



The

Criterion

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Our Works of Charity

Helping an aging parent make difficult decisions, page 8.



'So very different than today'

One-room Navilleton schoolhouse museum brings memories of the past to life

By Natalie Hoefler

NAVILLETON—The year is 1893. Grover Cleveland just replaced Benjamin Harrison as president and the Chicago World's Fair is underway.

In Catholic news, Pius X—later declared a saint—is pope, while the Diocese of Vincennes (now the Archdiocese of Indianapolis) is led by Bishop Francis S. Chatard.

Meanwhile, in the small town of Navilleton, one question remains after the completion of St. Mary Parish's

new church building in 1891: what to do with the leftover lumber?

The answer still stands across the street from the church today: the one-room Navilleton schoolhouse, now a museum.

"There are so many good memories here," says St. Mary parishioner Angie Atkins, who graduated from the parish-maintained public school in 1952. She and fellow parishioner Anna Sweeney—a 1948 graduate of the

See SCHOOL, page 10

Photo above: Lillian Koepfel, a 9-year-old member of St. Mary Parish in Navilleton, sits in an old-fashioned school desk in the schoolhouse the parish built in 1893 that now serves as a museum. (Photo by Natalie Hoefler)

Pope out of bed, walking after surgery at Rome hospital

VATICAN CITY (CNS)—The second morning after undergoing colon surgery, Pope Francis was continuing to recover well and, after a restful night, he had



Pope Francis

breakfast, read the newspapers and got out of bed to walk, the Vatican press office said on July 6.

His post-operative recovery is proceeding normally, the press office said, and his "routine follow-up exams are good."

The day before the Vatican had explained that Pope Francis' surgery "for diverticular stenosis performed [on] the evening of July 4 involved a left hemicolectomy and lasted about 3 hours."

The pope was expected to stay in the hospital for a week after the surgery, barring complications.

A left hemicolectomy is the removal of the descending part of the colon and can be recommended to treat diverticulitis, when bulging pouches in the lining of the intestine or colon become inflamed or infected.

The 84-year-old pope was admitted to Rome's Gemelli hospital in the early afternoon on July 4 after leading the midday recitation of the *Angelus* with visitors gathered in St. Peter's Square.

As has been his custom, Pope Francis already had suspended his weekly general audience and other meetings for the month of July, except for the Sunday recitation of the *Angelus*.

It is possible that Pope Francis' midday *Angelus* appointment on July 11 could take place at the Gemelli hospital, as it did on several occasions when St. John Paul II was hospitalized there. The hospital maintains a suite of rooms for the pope's use when necessary.

Announcing Pope Francis' hospitalization in the mid-afternoon on July 4, the Vatican press office had said he was to undergo "a scheduled surgical intervention for a

See SURGERY, page 10

'No more war': Pope continues his teaching on Gospel nonviolence

VATICAN CITY (CNS)—Modern popes have been clear voices for peace, but Pope Francis is moving closer to a broad embrace of nonviolence and a declaration that modern warfare is so deadly and sophisticated that the traditional "just war" theories cannot apply.

And, in a new book, he has urged each and every person to recognize that there is, in fact, something they can do to promote peace.

"Indifference is an accomplice of war," Pope Francis wrote.

The Vatican publishing house on June 28 released *Peace on Earth: Fraternity is Possible*,

See WAR, page 2



Pope Francis releases a dove as a sign of peace outside the Basilica of St. Nicholas after meeting with the leaders of Christian churches in Bari, Italy, on July 7, 2018. Pope Francis has written another chapter in his teaching against all war and against the manufacturing and sale of weapons. (CNS photo/Paul Haring)

