist and what it means for all U.S. Catholics.

Catholic News Service (CNS) also asked Bishop Rhoades two additional questions after his interview with OSV. They are included at the end.

Our Sunday Visitor: Can you explain why a document on the Eucharist, including a section on eucharistic consistency, is so important in our current time and culture?

Bishop Rhoades: “As the bishops discussed at our meeting, there is a great need for an eucharistic revival in the Church, a deeper understanding of the eucharistic mystery and its centrality in our life. The doctrine committee has been entrusted with the task of preparing this document.

“The outline we presented to the body of bishops uses the outline followed by Pope Benedict XVI in his apostolic exhortation “Sacramentum Caritatis” (‘The Sacrament of Charity’) the Eucharist as a mystery to be believed, a mystery to be celebrated and a mystery to be lived.”

See RHODES, page 10
Pope at pallium Mass: Freedom comes from welcoming Christ

VATICAN CITY (CNS)—Sts. Peter and Paul were great not just because of their zeal for the Gospel, but because they allowed Christ to enter their hearts and change their lives, Pope Francis said.

“The Church looks to these two saints and asks: How do we make our pilgrimage as bishops and priests? How do we make our life a mission?” the pope said during his homily at Mass for the feast of Sts. Peter and Paul on June 29.

The feast day in St. Peter’s Basilica included the blessing of the pallium, a woolen band that the archbishops wear around their shoulders at Mass.

The pallium symbolizes an archbishop’s unity with the pope and his authority and responsibility to care for the flock the pope entrusted to him. The pope blessed the pallium after they were brought up from the crypt above the tomb of St. Peter.

According to the Vatican, 34 archbishops from 18 countries were named over the past 12 months to receive the pallium, including Cardinal Sean P. O’Malley of Boston and Bishop Brian D. Dunn of Halifax-Yarmouth and Marcel Damphousse of Ottawa-Cornwall; Filipino J. Dunn of Halifax-Yarmouth and Marcel Damphousse of Ottawa-Cornwall; Filipino J. Dunn of Halifax-Yarmouth and Marcel Damphousse of Ottawa-Cornwall; Filipino J. Dunn of Halifax-Yarmouth and Marcel Damphousse of Ottawa-Cornwall; Filipino J. Dunn of Halifax-Yarmouth and Marcel Damphousse of Ottawa-Cornwall; Filipino J. Dunn of Halifax-Yarmouth and Marcel Damphousse of Ottawa-Cornwall; Filipino J. Dunn of Halifax-Yarmouth and Marcel Damphousse of Ottawa-Cornwall; Filipino J. Dunn of Halifax-Yarmouth and Marcel Damphousse of Ottawa-Cornwall; Filipino J. Dunn of Halifax-Yarmouth and Marcel Damphousse of Ottawa-Cornwall; Filipino J. Dunn of Halifax-Yarmouth and Marcel Damphousse of Ottawa-Cornwall.

On the other hand, the pope continued, Paul experienced a different kind of freedom “from the most oppressive form of slavery, which is slavery to self.”

God also freed Paul “from the religious fervor that had made him a zealous defender of his ancestral traditions and a cruel persecutor of Christians,” he added.

“Formal religious observance and the intransigent defense of tradition, rather than taking him closer to the God of and his brothers and sisters, had hardened him,” the pope said.

God, however, encouraged Christians to be free from fear like Peter and, like Paul, to be free “from the temptation to present ourselves with an image of strength that with the weakness that makes space for God” and “free from a religiosity that makes us rigid and inflexible.”

Official Dean Appointments

Effective July 1, 2021

Rev. Sengole Thomas Gnanaraj, appointed Dean of the Connersville Deanery for a three-year term while continuing as pastor of Our Lady of Lourdes Parish in Indianapolis.


Rev. Douglas W. Marrotte, appointed Dean of the Indianapolis North Deanery for a three-year term while continuing as pastor of St. Simon the Apostle Parish in Indianapolis.

Rev. Benjamin D. Syber, appointed Dean of the Terre Haute Deanery for a three-year term while continuing as pastor of Holy Family Parish in New Albany.


These appointments are from the office of vocations of the Archdiocese of Indianapolis.

During border visit, bishop speaks with vice president about immigration issues

WASHINGTON (CNS)—Bishop Mark J. Seitz of El Paso, Texas, asked Vice President Kamala Harris on June 25 to engage with the faith community as partners on a path to bring relief and a compassionate solution to immigration issues in the Americas, and to “hear the voices” of those turned away at the border.

“I also invited her to join Catholic bishops from the U.S. and Central America in an upcoming meeting in Washington to discuss the progress about the root causes of migration,” Bishop Seitz said.

In the border zone, where the bishop has in the past accompanied migrants seeking refuge at a nearby international bridge, the Catholic Church, along with other faith communities and affected communities, “have had a front seat to the unfolding immigration drama and extended a helping hand, from shelter to clothing, to food, to those at their doorstep.”

So, when Bishop Seitz addressed Harris, after she visited a U.S. port of entry where U.S. Border Patrol agents screen asylum-seekers, he spoke with years of experience behind him, along with and witnessing the works on various faith groups, not just Catholics, in trying to address the topic.

“Why is your visit today important? Borders are places where the drama of human life—in suffering and aspirations—unfolds and they put squarely before us a moral choice—to build bridges of encountering or walk in fear,” he told Harris when she met him as part of a gathering of local leaders of nonprofits and faith groups that help migrants in the border town.

Dylan Corbett, El Paso’s Hope Border Institute, who attended the meeting, told Catholic News Service (CNS) later that the vice president was more intent on talking than listening, but said that “she recognized the contribution the Catholic Church has made in immigration and diocese of El Paso to a willingness to work with the Catholic community” on the issue.

Bishop Seitz told Harris he welcomed her “on behalf of Christ, present in our borderland community in so many beautiful ways—present in our resilience, our spirit of compassion and service.

Summer 2021

The Criterion is published weekly except the last week of December and the first week of January.

Effective Date

New Parish

Note: If you are receiving duplicate copies please send both labels.

The Criterion • 1400 N. Meridian St. • Indianapolis, IN 46202-2367

Phone Numbers:

Main office: 317-236-1570
Advertising: 317-236-1585
Circulation: 317-236-1585

Price: $2.00 per year, 75 cents per copy

Payment: Send address changes to The Criterion, 1400 N. Meridian St., Indianapolis, IN 46202-2367
Web site: www.CriterionOnline.com
E-mail: criterion@archindy.org
Published weekly except the last week of December and the first week of January.

The Criterion (ISSN 0574-4350) is published weekly except the last week of December and the first week of January.

1400 N. Meridian St., Indianapolis, IN 46202-2367
317-236-1570
300-382-9386 ext. 1570
criterion@archindy.org

Effective Date

New Parish

Please send address changes to Criterion Press.

Cost: $1.00 per page

The Criterion Press, Inc.
Postmaster: Send address changes to: Criterion Press Inc.
1400 N. Meridian St.
Indianapolis, IN 46202-2367

The Criterion • 1400 N. Meridian St. • Indianapolis, IN 46202-2367

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The Catholic Church, along with the advocacy work of the U.S. Conference of Catholic Bishops and nonprofits such as Catholic Relief Services, has long focused on the issue of root causes, trying to figure out and alleviate some of the reasons that lead people from Central America, and other parts of the hemisphere, to leave home and migrate north, he told her.

But those migrating shouldn’t be held by “the prism of ‘otherness’ or as if they’re a problem to fix,” Bishop Seitz said.

“We must also avoid the danger of thinking the problem is only with them: their corruption, their underdeveloped economies, their widespread violence,” he said. “This, too, is a form of ‘othering.’”

He continued, “We cannot ignore our historical complicity, our entanglement in an economy that kills, our inaction on climate change, our fueling of death-dealing weapons with violence of war and drug consumption, our obsession for power over the common good, our addiction to short-term results and eliminating opponents over the patient cultivation of social friendship, our indifference toward life, our racism. Addressing root causes means addressing these things, too.”

Bishop Seitz spoke of an upcoming exchange of visits between bishops of the U.S. and those in Central America that may include a visit to Washington.

“Why do you want us to?” he told them. “We need to work together, Madame Vice President.”

He told her to keep something in mind when thinking about the work of addressing “root causes” that force migration.

“Borders are places where you see the foreboding walls of steel that mark the southern boundary of this vast and sacred territory,” he said. “This is the land that cannot be understood in the abstract, they must be experienced.”

But it was also important to address the plight of those who already are in the U.S., he told her, and to find a solution to their legal predicament.