Ordination at Saint Meinrad

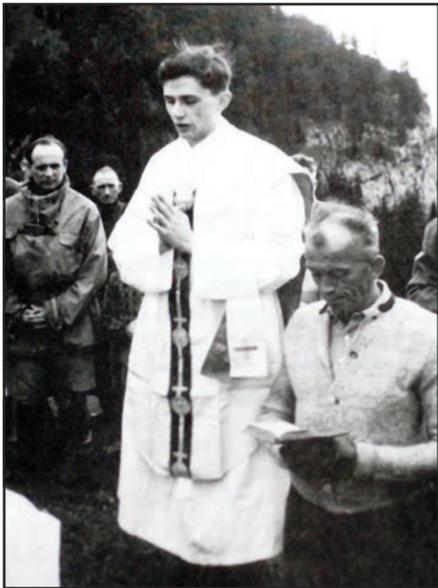


Archbishop Charles C. Thompson ritually lays hands on Benedictine Deacon Simon Herrmann during his June 27 Mass at the Archabbey Church of Our Lady of Einsiedeln in St. Meinrad during which the monk was ordained a priest. Also pictured, partially obscured behind them, is Benedictine Father Anthony Vinson, administrator of St. Meinrad Parish in St. Meinrad and St. Boniface Parish in Fulda. At the right is Benedictine Father Luke Waugh, pastor of St. Isidore the Farmer Parish in Perry County. (Photo courtesy of Saint Meinrad Archabbey)

Pope congratulates retired pontiff on anniversary of priestly ordination

VATICAN CITY (CNS)—Pope Francis congratulated retired Pope Benedict XVI on the 70th anniversary of his priestly ordination.

After praying the *Angelus* prayer with pilgrims gathered in St. Peter's Square on



Father Joseph Ratzinger, chaplain in the parish of St. Martin in the Moosach district of Munich, celebrates Mass in a mountainous area near Ruhpolding in July 1951 after having been ordained a priest June 29, 1951. Pope Francis led pilgrims in St. Peter's Square in congratulating retired Pope Benedict XVI, the former Joseph Ratzinger, on the 70th anniversary of his priestly ordination on June 29. (CNS photo/KNA)

June 29, the feast of Sts. Peter and Paul, the pope led the faithful in applauding his predecessor on what he said was "an anniversary that touches all of our hearts."

"Our affection, our gratitude and our closeness go to you, Benedict, dear father and brother," he said.

Born in 1927 in the Bavarian town of Marktl am Inn, Joseph Ratzinger was ordained to the priesthood on June 29, 1951, for the Archdiocese of Munich and Freising. Before his election as pope in 2005, succeeding St. John Paul II, he served for 24 years as prefect of the Congregation for the Doctrine of the Faith.

After retiring from the papacy in 2013, the retired pontiff chose to live in the Mater Ecclesiae Monastery at the Vatican, along with Archbishop Georg Ganswein, his personal secretary, and a group of consecrated women.

Pope Francis said that although the monastery was meant to house contemplative communities of nuns, the monastery has made Pope Benedict "the contemplative of the Vatican who spends his life praying for the Church and for the Diocese of Rome, of which he is emeritus bishop."

Before leading pilgrims in a prolonged applause, the pope thanked Pope Benedict for his years of service to the Church and his witness of faith.

"Thank you, Benedict, dear father and brother," the pope said. "Thank you for your credible witness. Thank you for your continuous gaze toward the horizon of God. Thank you." †



Public Schedule of Archbishop Charles C. Thompson

July 10, 2021

July 10
Wedding at Sweetest Heart of Mary Church, Detroit, Mich.

WAR

continued from page 1

a collection of Pope Francis' words and speeches on the importance of praying and working for peace.

The volume closes with a chapter he wrote specifically for the book, highlighting the role each person can play in promoting peace, but also moving closer to adopting a stance of total nonviolence.

Already in "*Fratelli Tutti*, on Fraternity and Social Friendship" he questioned whether in modern warfare any conflict could be judged a "just war" because proportionality and the protection of civilians seem to be difficult if not impossible to guarantee.

"We can no longer think of war as a solution because its risks will probably always be greater than its supposed benefits," one of the main criteria of just-war theory, he wrote in the document. "In view of this, it is very difficult nowadays to invoke the rational criteria elaborated in earlier centuries to speak of the possibility of a 'just war.' Never again war!"

In the new book, Pope Francis said nations and groups too easily turn to war, using "any kind of excuse," including claiming they are attacking another as a humanitarian, defensive or preventative measure, "even resorting to the manipulation of information" to support their argument.

On the issue of nonviolence, Pope Francis noted that when Jesus was about to be arrested, he did not claim a right to self-defense and even told the disciple who drew a sword to defend him, "Put your sword back into its sheath" (Mt 26:52).

"The words of Jesus resound clearly today, too," he wrote. "Life and goodness cannot be defended with the 'sword.'"