“The sacrifices of the pandemic borne by our Dreamers, undocumented essential workers and families, who ensured our health, nourishment and safety and made possible our recovery, must be matched by our standing with them in their struggle for citizenship,” he said.
to pass on the faith to the young and

Today, at our age? To preserve our roots,

call to share the Gospel is as pertinent

around the world suffered and continue to

acknowledged how much many older people

distributed in writing and on video,

will unite themselves spiritually to the

leave their homes for a serious reason,

elderly sick and all those who, unable to

praying for the intentions of the pope.

receive a plenary indulgence as long as they

fulfill the usual requirements of also going

to confession, receiving the Eucharist and

read to you: your grandparents have influenced you, inspired you

grandparents have influenced you, inspired you

as if the reminiscences of the elderly are

able to pull through. Use those experiences

I am sure that you have had more than

renewed from an experience of hardship.

need to show that it is possible to emerge

dreams of justice, of peace, of solidarity

set the global society on a new path, "our

The prayer of the elderly can protect the

world, helping it perhaps more effectively

than the frenetic activity of many others," the pope quoted his predecessor as saying.

He spoke those words in 2012, toward the end of his pontificate. There is something

beautiful here.

"Your prayer is a very precious resource: a deep breath that the Church and

the world urgently need," Pope Francis told the elderly. "Especially in these difficult times for our human family,

as we continue to sail in the same boat across the stormy sea of the pandemic,

your intercession for the world and for the Church has great value: it inspires

everyone in the serene trust that we will

soon come to shore."

Pope Francis greets an elderly woman as he meets with people in a poor neighborhood in Asuncion, Paraguay, in this July 12, 2015, file photo. The pope has chosen the theme "I am with you always," for the first World Day for Grandparents and the Elderly, to be celebrated on July 25. (CNS photo/Paul Hudgell)

"God gives where He finds empty hands." — St. Augustine

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Tell Congress and president Hyde Amendment saves lives

Archbishop Joseph F. Naumann of Kansas City, Kan., recently shared words with the leaders of Congress and President Joe Biden—need to remember.

And they are words, as our brothers’ and sisters’ keepers, that we need to make sure continue to define who we are as a society.

“No member of our great nation is weaker, more vulnerable or less protected than the child in the womb,” he said.

As people of faith who value all human life, it is impossible for us to accept the idea that we must reject the administration’s proposal that will assist in ending 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.

“There are perspectives to President Biden’s budget proposal that will assist vulnerable people. However, Congress must reject the administration’s proposal to subsidize the deaths of unborn children,” said Archbishop Naumann.

We cannot imagine how the late Rep. Henry Hyde, an Illinois Republican, the amendment was excluded in the $1.9 trillion American Rescue Plan Act signed into law on March 11 by Biden, a Catholic. It also was not part of the proposed federal budget the president released on May 28.

Some members of Congress tried to take steps last year to keep the Hyde Amendment in place—both Democrats and Republicans. The Hyde Amendment, named for the late Rep. Henry Hyde, an Illinois Republican, the amendment was excluded in the $1.9 trillion American Rescue Plan Act signed into law on March 11 by Biden, a Catholic. It also was not part of the proposed federal budget the president released on May 28.

As part of the usual synod process, the Secretariat of Pro-Life Activities has asked Catholics and all people of faith to sign an online petition, informing the president and Congress that taxpayer dollars should not pay for abortions. You can add your name by visiting www.notaxpayerabortion.com.

In an insert for parish bulletins, the USCCB makes several important points as to why the Hyde Amendment needs to stay part of the spending bill. They include:

• The majority of Americans agree with keeping the Hyde Amendment in place—both Democrats and Republicans.

• The Hyde Amendment has been signed into law since 1976, whether the Congress and the White House were led by Democrats or Republicans.

• An overwhelming majority of Americans, including low-income women and women of color who are most impacted by it, support the Hyde Amendment and laws that prevent government-funded abortion.

• “We urge you, in the strongest possible terms, to ensure that the Hyde Amendment and all similar life-saving appropriations riders remain in place during the 117th Congress and beyond,” the Secretariat of Pro-Life Activities wrote.

• Do not force Americans to subsidize the taking of innocent lives,

Archbishop Charles C. Thompson, Publisher
Mike Krokos, Editor
Greg A. Orlowski, Associate Publisher
John F. Fink, Editor Emeritus

Guest Commentary/Our Sunday Visitor Editorial Board
On the bewildering fear of eucharistic consistency

(Following is as an editorial published online on June 21 by Our Sunday Visitor, a national Catholic weekly based in Huntington, Ind. The editorial was written by the publication’s editorial board.)

In recent weeks and months, the phrase “eucharistic coherence” or “eucharistic consistency” has risen almost common parlance in Catholic circles and in Catholic media. The phrase has most frequently been connected to Biden’s hard-to-approve spending bill—applying for drafting by 75% of the U.S. bishops—centered on “the meaning of the eucharist in the Church.”

The outline of the document, as presented by Bishop Kevin C. Rhoades of the Diocese of Fort Wayne-South Bend, Ind., chair of the U.S. Conference of Catholic Bishops’ (USCCB) Committee on Doctrine (and, full disclosure, chair of Our Sunday Visitor’s board of directors), includes the “fundamental truths” of what the Church teaches on the Eucharist, “the need to celebrate the sacrament with reverence and beauty,” and how the participation of the Eucharist “compels us to conversion and sends us out to be missionary disciples.”

This third point has, strangely, been the cause of much consternation almost from the first moments of the bishops’ June 16-18 gathering—not to mention for months ahead of time—because it will include a section on “eucharistic consistency.”

It is absolutely essential, as Father Harrison Ayre recently wrote, in order to preserve the unity of the Church and to advance her mission in the world.

There are those who claim that to follow or to enforce this discipline of the Church is to make a weapon of the Eucharist. But the Eucharist is not a weapon. It is a gift freely given to us by our loving and merciful God, and we receive it in his terms, not our own.

Though we are never truly worthy of receiving it, the Church teaches that we are at the very least to make sure that we are properly disposed to do so. Only in this way can we truly, and correctly, live what we believe. What is there to fear about that?

Letters from readers are published in The Criterion as part of the newspaper’s commitment to “the balanced exchange of freely-held and expressed opinion.” Letters from readers are published as space permits. We reserve the right to edit letters from readers as necessary based on space limitations, pastural sensitivity and content (including length and grammar). In order to encourage opinions from a variety of readers, frequent writers will ordinarily be limited to one letter a month. 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. Send letters to “Letters to the Editor,” The Criterion, 1400 N. Meridian Street, Indianapolis, IN 46202-2367. Readers with access to e-mail may send letters to criterion@archindy.org.

Letters Policy
As we prepare to celebrate Independence Day, I would like to renew the Call to Civility that I first offered in November 2020. Violence and social unrest we have witnessed during the past year underscore what Pope Francis wrote in "Fratelli Tutti: On Fraternity and Social Friendship," concerning our interconnectedness as a human family and the need for hope that lies at the heart of our capacity to attract believers and transform society.

The ability of any community to survive, even thrive, amid adversity is the measure of civility. This is especially true during times of chaos, division and transitioning of authority. Unfortunately today, the misuse of social media includes the proliferation of shaming, abusing and scapegoating.

Far from agreeing to disagree, persons of differing opinions are quick to demonize one another. With little ground for compromise, there is little possibility for authentic dialogue. Relating to each other as "black and white," we perceive each other as "for me" or "against me." Such are the conditions of polarization.

The lack of civility is what we have experienced in our country recently with the pandemic, social unrest and the political election process. The freedom to protest, march, advocate, hold up signs and make one’s voice heard is a right that we have been denied. When one of us is denied the right to violence, rioting, looting, abusing, slandering or defamation. It is in the absence of civility, of course, that the line between what is acceptable and unacceptable becomes blurred.

While everyone has a right to an opinion, there are some who seem to be unaware that not every opinion needs to be spoken. Still others seem unable to distinguish between opinions that are based on knowledge and experience from those that are based on mere emotion or speculation. While conscience and intuition are to be respected, these should not be confused with pride and vanity.

Within any dialogue, there must be an ability to listen and learn from one another. This can be difficult, of course, especially when there is need for change. No one likes to cause hurt and pain any more than they like being the victims of hurt and pain. The demands of justice, however, involve the recognition of wrongdoing for the sake of both perpetrators and victims.

Three things, in particular, must be avoided if we are to preserve authentic dialogue: name-calling, making threats and raising voices in hostility. Any one of these can readily erode the trust and openness needed to maintain mutual relationships. The authentic community, Pope Francis has taught, is one in which justice implicates the recognition of wrongdoing for the sake of both perpetrators and victims.

El Día de la Independencia y un renovado llamado al civismo

Mientras nos disponemos a celebrar el Día de la Independencia, nos instaría a renovar el llamado al civismo que planteé por primera vez en noviembre de 2020. La violencia y el malestar social que hemos presenciado durante el pasado año subrayan lo que el papa Francisco escribió en "Fratelli Tutti: Sobre la fraternidad y la amistad social," en cuanto a nuestra interconexión como comunidad humana y la necesidad de esperanza como el núcleo de nuestra facultad para atraer a los creyentes y transformar la sociedad.

La capacidad de cualquier comunidad para sobrevivir, incluso prosperar, en medio de la adversidad, es la medida del civismo. Esto es especialmente cierto en tiempos de caos, división y transición de la autoridad. Por desgracia, hoy en día el mal uso de las redes sociales incluye la proliferación de la amenaza y la búsqueda de chivos expiatorios.

La falta de civismo es lo que hemos experimentado en nuestro país recientemente: la pandemia, los disturbios sociales y el proceso electoral. La libertad de protestar, marchar, defender, levantar carteles y hacer oír la voz es un derecho que todos compartimos; sin embargo, esa libertad no otorga a ninguno de nosotros el derecho a la violencia, los disturbios, el saqueo, el abuso, la calumnia o la difamación. Por supuesto, en ausencia de civismo la línea entre lo que es aceptable e inaceptable se vuelve difusa.

Aunque todos tienen derecho a opinar, parecería que algunos no están conscientes de que no es necesario pronunciar todas las opiniones. Otros parecen incapaces de distinguir entre las opiniones basadas en el conocimiento y la experiencia, de las basadas en la mera emoción o especulación. Si bien es cierto que se debe respetar la conciencia y la intuición, estas no deben confundirse con el orgullo y la vanidad.

En el seno de cualquier diálogo debe existir la capacidad para escuchar y aprender unos de otros. Esto puede resultar difícil, por supuesto, especialmente cuando hay necesidad de cambio. A nadie le gusta causar daños y, sin embargo, es necesario que los hayan.

Sin embargo, las exigencias de la justicia implican el reconocimiento de los actos ilícitos en beneficio tanto de los autoros como de las víctimas. Si queremos preservar el diálogo auténtico, debemos evitar especialmente cualquier elemento de la pandemia, las amenazas y alzar la voz con hostilidad. Cualquiera de ellas puede fácilmente socavar la confianza y la apertura necesarias para mantener las relaciones mutuas.

Todo convivencia auténtica de un verdadero cristiano está arraigada en la persona de Jesucristo. Dicha convivencia no garantiza que siempre se tenga la razón, pero proporciona el camino para buscar lo que es correcto, justo y verdadero. Al permanecer centrados en Cristo, somos capaces de responder, en vez de reaccionar a un desafío, descarado o una amenaza percibida.

En lugar de buscar ganar frente a otros, deberíamos buscar lo que es mejor para la humanidad en su conjunto. Tal como el papa Francisco nos lo enseña, la capacidad de acompañar, dialogar y encontrarse es esencial para la preservación del civismo. Aparte del civismo, los seres humanos somos propensos a tener comportamientos como los chismes y la intimidación, que resultan perjudiciales para las relaciones humanas y el bienestar personal.

El acompañamiento, el diálogo y el encuentro nos permiten relacionarnos de manera creativa y que haremos bien en la vida humana en lugar de hablar y actuar de manera destructiva. Contrario a lo que muchos creen, las palabras pueden ser tan destructivas y divisivas como las acciones o los objetos. ¿Qué otra título podríamos darle al bochorno, a la ridiculización y a convertir a alguien en chivo expiatorio, si no la transformación de las palabras o las conductas en armas?

Esta semana, mientras celebramos el Día de la Independencia, debemos recordar que esperanza de un nuevo mañana y alcanzar nuevas alturas para nuestra humanidad como individuos y comunidades.

Con Jesucristo como nuestra piedra angular, todo es posible.
**Events Calendar**

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

**July 5-7**
Bishop Simon Bruté College Seminary, 2500 Cold Spring Road, Indianapolis. Bishop Bruté Days JR, 9 a.m.-7 p.m. daily, retreat for young men enrolled in grades 9-12 open to a priestly vocation. Registration: bhss@archindy.org. Information: 317-236-1940 or vocation@archindy.org.

**July 6**
MCLs Cateria, 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: 317-243-0055 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: indytheologia.org/ theologyontap. Questions: 317-236-1542.

**July 23-30**
Our Lady of Fatima Retreat House, 530 N. 56th St., Indianapolis. Silent Directed Retreats choose from a three- or five-day retreat, prices range from $225-$550 per person, includes accommodations, all meals, snacks and beverages, use of common areas, daily Mass and meeting with spiritual director. Registration and information: Jennifer Burger. 317-545-7081; burgerj@archindy.org or bit.ly/2M4MQms.

**July 30**
Oldenburg Franciscan Center, 22143 Main St., Oldenburg. A Quiet Day of Renewal, 9 a.m. to 3 p.m., $30-$70 with spiritual direction. Information and registration: 812-576-4302, oldenburg@archindy.org.

**July 31**

**August 1**

**August 4, 5**
Providence Spirituality and Conference Center, 1,500 S. Providence, Saint Mary-of-the-Woods, St. Mary-of-the-Woods. Art and Sacred Creation Guild, choose between 9:30-11:30 a.m. first Wednesday of the month or 3:30 p.m. first Thursday of the month, Providence Sister Rosemary Schmale presenting 30-minute membership fee to join group, 5 session after Information and registration: Jeanne Frost, 812-535-2952, jfrost@spsmw.org or Events, Sisters@Providence.org.

**August 11**
Benedict Inn Retreat & Conference Center, 1402 Southern Ave., Beech Grove. Personal Day of Retreat, 9 a.m.-4 p.m., 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@benedictinn.org.

**August 12**
Our Lady of Fatima Retreat House, 535 N. 56th St., Indianapolis. Day of Silence, 8 a.m.-4 p.m., $35, includes room and continental breakfast, lunch and use of common areas and grounds, overnight stays available for additional $28 per person, additional $9. Registration: 812-576-4302 or 812-755-7681 or jurger@archindy.org.

**August 13**
Benedict Inn Retreat & Conference Center, 1402 Southern Ave., Beech Grove. Peace & Nature Garden Walk, 7:30-9 p.m., Benedictine Sister Angela Jaffe presenting, online options available, donations accepted, advance registration requested: Registration@archindy.org. Program information: benedictinn.org/programs. Information: benedictinn@benedictinn.org.

**August 14-17**
All Saints Parish, St. Martin campus, 8044 Yorkridge Road, Guifield 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, 5K run/walk Sun. 9:30 a.m., chicken dinner available Sunday 11 a.m.-5 p.m. until sold out, outdoor dining, free admission. Information: 812-576-4302.

**July 24**
Our Lady of the Holy Rosary Parish, 520 Stevens St., Indianapolis. Faithful Citizens Rosary Walk, 10:45-11:45 a.m., meet in front of church. Information: faithfulcitizens2019@gmail.com.

**July 24-25**
St. Joseph Men’s Club, 22143 Main St., Oldenburg, 8 a.m., Clubhouse, $30, $40 with CEUs. Information on speakers: sophia@archindy.org or Events, Sisters@Providence.org.
Catholic parish says 10 of its families still missing after collapse

MIAMI BEACH, Fla. (CNS)—It is an understatement to say the people and staff of St. Joseph Parish will be living the crisis of the Surfside condominium collapse in a most intimate way for some time to come.

“Plus there are the many who used to come on weekends from other parts of Miami who have worshipped with us, and so we are very touched by the idea of the whole community being bound together and praying together,” Father Sosa told the media on June 25, just before celebrating a morning Mass for the missing, their family and friends.

“For us, it is very important to have something to do at this time to bring hope to those people,” said the priest, who has been pastor of St. Joseph Parish for 12 years and is also familiar with Champlain Towers.

“I have visited the place many times, and I have been familiar with some of those members that are missing,” Father Sosa said, recalling when he first realized the buildings had collapsed.

“It was horrendous because I didn’t know exactly what part of the building many of those families lived in, but apparently the 10 families were in that part of the building that collapsed, and some of those who are OK lived in the standing building.”

He added that he hopes some of the 10 families unaccounted for were away on vacation at the time of the collapse.

Through the years, he said he has encountered residents of Champlain Towers while out walking and exercising.

“The walking paths along the ocean behind Champlain Towers and other buildings in the area are highly utilized for morning and evening hikes. It is like a community formed out of the need to exercise, and some of the people would stop me and ask for a blessing,” he said.

Father Sosa visited the family reunification center at the nearby Surfside Community Center twice on the day following the catastrophe, and he had an opportunity to counsel some of the Catholic families.