In the Gospel of Luke's version of the story, Jesus tells his disciples, "Stop, no more of this!" (Lk 22:51)

"Jesus' sorrowful and strong, 'No more,' goes beyond the centuries and reaches us. It is a commandment we

cannot avoid," Pope Francis wrote. " 'No more' swords, weapons, violence, war. In that 'No more' there is an echo of the ancient commandment, 'Thou shall not kill' (Ex 20:13).

"How can there be Christians with a sword in their hand?" he asked. "How can there be Christians who manufacture 'swords' that others will use to kill?"

"Listening to the passionate plea of the Lord means to stop selling weapons and considering only one's own economic interests," the pope said. "There are no justifications for this, even if jobs will be lost with the end of arms sales."

Another major obstacle on the road to peace, he wrote, is living "with wars as if they were inevitable."

Especially in countries that are not at war, people's awareness of armed conflict and its brutality can grow dim, he said. The only time they seem to notice is with the arrival of refugees, whom he called "witnesses of war, painful 'ambassadors' of the unheard demand for peace."

Limiting the suffering caused by war, he wrote, means welcoming refugees and listening to their pain-filled stories.

Pope Francis recalled how, when India was facing widespread famine in 1966, St. Paul VI said, "No one today can say, 'I didn't know.'"

And while most people are not government leaders or diplomats with the power to stop a war, neither can they just act as if they did not know something horrible was going on, he said. They must exert pressure on their governments to intervene, to stop arms sales and "demand a policy of peace."

On a smaller, but more concrete level, Pope Francis said, "conflicts are prevented with the daily search for fraternity," which everyone can and should be involved in forging.

Such kinship is not simply a feeling, he wrote, but a practice, one that works to make sure that everyone in a community, city, region, nation and continent feels welcomed, valued and involved in building society. †

Documentary on Native American Catholics to air on July 11

WRTV-Channel 6 in Indianapolis will air the Knights of Columbus' documentary titled "Enduring Faith: The Story of Native American Catholicism in North America" at 6 a.m. on July 11.

It explores the rich contribution and witness that Native American Catholics have given to the faith over the course of nearly 500 years.

"The history and deeply ingrained traditions of Native American Catholics demonstrate how Christ reveals himself through the uniqueness of every culture," Supreme Knight Patrick Kelly said in a press release. "Our hope is that this film will inspire a greater appreciation of the faithful witness of Native American Catholics." †



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Deacon Anthony Lewis had 'God-given ability to meet people where they are'

By Natalie Hoefer

With the passing of Deacon Anthony Lewis, 47, on June 23, his family, friends and the community he served lost "a very humble, helpful, compassionate, sincere and trustworthy person."



Deacon Anthony Lewis

These are just a few of the words of praise offered by Father Robert Hankee, pastor of St. Thomas the Apostle Parish in Fortville, and Deacons Steve Tsuleff and Matthew Scarlett about Deacon Lewis, whose funeral Mass was held on June 30 at St. Michael Church in Greenfield. Deacon Scarlett was the homilist, with Archbishop Charles C. Thompson serving as the principal celebrant.

Deacon Lewis was ordained with his friends, Deacons Scarlett and Tsuleff, on June 24, 2017.

"He was so passionate about the diaconate and his ministries," which included ministry at St. Thomas the Apostle Parish in Fortville, ministry to the sick and homebound and prison ministry, said Deacon Scarlett.

Before being ordained to the diaconate for the archdiocese, Deacon Lewis served at St. Thomas the Apostle as a Grand Knight of the parish's Knights of Columbus council and founded the parish's men's club.

"He was very active in the parish," said Father Hankee. "He loved God, the Church, his family and his parish family. You got that sense just by talking to him or being around him."

For his parish ministry as a deacon, Deacon Lewis "helped people with the annulment process, baptism classes, he was involved in RCIA [Rite of Christian Initiation for Adults]," said Father Hankee. "Even in places where he wasn't directly involved, he still made his presence felt. He was very welcoming of newcomers and in helping new parishioners find their place here. He would do just about anything you asked, even getting in a dunk tank at the parish festival."

When it came to serving outside of his parish, Deacon Lewis "especially loved his jail ministry," said Deacon Tsuleff. "He would often talk about how fulfilling it was—how he felt he was helping inmates find God and peace. He always had ideas to improve his ministry."