He also has opened his parish parking lot for the visiting search and rescue and volunteer teams who are continuing work on the site. From Kendall, Fla., St. Agatha’s ministry helped the homeless arrive at the parking lot on June 26 with water and supplies for the search and rescue teams and their dogs.

Wind, rain and the dimmolition site have hampered search and rescue efforts. As of June 28, the missing persons list stood at 152, with nine confirmed deaths.

Some of the surviving families have told the media that this crisis won’t be over for them until they receive word of their loved one’s status.

“I am an optimist, but sad about this horrible situation. It reminds me of Sept. 11, 2001, but I want to keep hope alive that they will rescue more like they rescued that boy who saw on television,” Father Sosa said.

His message to those affected by the crisis is to keep up hope and “keep your heart on the one who can grant us the opportunity to see our loved ones, and that is God. Keep your hearts open so you will be able to feel and experience, in the midst of grief, the healing presence of the Lord,” Father Sosa said.

“May we continue to work together to help the needy and our support our rescue teams and searchers as well as the many at the Surfside center and other places who are relating to each other in ways they didn’t relate before,” he added.

“Now, somehow, we are all together trying to alleviate the situation and pain caused by this.”

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**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, 2021, and Dec. 31, 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.archdiocese.org/announcements.

**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: criterion@archdiocese.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 —

**City and mail to:Criterion, 5100 S.W. 96 St., Miami, FL 33144**

Deadline with photos: July 9 at 10 a.m.

**Name of Bride (first, last) + City + State**

**Name of Groom (first, last) + City + State**

**Wedding Date**

**Church**

**City**

**State**

**Mailing Address**

**City**

**State**

**Zip Code**

**Signature of person furnishing information**

**Relationship**

**Daytime Phone**

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**Catholic Charities of Miami**

The youth ministry group at St. Joseph Parish in Miami Beach, Fla., host a eucharistic prayer and candlelight vigil on June 26 for those who died and who were still missing at the nearly partially collapsed condo in Surfside, Fla. The evening included a walkthrough of the neighborhood close to the condo. [Photo/Tom Tracy, Florida Catholic]
“One of my favorite hymns growing up was the Notre Dame hymn. My mom would always sit me down on her bed when I was having a really anxious moment. She would sing it, and it would instantly calm my soul and lift my spirits. It was a great gift giving up one’s fears and placing one’s trust in Christ reflects the deep relationship that she has with him now. Jesus is everything—my savior, my friend, my counselor, someone I can always lean on in times of trouble and in good times, too,” she says. “He’s also my rock and the person in whom I find my life’s mission, my vocation as a daughter of Christ.”

She came to rely upon that relationship heavily during two of the most challenging times of her young life: when she was considering giving up her Catholic faith in high school and, more intensely, when her father and her younger sister were killed in a car accident nearly eight years ago.

“We’re not meant to live our Catholic faith alone.”

“My mom always encouraged a strong relationship with Jesus, but I don’t know if I really had a strong relationship with him until I went through my senior year in high school,” says the graduate of Columbus East High School. “In high school, I was considering going to a non-denominational church where the youth group was more fun. But then long for that community that my friends had there.”

She decided on leaving her Catholic faith changed in her senior year when her youth group at St. Bartholomew Parish in Columbus offered a Theology of the Body class.

“My whole Catholic faith made sense through that class because the way God designed the human body and just how much of our faith lines up with that and how he defines love, which is willing the good of another. To love somebody is to make a gift of oneself to someone. It was about finding your identity in Jesus and being a daughter of Christ. I also got to meet a really good, grounded set of friends who just really helped me in my journey through weekly meetings. We’d pray the Divine Mercy Chaplet. Then my sister really got involved in their faith. So we were always sharing together. A lot of it has been the people the Lord has put into my life in which I have really guided me.”

That sense of community, that need to belong so important to her and most young adults, she says.

“I felt like that is the best way to get people. We’re not meant to be in Catholic faith alone. The Lord wants us to be in community and wants us to have support. There are a lot of times when you just need to lean on somebody or to get help.”

At the same time, she believes that her relationship with Jesus here. Being able to work for the Church just means I’m literally working for my savior and I can support them. I feel so close to Jesus here. Being able to work for the Church just means I’m literally working for the Lord in a way I’m not sure most people always get to do.”

“At the same time, she believes that at the same time, she believes that when you just need to lean on somebody or to get help. Many of them have really guided me.”

The pope, Blinken reiterated the “United States’ commitment to working closely with the Holy See to address global humanitarian crises in Lebanon, Syria, the Tigray region and Pope Francis also discussed China as well as the pope made in a January television interview when he expressed consternation at people who were refusing to get the COVID-19 vaccine and described their refusal as ‘suicidal denialism.’”

“I’m not going to speak for the pope in any way,” Blinken responded. “I think we strongly believe in the importance of the vaccination.”

The U.S. secretary of state explained that as long as the virus continues to replicate, it will mutate and worsen the chances of ending the pandemic.

“We have to get ahead of this. And the way to get ahead of this is with the fastest possible vaccination around the world. That’s why Italy and the United States are working so closely together, to make sure we get vaccines out there,” he said.

Before meeting the pope, Blinken met with Cardinal Pietro Parolin, Vatican secretary of state, and Archbishop Paul R. Gallagher, the Vatican foreign minister.

In a tweet posted after the meeting, Blinken said he enjoyed his conversation with the cardinal and archbishop and that during the meeting, “we emphasized continued cooperation on efforts to promote our shared values and address humanitarian crises around the world.”

According to Price, Blinken, Cardinal Parolin and Archbishop Gallagher “reaffirmed our shared efforts to promote religious freedom and combat human trafficking.”

The U.S. secretary of state also “reiterated U.S. support for a return to democracy in Venezuela and our desire to help the Venezuelan people rebuild their country.”

Catholic bishops in Venezuela have been vocal about the country’s worsening political and humanitarian crises, in which an increasingly authoritarian government led by President Nicolas Maduro, as well as an imploding economy, have forced more than 5 million people to leave since 2015.

Other issues discussed during the meeting were “migration, climate change and efforts to expand distribution of vaccines against COVID-19,” Price said.

Blinken, Cardinal Parolin and Archbishop Gallagher also spoke about “challenges” arising in several countries, including Ethiopia, Belarus, Syria and Lebanon. ↑
Mary McCoy insists she is not an emotional person, but her tears flow when she talks about her 30 years as an educator in the archdiocese, including the past year as interim superintendent of Catholic schools.

“When she is asked about her thoughts as she looks back on these 30 years, she says through her tears, ‘Don’t make me cry. I don’t think about this as a worthwhile career. I’ve had, how blessed I’ve been. And I wouldn’t have changed anything: God put me in the right places, and this is where I was to be. It’s been a great run.’”

McCoy’s 30-year run as a teacher, a principal and an administrator in the archdiocese will end on Aug. 26 when she retires. Until then, she will once again serve in her previous role as an assistant superintendent, working with Brian Disney who became the new superintendent on July 1. (See related story on this page.)

McCoy’s last year has been one for the story books and it helped navigate the 68 Catholic schools in central and southern Indiana through the challenges of the COVID-19 pandemic.

McCoy stepped into the position of interim superintendent in July of 2020 when former superintendent Gina Fleming made a career change. And one of McCoy’s defining qualities is revealed in how she describes this past school year. She praises “the amazing work of our principals and teachers and how they endured the challenges” of the pandemic to provide a quality Catholic education to students.

She also uses the word “we” constantly, talking about the collaboration of leadership that was formed between her and Rob Rush and Michelle Radomskey—the two assistant superintendents—and Peggy Elson, interim director of the archdiocese’s Notre Dame ACE Academies.

Talking about the teachers, principals and her fellow administrators, McCoy says, “I’ll remember how we approached the pandemic and how successful we were in spite of the challenges we faced. And how, for the most part, we kept our kids in school.

“We have lived through this pandemic and have really come out stronger people through it all. And we’ll continue to be able to provide a quality Catholic education. If we can do it during a pandemic, we can do it whenever.”

Brian Disney became the new superintendent of Catholic schools in the archdiocese on July 1.

A member of St. Thomas More Parish in Mooresville, Disney leads the 68 Catholic schools in the archdiocese that serve more than 20,000 students across central and southern Indiana.

Disney was featured in a front-page story on The Criterion on April 23. In an interview for the story, he said, “My personal life mission is to build up the kingdom of God through servant leadership in educating hearts, minds and souls.

“My personal motto is ‘Faith and Family, Teach and Lead’ and faith and family are the core of who I am. I teach and lead is how I express and live who I am.”

He also described his two great passions as “education of future generations and my Catholic faith.”

Disney brings a wealth of credentials to his new position. He earned his bachelor’s degree in secondary mathematics at Butler University in Indianapolis, a master’s degree in school counseling from Indiana University-Purdue University in Indianapolis, and a doctorate in educational leadership from Indiana University.

In his 28 years as an educator, he has been a teacher, a coach, a counselor and, since 2013, the principal of Mooresville High School.

He was chosen in April by an archdiocesan search committee that began a nationwide search after Gina Fleming resigned in July of 2020. Former assistant superintendent Mary McCoy has served as interim superintendent during the past school year—her 30th year in Catholic education—in the archdiocese. Until she retires on Aug. 26, she will serve once again as an assistant superintendent.

Disney and his wife Tracy are the parents of Kate, a college student. They have a daughter, Anna, who is a junior in high school and a son, Brian, who is a freshman.

Mary McCoy, second from right, poses for a photo with her family on Easter Sunday at St. Mark the Evangelist Church in Indianapolis. From the left are her sons, Keaton and Kyle, her granddaughter Isla, her son-in-law Dustin, her daughter Kaylee, her granddaughter June, Mary and her husband Brian. (Submitted photo)

“Faith and Family, Teach and Lead” guide new superintendent

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Our Sunday Visitor: Some media outlets have reported that, with the vote to proceed with the drafting of the document, the bishops have defied the Vatican. Is that what happened?
Bishop Rhoades: No. I am disappointed in the way that the draft was interpreted. As bishops, we are committed to teaching in communion with the pope. As I mentioned, we will be in consultation with the Vatican Congregation for the Doctrine of the Faith during this process since this will be a teaching document on the Eucharist.
I am grateful for the letter Archbishop [Jose] Gomez received from Cardinal [Luis] Ladaria emphasizing dialogue and unity among the bishops. We are preparing a doctrinal reflection and not drawing up national norms, since such would be beyond the competency of our committee.

Our Sunday Visitor: Some commentators have said that this was “unprecedented” for the body of bishops to push forward on an issue so early in the process. I have prepared many documents and statements in the past two decades. I am hopeful that, come November, there will be an even larger number of bishops who will support the document that we will have prepared.

Our Sunday Visitor: Several bishops asked, or recommended, that the third part of the statement’s outline—the part that includes the section on eucharistic consistency—be removed, but you disagreed with that approach, saying, “I don’t think we should ignore what is the actual discipline of the Church. What is that discipline, and what is it meant to do?”
Bishop Rhoades: First of all, I don’t think we can present the full teaching on the Eucharist without including the section on the Eucharist as a mystery to be lived, and, within that section, the call to eucharistic consistency.
This is related to the Church’s discipline which goes back to the New Testament. St. Paul wrote to the Corinthians: “Whoever eats the bread or drinks the cup of the Lord unworthily will have to answer for the body and blood of the Lord. A person should examine himself, and so eat the bread and drink the cup. For anyone who eats and drinks without discerning the body, eats and drinks judgment on himself” (1 Cor 11:27-29).
“The Church’s tradition throughout the ages has included discipline about reception of holy Communion. That discipline is expressed today in canons 915 and 916 of the Code of Canon Law and canons 711 and 712 of the Code of Canons of the Eastern Churches. In our document, we hope to present a clear understanding of why the Church has these laws, explaining the profound teaching that is the basis for these canons.
“Canon 915 regards those who are not admitted to holy Communion. Canon 916 regards the necessity of being in a state of grace to receive holy Communion. The Church’s laws are ordered to the salvation of souls. And these disciplinary laws have a medicinal, rather than punitive, purpose.”

Our Sunday Visitor: Many bishops said within the context of the meeting that a pastoral problem has emerged from the fact that the United States now has a Catholic president who is pushing a strong pro-abortion agenda, as well as advocating for many other social issues that are contrary to the Catholic Church’s social doctrine—all while still receiving holy Communion. Is it fair to say that this document is a necessary pastoral tool in response to this reality?
Bishop Rhoades: “This document will be addressed to all Catholics. All of us are called to continual conversion and to eucharistic consistency. We are all called to go forth from Mass to glorify the Lord by our lives, to bear witness to Christ in our words and actions. We are called to be witnesses to the Gospel of life and to respect and defend the life and dignity of every human person, including the child in the womb.”
“The Catechism [of the Catholic Church] teaches that the Eucharist expresses our love and communion to the poor. Pope St. John Paul II, Pope Benedict XVI and Pope Francis have all written beautifully about the social implications of the Eucharist. I hope that our document will highlight this. It is important that we understand that, as Pope Benedict wrote, ‘worship pleasing to God can never be a purely private matter, without consequence for our relationship with others: It demands a public witness to our faith.’”

Our Sunday Visitor: It has become a popular argument in recent months that a document that includes teaching on eucharistic consistency may “weaponize” the Eucharist. How would you respond to that?
Bishop Rhoades: “I believe that the Church’s teaching on eucharistic consistency honors the Lord’s presence in the Blessed Sacrament and helps us to understand that the Eucharist is a mystery to be lived. The Eucharist is an amazing gift shared among all who receive humbly and gratefully and that the Lord has given to us as nourishment for our souls.
“The notion of eucharistic consistency reminds us that we must be properly disposed to receive the Eucharist. This includes eucharistic communion and assent to the deposit of faith contained in Scripture and tradition, which the Apostles entrusted to the Church. Eucharistic consistency involves our communion with the mystical body of Christ, the Church, which the eucharistic body of Christ builds.”

Our Sunday Visitor: What else would you like to add that might help bring clarity to the proceedings?
Bishop Rhoades: “We are striving to write a document that will contribute to a renewed eucharistic revival in the Church in our nation by highlighting the truth about the amazing gift Jesus gave us on the cross through the grace of his death: the saving grace of beauty and reverence in our celebration of this great mystery, and the wonderful grace of unity among us bishops, the Eucharist to grow in our Christian lives.
“Though there are some disagreements among us bishops, pray that with our common faith in this great sacrament of the body and blood of the Lord, we will be united as shepherds and teachers and help our people to grow as faithful disciples of the Lord Jesus.”

Catholic News Service (CNS): You mentioned in your comments that this is not a reaction to the actions of someone who is a white supremacist or who is a human trafficker could be challenged as well. Critics have asked if you also would include Catholic leaders who support the death penalty or who have approved executions in the course of their duties?
Bishop Rhoades: “In a document addressed to all Catholics, it will cover the broad range of Catholic social teaching. All of us as Catholics will be able to find ourselves in this teaching.”
CNS: Many bishops have expressed concern about the impact of this debate on the unity of the conference and the Church. To what extent will this be a concern of the drafters of the document, and what guidance will you give them in this regard as they are drafting it?
Bishop Rhoades: “What we saw last week was a passionate dialogue about how much the Eucharist means to my brother bishops. The love for the Eucharist and the gratitude that we all feel and want to share in meeting the real presence of Jesus Christ in holy Communion are powerfully unifying realities for the entire body of Christ.
“Important discussions about the details of conference process won’t disturb the bond we share. As the dialogue and consultation continue in the weeks ahead, we will embark on them prayerfully and together. I hope we can serve as model for a society that needs to address difficult issues with greater civility.”

The Eucharist rests on a paten at the altar in the Cathedral of St. Peter in Wilmington, Del., on May 27. (CNS photo/Maryknoll)
Second season of “The Chosen” features more characters, innovation, experimentation and a touch of controversy

By Ann Margaret Lewis

When I first reviewed the record-breaking, crowd-funded series “The Chosen” in the July 17, 2021, issue of The Criterion, I did not expect to write a second review. However, following the release of the sixth episode of the show, season two which began airing on Easter Sunday this year, I decided it deserved a follow-up on how the series has progressed.

In season five, the Apostles were making their way into Samaria after Jesus’ encounter with Photina, the woman at the well, as told in John 4:1-22. New Apostles have joined the group, and already conflict is brewing among them.

The “Sons of Thunder,” Big James and John, have proved to be leaders. Matthew still struggles with his limp during the day, while the other members of the group still come to terms with his own guilt as a public sinner/tax collector, and Simon Peter expresses in front of all of them the need to forgive others.

Matthew also annoys Thomas as the two have similar personalities and talents. Philip, a peacemaker, and Nathaniel (known as Bartholomew in three of the Gospels) also join the Apostles, as does Simon the Zealot. So far, only Judas Iscariot has not yet become one of the Twelve, but there are episodes yet to come.

Certain episodes of season two focus on individual Apostles as they find their way to Jesus. Others focus on group dynamics, how all are trying to find their place in Jesus’ ministry while addressing their own inadequacies. At the end of episode five, Mary Magdalene, who seemed rock solid in faith after her encounter with Christ in the show’s first episode, combats past trauma and wanders off from her new friends into apparent physical and spiritual danger.