Deacon Scarlett agreed, saying Deacon Lewis' only problem "was that there were never enough hours in the day to serve."

He also described Deacon Lewis as "very well-rounded," noting that "in each of the four aspects of the diaconate—intellectual, spiritual, pastoral and human—Tony was excellent at all of them."

Whether serving in jail ministry, at his parish, as a spouse or parent or friend, Deacon Lewis had the rare quality of "ever-presence," Deacon Scarlett said.

"Tony had this really great, God-given ability to meet people where they are," he said. "When you talked to him, you felt like you were the most important thing. He was engaged, listening and focused on you."

"He was ever-present as a father and husband and deacon. It was an amazing feat he pulled off, balancing his family and his ministry."

Father Hankee agreed, saying that Deacon Lewis, "from what I can see, knew when it was time to listen and when it was time to speak. He wasn't afraid to speak the truth and share the truth, and I always knew him to do that in a loving way."

Yet Deacon Lewis "shrugged off" compliments, said Deacon Tsuleff.

"Tony was very humble," he said. "He would get praised for something and would just shrug it off, saying it was nothing, often complimenting the person that gave him the praise in the first place."

But there was plenty of joy in him, too, his friends noted.

"Tony was a joy to be around," said Deacon Tsuleff. "He picked you up when your spirits were down. And he had a great, joy-filled laugh. ... His laugh went through his entire body."

He recalled a particular incident when Deacon Lewis intended to send a text saying, "Woo-Hoo!" but actually sent, "Woo-Boo!"

From then on, the three friends "used that for hello, goodbye, I love you—whatever!" said Deacon Tsuleff.

When it came to his family, Deacon Lewis "indeed" loved them very much, Deacon Tsuleff continued.

"He did indeed love his wife, Angie," he said. "You could see that when they were together and how they would smile at each other."

"He was also a devoted father and was very proud of his kids. He spoke of them often."

Father Hankee noted that in the end, Deacon Lewis' "faith never wavered through his suffering."

Deacon Lewis was buried at Gravel Lawn Cemetery in Fortville after the funeral Mass.

"I have to say that there's a part of my heart that will forever hurt because of the loss of my dear friend and brother, Tony," said Deacon Tsuleff. "I will miss him dearly." †

Activists see temporary stop of federal executions as a starting point

WASHINGTON (CNS)—Activists who oppose the death penalty said the Justice Department's temporary stop of federal executions is a step in the right direction, but not enough.

The order, given by Attorney General Merrick Garland in a memo to senior officials and announced publicly on the night of July 1, reverses the Trump administration's decision to resume executions of federal death-row inmates after a 17-year hiatus. In a six-month period from last summer to this January, 13 federal executions took place.

Immediately after Garland's decision was announced, activists offered a mixed reaction.

"While a moratorium on federal executions has symbolic value, we've seen the danger of half-measures that do not fully address the fundamental brokenness of our death penalty system. More is required," tweeted Sister Helen Prejean, a Sister of St. Joseph of Medaille, who is a longtime death penalty opponent.

Similarly, Krisanne Vaillancourt Murphy, executive director of Catholic Mobilizing Network, the national Catholic organization working to end the death

penalty, tweeted that the decision was "a step in the right direction," but was not enough, saying the "immoral, arbitrary and beyond repair" use of the death penalty should be dismantled.

Ruth Friedman, director of the Federal Capital Habeas Project, which helps federal courts appoint attorneys in death penalty cases, likewise called Garland's decision "one step in the right direction" but not enough.

In a July 1 statement, she urged President Joe Biden to commute the sentences of those who remain on federal death row.

"We know the federal death penalty system is marred by racial bias, arbitrariness, overreaching and grievous mistakes by defense lawyers and prosecutors that make it broken beyond repair," she said.

She warned that if these problems aren't significantly addressed, the "moratorium will just leave these intractable issues unremedied and pave the way for another unconscionable bloodbath like we saw last year."

In announcing the temporary moratorium, Garland said: "The Department of Justice must ensure that everyone in the federal criminal justice

system is not only afforded the rights guaranteed by the Constitution and laws of the United States, but is also treated fairly and humanely." This responsibility, he added, "has special force in capital cases."