The show is biblical fiction and is an extrapolation of what might have happened based on what is recorded in the Gospels. As a result, there may be controversy with interpretation. The producers, director and primary writer, Dallas Jenkins, is not Catholic. This, combined with this show’s online world, discussions have brewed about some content in episode three, which is titled “Matthew 4:24.”

In this episode, the Apostles have a campfire discussion while Jesus heals people off camera. Mother Mary says, at one point that she feared making a mistake because she did not witness Jesus healing after his birth. Jesus had to be cleaned up like any other newborn.

Some Catholic bloggers argue that these lines deny Mary’s motherhood and that she feared that she did not suffer the pain of birth.

However, the scene does not say she sinned, only that she feared making a mistake. In the end, she adds that Jesus assured her she did not. Pious tradition is also also not dogmatic, so one can make allowances for other views in this vein.

Mary says, at one point, that she may be pregnant after her birth, and Jesus assured her she did not, only that Jesus’ birth was a natural, human one.

The two share a moment of their time and resources to those who support and make possible the work of Caritas Internationalis and Catholic Near East Welfare Association. This is the first portion of their time and resources to Eastern-rite churches around the world for Eastern Churches, ROACO assists.

Pope Francis

While season two will ultimately be offered on DVD, as the first one was, the production company, Angel Studios (formerly ViúAngel), is putting push notifications to viewers to use the phone app exclusively to stream the show to their smart televisions or TV streaming devices. This new technology is groundbreaking, if limiting to some viewers.

While Angel Studios has streamed the first five episodes to Facebook and YouTube, they are only keeping the first three episodes available on those platforms. Meanwhile, all episodes are viewable on their website.

Whatever way one chooses to view it, “The Chosen” is worth a watch. The acting performances are fantastic, and the production value is marvelous. Director Jenkins has opted to release episodes as they are completed rather than on a set schedule. “The Chosen” app sends users push notifications when new episodes release, and their team makes announcements of upcoming episodes on most social media platforms.

For more information on the “The Chosen” series, visit their website at thechosen.tv.

(Pope Francis also expressed his "apprehension" over the continuing violence in Tigray, where the Ethiopian army and its allies are reportedly committing massacres, raping women, destroying churches and mosques and using famine as a tool to put down any civilian support for the Tigray People’s Liberation Front. †

VATICAN CITY (CNS)—International solidarity in funding the rebuilding of schools, hospitals and churches destroyed by war is important, Pope Francis said, but “we need to be concerned above all for the living.”

People who have been wounded and dispersed.

From the Holy Land, through northern Africa to the Tigray region of Ethiopia, the needs of Christian communities are pressing, Pope Francis said.

“I don’t have the impression that representatives of a Vatican coalition of funding agencies, known by its Italian acronym, ROACO.

Coordinated by the Congregation for Eastern Churches, ROACO assists Eastern-rite churches around the world as well as the Latin-rite church in North Africa and the Middle East. The agencies include the U.S.-based Catholic Near East Welfare Association and Catholic Relief Services, as well as Aid to the Church in Need, Caritas Internationalis and Catholic Near East Welfare Association in Germany, France, Austria, Switzerland, Italy, Belgium and the Netherlands.

Pope Francis said that restrictions on Mass attendance as well as “the economic crisis generated by the pandemic” explain the drop in donations.

However, he said, “while the crisis may have encouraged us to focus on what is essential, we cannot remain indifferent when we think of the deserted streets of Jerusalem and the loss of those pilgrims who go there to strengthen their faith, but also to express concrete solidarity with the local churches and their people.”

He urged Catholics to understand the importance of their giving.

Christians in the Holy Land have experienced hardship in the past year not only because of the pandemic, but also because of renewed violence between Israelis and Palestinians, “peoples who we hope and pray will see the bow of peace that God showed to Noah as a sign of the covenant between heaven and Earth, and of peace among peoples. “All too often, even lately, those skies have been darkened by missiles bringing destruction, death and fear,” the pope said.

“The plea for help rising from Syria are never far from God’s heart, yet do not seem to have touched the hearts of leaders in a position to affect the destiny of peoples,” he said. After 10 years of conflict and millions of people displaced or forced to migrate, the victims and the need for reconstruction are “all held hostage to partisan thinking and the lack of courageous decisions for the good of that war-torn nation.”

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Jonathan Roumie, who is Catholic, portrays Jesus in the challenging Sermon on the Mount scene coming in a soon season two episode of “The Chosen.” (Photo courtesy: Angel Studios.}

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The Criterion Friday, July 2, 2021
**The Church is our home, let us return to Mass with joy**

In March of 2020, when the world stood still, my husband and I were at the hospital welcoming our daughter into the world. As much as we prepared to be the parents of a newborn child, nothing could have prepared us for a world that was new, scary and unknown. Health restrictions, we were not allowed to have any extended family or friends at the hospital—no grandparents, aunts and uncles waiting to hold our little bundle of joy. We went home, feeling so alone—alone that would become all-too-familiar through the next several months. A few weeks later, as we watched the Easter Vigil livestreamed on our television, a long green in my heart to have our daughter baptized and bring her into our Church. That was always the plan, and something we looked forward to realizing. We went to church, where six baptisms took place, but a part of my heart—part that part of bringing our daughter home really was.

I wanted to thank God for the gift of our daughter’s life, and welcome her into our family. So, I wanted our Church community to see our little bundle of joy, and to know that she will grow up surrounded by the family of faith. I wanted to bring her to the church where she would one day sit in kneeling, maybe even climbing and crawling under the wooden pews, where her knowledge, love and faith in God would grow with her. Because after waiting several months, when it was safe again, we were able to have our daughter baptized, and it was such a joyful occasion. I felt relief and a deep sense of gratitude for the ability to welcome her daughter to the Church’s house and into God’s family.

Now it is a year later, and the idea of bringing our daughter has been lifted. I will be the first to say that keeping focused, still and quiet is not my little one’s favorite thing to do. I spoke with several young parents who said they left their children at home during the pandemic for health reasons, and because there was a dispensation, and it was just easier to go to church without a baby or toddler in tow. I don’t know the nuances of every family’s situation, and my point is not to cast blame. Rather, I want to remind all of us—parents and parishioners alike—that Jesus said, “Let the little children come to me, and do not prevent them, for the kingdom of heaven belongs to such as these.”

Our children belong to God’s family through baptism, and they should be welcomed as members of the faith community. Meanwhile, parents need the support of the faith community to be faithful in their vocation to raise their children in our Church. I am so grateful that both pastors our family has had have been supportive of our vocation to family life and have encouraged us in our challenging moments in church.

The Easter Vigil and Catholic schools return to Mass, I pray that we all remember what a gift it is to go to Mass, to receive the Eucharist, to gather as a community of faith, and to bring our families home to God’s house. We all return to Mass with joy, and welcome and encourage all those who have been away, including our little Catholics.

(Gabriela Ross is the director of Marriage and Family Life of the Archdiocese of Indianapolis and can be reached at grross@archindy.org.)

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**It’s All Good/Patti Lamb**

‘It’s OK’ to let go and leave your burdens with God

Recently, my brother had back surgery and was in the hospital much longer than expected. Unfortunately, he had to wait for an opening at a rehabilitation facility for rigorous physical therapy to begin so that he could walk again. He was in a lot of pain, and family members visited him to lift his spirits. We received a group text every day with updates and repeated requests for prayers during that stretch of weeks. Every day I received a most welcome group text.

‘Thanks be to God! Tom is moving to rehab today. I appreciate each of you for your prayer warriors.’

I was thrilled that Tom would be able to make progress in his recovery. I could relate to my brother’s haste to reach better days. There’s a certain intention for which I’ve been praying for a long time. Unexpectedly, the time is here, but the plan is not my plan. There is a time for every activity, and there’s a season for a little change. It’s so hard to let go of what was familiar.

However, the situation about which I’ve been praying isn’t changing. I struggle with what to do when nothing changes after my most fervent prayers. For months, my sister, Katie, encouraged me to leave it with God. She walked me over to the Sacred Heart statue in my mom’s entryway and pointed to it, saying, “Leave it with him and stop carrying it.”

Later that week, after a day of feeling defeated, I sent my sister a text: “It’s a most difficult thing for us to learn, but we can’t turn it over to God and then keep taking it back if we expect him to help.”

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**The Human Side/Fr. Eugene Hemrick**

The heroic labor needed to preserve the qualities of love

“It’s OK” in Italian means “I love you.” As simple as the one syllable word “love” is, its DNA is anything but simple.

At an entrance to Supreme Court, there is a depiction of Moses, the greatest man, with Solomon and Confucius. Kneeling at their feet is a female, representing mercy. The Latin word “misericordia” means mercy. It is one of six qualities of love renowned throughout the world. The six are joy, peace, mercy, beneficence, almsgiving and fraternal affection.

“Love, like the essential qualities of life, is precious. When it is present, our spirits soar and we experience a heavenly calm. But “it requires greater heroism than war.” Why is this so?

It is because it takes everything in our power to preserve peace and the other qualities of love. A day does not pass in which we do not hear of violence on our streets, in our homes and throughout the world. Add to this a constant stream of dishonesty, backbiting and twisted truths, and we have the direct antithesis of love’s qualities that we seek to inspire.

Merton’s insight on the earnest need for heroic labor to preserve loving’s essential qualities is visionary in alerting us to the strength needed to support love.

(Patrick Lamb, a member of St. Susanna Parish in Plainfield, is a regular columnist for The Criterion.)

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**For the Journey/Effie Caldara**

Going on a pilgrimage right at home

Someone once gave me a plaque that read, “If you want to be a pilgrim on the road of life, you have to travel light.” I can’t find that plaque, which amuses me because I realize its truth. I’m a little lighter than I would be if I still carried around all that the quote is supposed to mean in my mind, and as I try to strip away my possessions and reorganize, those words are my mantra. One consequence of our current isolation is that we’ve become more aware of the excess clutter in our homes. What is all this stuff? What do I really need? What’s essential? And, why, as isolation ends, do I feel tempted to buy more?

So, here’s an idea: find an Ignatian, the founder of the Jesuits, often referred to himself as “the pilgrim” as he began his spiritual journey. He had great concept, the idea of going off, a few things stuffed in a backpack, in search of the truth. Of course, we can make a pilgrimage in our own home, but it seems that even this demands some simplifying of our lifestyles. Everything does fit in a backpack, but we can pare down.

Beginning in May 2021, and lasting until July 2022, we are celebrating an Ignatian year, meaning we’re celebrating St. Ignatius himself and his great spiritual gifts to us. It was exactly 500 years ago, May 29th, that Ignatius experienced a “cannonball moment” that led to his dramatic conversion.

Ignatius did not invent the spiritual pilgrim. Indeed, Iñigo, as he was named, was a man who desired wealth, honor and military power. Iñigo was a knight, a family, he was a knight who hoped his prowess on the battlefield would improve his lot in life, and his name changed as a result. When he was 24, a criminal charge of “nocturnal misdemeanors” was on his police record, and he and his brother were briefly jailed.

A short biography at Fordham.edu puts it this way: “In short, Iñigo was an experienced soldier who was eager to advance in his warrior’s career.”

In other words, he was a bit like us.

On May 20, 1521, Iñigo’s life changed dramatically when he was left for dead in battle against the French at Pamplona, a cannonball shattered his leg.

His injury was severe, but strange and wonderful was his rediscovery of the excess clutter in our homes. What do we need to carry in our backpack? That’s when Ignatius’ life really began. The cannonball moment led to conversion. And so much more to learn from his life, especially his development of the Spiritual Exercises, which have changed the lives of so many.

During the past 14 months, I’ve been doing the 90th anniversary of the Spiritual Exercises, and I’ve been a pilgrim. The Spiritual Exercises can be done in the formal format of 30 days at a retreat house. But the Ignatian Discerning Spirituality is a way of living, a way of seeing, a way of carrying these over a much longer time, fitting into our regular lives. Just add time for prayer, scripture reading and the other disciplines.

However, there are also many books and online sites that delve into the Spiritual Exercises, a book by Jesuit Father Mark Thibodeaux, a book by Jesuit Father Mark Thibodeaux, which can be ordered online. It’s a great introduction to Ignatian.

The Pilgrimage of Life: For the Journey民

For those of you at-home pilgrims, with St. Ignatius’ help might just be one of the most rewarding of your life.

(Effie Caldara writes for Catholic News Service.)
The Book of Ezekiel furnishes the first reading for Mass this weekend. The prophet speaks in the first person, saying that God had spoken directly to him. God told Ezekiel that he was sending him to the Israelites. They had rebelled against God’s holy law. Ezekiel was to call them to forsake their disloyalty and return to God.

God, speaking to Ezekiel, recognizes certain traits about humans. They are stubborn in their blindness. This blindness prompts them to choose their way rather than the way of God. It is folly for them. Yet, God does not desert them. St. Paul’s Second Epistle to the Corinthians supplies the second reading. As an aside, this reading includes Paul’s revelation that he himself had been given “a thorn in the flesh” (2 Cor 12:7). For almost 2,000 years, people studying this epistle have struggled to discover what this thorn might in fact have been. Some have thought that it was a chronic illness and discuss the Scriptures. Hence, Jesus’ wisdom was profound. Nevertheless, in their human limitations, many did not recognize Jesus as the Son of God.

Again, as an aside, some short explanation of the reference to the “brothers and sisters” of Jesus is needed (Mk 6:3). Since Jesus is identified as the “son of Mary,” it is presumed that Joseph was dead by this time. But who were these brothers and sisters (Mk 6:3)? Beginning with the earliest times of Christianity, one constant opinion has been that Mary, a lifelong virgin, with Jesus as her only child, was Joseph’s wife after another wife, or wives, had died. These “brothers and sisters” were Joseph’s children by a previous marriage. If so, they would have legally and culturally been regarded as siblings of Jesus, although their mothers were different persons.

reflection
The Independence Day
We celebrate our past, but we live in the present and hope for the future. It is good to seek the abiding that Mary provides by Ezekiel, Paul and Mary. Jesus offers the true law, the law designed to better all people. Independence, we believe, worse may be our “thorn,” but the wisdom and strength of God brings a path to justice and peace, which is every good citizen’s dream for the future. They are in our reach. They can enrich our society. With the help of God, we can make it happen.†

question corner/Fr. Kenneth Doyle
Funeral Masses can be celebrated for non-practicing Catholics

Q
May a Mass of Christian Burial be celebrated for a baptized person who has been, for many years, away from the Church? (New York)

A
Yes, absolutely. The Church’s Code of Canon Law states, in fact, that every Catholic has the right to a Catholic funeral, and the wording of the canon is strong: “Deceased members of the Christian faithful must be given ecclesiastical funerals according to the norm of law” (#1176). The few exceptions to that rule are stated specifically in a subsequent canon and include such categories as “notorious apostates, heretics and schismatics,” and “other manifest sinners who cannot be granted ecclesiastical funerals without public scandal of the faithful” (#1184). A person who has been away from regular Church attendance could not, of course, receive holy Communion without going to confession first. But it is always possible that the deceased, in the privacy of his own conscience, may not have realized the gravity of his offense or may have expressed repentance and been reconciled to the Lord. The Church’s rule on funerals gives a person the benefit of that doubt, and the funeral Mass commends the deceased to the tender mercy of God.

Q
Am I a cradle Catholic? I was married in 2019 and am now dating a woman who is not a Catholic.

A
If I were to marry this woman in a civil ceremony or in her Christian church—without an annulment—is it true that I could not receive Communion in a Catholic church as well as not teach religious education, be a godparent or coordinate our parish’s Mass-server program—all of which I now do?

Also, would my ex-wife have to consent to the annulment? What is her involvement in the process? I would like it to be minimal. (Virginia)

Yes, it is true that if you married a woman without first obtaining a declaration of nullity (commonly called an annulment) from the Catholic Church you would not be permitted to receive holy Communion.

The Catechism of the Catholic Church explains that you would be “in a situation that objectively contravenes God’s law” and “cannot receive eucharistic Communion as long as this situation persists” (#1650). As to service in ministries that the Church offers, the standard requirement for such volunteers is that they be in full communion with the Church. As one U.S. archdiocese explains on its website, those who serve as extraordinary ministers of the Eucharist, for example, must be “practicing Catholics, distinguished in their Christian life, faith and morals” and “if married, the marriage must be a valid Catholic marriage.”

I applaud your willingness to offer valuable help in your parish’s ministries, and I am pleased that you are thinking of an annulment, which, if granted, would allow your work to continue. If you were to apply for an annulment, your ex-wife would be notified that you have done so, and she would be offered the opportunity to fill out a questionnaire including her perspective on the marriage and what contributed to its break-up.

For your annulment to proceed, it would not be necessary that your ex-wife complete that questionnaire or participate at all in the annulment process—only that she be offered the chance to do so. Often enough, the former spouse is unwilling to be involved, and the process can still proceed.