Garland said the department would review the protocols for federal executions put in place by former Attorney General William Barr. A federal lawsuit has been filed over the

protocols highlighting the pain and suffering associated with the use of pentobarbital, the drug used in the lethal injections.

When Barr announced the reinstatement of the federal death penalty in 2019, the U.S. bishops spoke out against it, and as the 13 executions were carried out, they urged the attorney general and President Donald J. Trump to end this practice. †

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Editorial



People pray at St. Joseph Catholic Church in Surfside, Fla., on June 30 as emergency crews continued the search and rescue operations for survivors of a collapsed condo building. (CNS photo/Marco Bello, Reuters)

Young people, school communities offer powerful example of faith

Many of us continue to have a sense of helplessness as we see more bodies pulled from the rubble of a partially collapsed beachfront high-rise apartment building in Surfside, Fla.

As *The Criterion* went to press on July 6, there were 32 confirmed deaths and 113 people unaccounted for as a result of the June 24 tragedy, according to local law enforcement officials.

But as our hearts ache for the families, friends and community who continue to reel from the unimaginable, we also see the power of prayer.

One only need to look at young people in a parish and those connected to school communities in south Florida to see an example of faith in action.

At St. Joseph Parish in nearby Miami Beach, teenagers, young adults and other members of the community took part in a June 26 prayer vigil, which included eucharistic adoration, recitation of the rosary, songs and reflections. The parish was especially hard hit, as 12 parish families were affected by the tragedy, eight of whom remain missing. Church leaders also pointed out that many others who lived in the condos were likely informally associated with the parish.

“Our pastor [Father Juan Sosa] wanted the youth to be present and, of course, we responded with generosity, and we put together the best we could since this is the parish nearest the disaster and it is a place where people can come and pray and be with others who support them,” explained George Sanchez, one of the parish’s youth ministry leaders. “It is just a space we are creating for anyone who wants to come and pray for their loved ones and to incite hope.”

The parish youth publicized the prayer vigil on Instagram and various other social media platforms “so that it would get to the people who need it most at this time,” said Judith Montalvan, another of St. Joseph Parish’s youth leaders.

The Blessed Mother has been at the heart of prayer efforts initiated at several schools in the Miami Archdiocese.

“I think everyone understands that in pain, you turn to your mother,” said Wency Ortega, who helped organize a virtual online rosary on June 27 for students, teachers, families and alumni of Christopher Columbus High School in Miami. “And in turning to our

Mother, we turn to Jesus.”

About 2,000 people tapped into Columbus’ virtual rosary, coordinated by a group of instructors and alumni. Taking part through YouTube, LinkedIn and Facebook Live, they were knitted together via the StreamYard platform.

On June 28, Belen Jesuit Preparatory School in Miami drew 300 people to a “Prayer for Surfside” gathering. Seated in the campus’ Roca Theater, they also heard words of encouragement from Jesuit Father Guillermo Garcia-Tuñon, the school’s president.

“As Catholics, we place so much of our hope and fears, our sadness and anger in the hands of the Mother of Jesus,” Father Garcia-Tuñon said. “She experienced his joy and his sadness. She experienced his fear, anger and sorrow. She experienced his death. It is only natural that in times of such sorrow and pain that we run to our Mother for help.”

Our Lady of Lourdes Academy in Miami announced a rosary for July 1, the one-week anniversary of the building collapse. The event, on Instagram Live, was geared especially for families who were still awaiting news of their loved ones.

Father Juan Rumín Domínguez, parochial vicar at St. Joseph Parish, helped lead the prayers at the June 26 vigil.

“We want to say to our community that Christ is our light, the light of hope in the middle of this difficult situation,” the priest said. “We will pray for the victims and their families and especially we want to transmit our faith and hope in this situation; it is the thing we have to do as Catholics.

“The rescue workers are working there but this is our language: prayer, and we are praying for them,” Father Dominguez added.

Prayer is indeed a language we, as Catholics, are called to partake in each day. It is an integral fabric of who we are, as necessary as the air we breathe, and the food and drink we consume.

May we continue to hold those affected by the Surfside tragedy in our daily petitions, praying that God give them the strength, courage and faith to face this ongoing trial, knowing that as our brothers and sisters, they are not alone.