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

My Journey to God
Pilgrimage Pondering
By Wendy Yanikoski
4th of July we are flickering like fireflies a daisy chain of Mercy glowing in the dark knowing where You Are resting on unrolling quilts waiting on our hillside rafts for chaplets of Your Light to fill the nighttime sky and lead us home a caravan of joy

(4th of July was 2019 and am now dating a woman who is not a Catholic. If I were to marry this woman in a civil ceremony or in her Christian church—without an annulment—is it true that I could not receive Communion in a Catholic church as well as not teach religious education, be a godparent or coordinate our parish’s Mass-server program—all of which I now do?)
Attorney General Merrick Garland announced an official 9,000 virtual signatures by June 23. A day earlier, the online petition had already garnered more than 10,000 signatures. The petition, which calls for Chicago Mayor Lori Lightfoot to reconsider the city’s death penalty system and uphold the sacred dignity of every human life, is being pursued in the capital murder case gone awry, is being pursued in the case of Carlos DeLuna, who was executed for a crime he didn’t commit.

The documentary made its debut in mid-June at the Spider-Man at the Vatican, in the Sistine Chapel. The documentary was directed by Amazon Studios in association with the Archdiocese of Chicago and the National Catholic Reporter. The documentary is a three-part series on the case.

The Phantom is a 2021 American superhero film produced by Sony Pictures and distributed by Sony Pictures Releasing. It is directed by Jon Watts and stars Tom Holland as Spider-Man. The film follows Peter Parker, a high school student who gains extraordinary abilities after being bitten by a radioactive spider. He struggles to maintain his double life while facing the villainous Green Goblin and the superhero community.

New death penalty documentary comes on heels of abolition petition

WASHINGTON (CNS)—The Phantom, a new documentary on a capital murder case gone awry, is being released in theaters amid a Catholic Mobilization Network campaign asking President Joe Biden to abolish the federal death penalty.

The campaign has already garnered more than 9,000 virtual signatures by June 23. A day earlier, Attorney General Merrick Garland announced an official 9,000 virtual signatures by June 23. A day earlier, the online petition had already garnered more than 10,000 signatures. The petition, which calls for Chicago Mayor Lori Lightfoot to reconsider the city’s death penalty system and uphold the sacred dignity of every human life, is being pursued in the capital murder case gone awry, is being pursued in the case of Carlos DeLuna, who was executed for a crime he didn’t commit.

A native of Madison, Benedictine Sister Mary Karen Hill was a music educator

Benedictine Sister Mary Karen Hill, a member of Monastery Immaculate Conception in Ferdinand, Ind., in the Evansville Diocese, died on June 13 at the monastery. She was 88.

The Mass of Christian Burial was celebrated on June 17 at the monastery’s church. Burial followed in the sisters’ cemetery.

Mary Ann Hill was born on March 28, 1933, in Madison, Ind., where she grew up as a member of the former St. Michael Parish. Sister Mary Karen entered Monastery Immaculate Conception on Sept. 8, 1951, professed temporary vows on Aug. 10, 1956. She earned a bachelor’s degree in music education at the former St. Benedict College in Ferdinand, and a master’s degree in music education at The Catholic University of America in Washington.

Sister Mary Karen ministered as a music educator for 64 years in Indiana. In the archdiocese, she taught at St. Pius X School in Indianapolis from 1955-56. Sister Mary Karen also served as organist at several parishes and at the monastery.

Memorial contributions may be sent to the Sisters of St. Benedict of Ferdinand, 802 E. 1st Street, Ferdinand, IN 47532.

If you are a victim of sexual misconduct by a member of religious leadership, considering whom I have seen as a victim of such misconduct, please contact the archdiocesan victim assistance coordinator at 317-236-1548 or 800-382-9836, ext. 1548 carahill@archindy.org

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

Online Lay Ministry Formation

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

- Earn certificate in Lay Ministry
- Complete 8 courses with an ND STEP program
- CU offers classes on Catechesis of the Catholic Church

For more information, log on to www.archindy.org/layministry
WASHINGTON (CNS)—The president of the U.S. Conference of Catholic Bishops (USCCB) and the chairman of the USCCB’s Committee on International Justice and Peace praised President Joe Biden on June 23 for his commitment to give vaccines to needy nations, bringing the total of vaccines to 1 billion.

This was recently matched by the G-7 countries in need around the world. The Washington Post reported recently that the first 200 million doses will be sent this year, with 300 million more shared in the first half of next year.

The United States plans to purchase 500 million doses of Pfizer’s coronavirus vaccine that it will then donate to countries in need around the world. The Washington Post quoted Archbishop José H. Gomez of Los Angeles, USCCB president, and Bishop David J. Malloy of Rockford, Ill., committee chairman.

“This gesture of global solidarity is timely, responding to those regions with the greatest need, particularly in Africa and South Asia,” they said in a joint statement.

The United States plans to purchase 500 million doses of Pfizer’s coronavirus vaccine that it will then donate to countries in need around the world. The Washington Post reported recently that the first 200 million doses will be sent this year, with 300 million more shared in the first half of next year.

COVAX, the World Health Organization-backed initiative to share vaccines and to facilitate their distribution, especially in the poorest countries.

They also encouraged the Biden administration to partner with Catholic and other well-established and broad-reaching faith-based health care structures throughout the developing world to facilitate and strengthen vaccine distribution “as we work together to save and restore lives.”

As of June 24, the novel coronavirus has up to six continents, and nearly 4 million people have died of COVID-19.
Providence’s baseball team lives its dream at Victory Field

By John Shaughnessy

As a player and a coach, Scott Hutchins has learned one of the brutal realities of sports. It’s a reality that he shared often this year with the players he has coached on the varsity baseball team of Our Lady of Providence High School in Clarksville.

In his first full season as head coach of the team, Hutchins continually asked his 21 players to work hard, to be good teammates, to make a commitment every day to get better—all with the goal of winning a state championship at Victory Field in Indianapolis at the end of the season.

And every time he asked them to give more, to be tougher, to sacrifice everything for the team—and they did—he also reminded them of one of the brutal realities of sports. “Working really hard doesn’t guarantee you’ll reach your goals,” Hutchins told them. “It’s a lot to ask to make the commitment, to put in the work, and to know your heart can be broken.”

In high school sports in Indiana, nearly all teams end their seasons in heartbreak. Yet on the evening of June 21, the Providence baseball team lived its dream, winning the Indiana High School Athletic Association 2A state championship, beating the team from Eastside High School 4-0 at Victory Field.

“It can be scary to put that much into something, and it doesn’t work out. But when it does, it’s a level of joy you don’t forget,” Hutchins says. “To see the joy on the players’ faces is unforgettable.”

So was the response from the Providence community, as a brigade of Blue Pride fans made the trip from southern Indiana for the championship game—and so many others sent texts and e-mails congratulating Hutchins and the team.

“As wonderful as it was on the field after the game, it was just as wonderful the number of texts and e-mails I received from former players and students,” says Hutchins, who teaches Advanced Placement Chemistry at the school, serves as an assistant principal and was an assistant baseball coach at Providence for 23 years. “That’s what matters—creating relationships with people.”

Hutchins called upon one of those relationships at a defining moment early in the season when the team was struggling. In its first seven games, the team won just two. And while part of that record was connected to its challenging early schedule, what troubled Hutchins was that “we weren’t tough enough, we weren’t being good teammates.”

So the head coach enlisted a former player from Providence’s 2016 state championship team to talk to this year’s players. “He was a senior [in 2016] and a good player. He didn’t play much, but he was the epitome of being a great teammate. That’s why we asked him to talk about his experience,” Hutchins recalls. “He just talked about how important it is to be a good teammate and how he saw his role on the team.”

“That was a big part of our season. We just had to focus on everyone learning their role on the team. Once we sorted out those things, our season took off.”

From there, the team won 21 of its last 23 games, running the tournament table with the state championship. And Hutchins said they accomplished that feat because of the two qualities that had been missing early in the season. “Their toughness stands out. They ended up being the toughest group of kids I could imagine,” their head coach says. “And they’re just good teammates. They like each other. They cheer for each other. They just enjoyed being together.”

Their joy overflowed at Victory Field after the state championship game, a celebration marked by hugs, high-fives and a huge pile of bodies jumping on each other. Less than 24 hours after that defining win, four of the teammates were in the Providence gym, doing summer workouts as part of the school’s basketball team. And while Hutchins kept trying to acknowledge all the texts and e-mails of congratulations that he received, he also mowed the outfield grass and worked on the bullpen area of the Providence field.

Life goes on. So does the sweetness of winning a state championship.

The baseball team of Our Lady of Providence High School in Clarksville poses for a photo in celebration of its Indiana High School Athletic Association 2A state championship win at Victory Field in Indianapolis on June 21. (Submitted photo by Amy Lorenz)