—Mike Krokos

Be Our Guest/Richard Doerflinger

It is time for Roe to go

I’m looking at a helpless but calm-looking baby, 16 weeks old, resting with eyes closed and one hand next to his or her face. The baby is surrounded by a thin membrane and floating next to the umbilical cord providing oxygen and nourishment.



This photo’s caption, comparing it to an image of a 12-week-old child, declares: “The body has filled out fantastically, quite recognizable now as a human baby.”

The picture, taken by award-winning Swedish photographer Lennart Nilsson, was part of a 1965 *Life* magazine feature titled “Drama of Life Before Birth.” That drama is reaching a new and critical stage.

The U.S. Supreme Court has agreed to decide whether the state of Mississippi is allowed—not required but allowed—to protect that 16-week-old baby from being killed. This case may set the stage for modification or reversal of the court’s 1973 *Roe v. Wade* decision, which declared a constitutional “right” to abortion and overturned abortion laws in all 50 states.

In *Roe*, the court divided pregnancy into “trimesters” of about three months each. In the first trimester, states could do almost nothing to regulate abortion; in the second, they could only act to protect the health of the pregnant woman, not her child.

And in the final months, when the child may be “viable”—that is, able to survive outside the womb if born—abortion must be allowed if the practitioner says it serves the woman’s “health,” defined expansively by the court to include emotional “well-being.” That decision gave our country one of the most extreme abortion policies in the world, sparking a decadeslong controversy and strong criticism on the court itself.

Some criticism relates to the court’s arbitrary “trimester” framework—partly because medical advances keep shifting the age when a child may survive outside the womb, from 28

weeks of gestational age down to 22 weeks now.

Nevertheless, the court reaffirmed *Roe* in *Planned Parenthood v. Casey* in 1992, declaring that states may not impose an “undue burden” on a woman’s ability to obtain an abortion before viability.

This brings us to the Mississippi law, which forbids abortions beginning at 16 weeks—except in the case of a medical emergency for the mother, or a severe fetal abnormality incompatible with continued survival for the child.

Does it create an “undue burden” on women’s ability to obtain an abortion in that state? Here are some facts to consider:

—First, 96% of abortions in the U.S. are performed before the 16th week.

—Second, Mississippi has only one abortion clinic now—and it only performs abortions up to the 16th week, presumably because at that time the procedure becomes more complicated and more dangerous for women. (The clinic’s physicians commute there from other states, as no Mississippi doctor wants to work there.)

—Third, in 2007 the Supreme Court already upheld a ban on a particular abortion procedure even before viability. That “partial-birth abortion” method kills the child when he or she is mostly outside the womb. The court observed that “a fetus is a living organism while within the womb, whether or not it is viable outside the womb,” and said the ban expresses “respect for the dignity of human life.”

Regardless, some warn that by upholding the Mississippi law, banning abortions that are now legal but not available, the court would usher in a Dark Age of disregard for women’s freedom.

Weighed against this sweeping claim is that “quite recognizable” human baby, waiting to see if the rest of us are willing to set even modest limits to the taking of innocent human life.

(Richard Doerflinger worked for 36 years in the Secretariat of Pro-Life Activities of the U.S. Conference of Catholic Bishops. He writes from Washington state.) †

‘This brings us to the Mississippi law, which forbids abortions beginning at 16 weeks—except in the case of a medical emergency for the mother, or a severe fetal abnormality incompatible with continued survival for the child.’

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

Reflecting on fatherhood in the Year of St. Joseph

We are now more than halfway through the Year of St. Joseph (December 2020–December 2021) proclaimed by Pope Francis in his apostolic letter *“Patris corde”* (“With a Father’s Heart”) which commemorates the 150th anniversary of the declaration of St. Joseph as patron of the universal Church. Sacred Scripture does not tell us much about St. Joseph. He is never quoted, but as the saying goes, his actions speak louder than words.

In Hebrew, the name Joseph means “he will multiply” or “he will make grow.” As the husband of Mary and foster father of Jesus, St. Joseph’s fatherhood was not expressed in the physical procreation of many (if any) children. It was a form of spiritual paternity that is especially needed in our world today.

Pope Francis emphasizes the role of Joseph as a protector or guardian of his wife and child. This means, of course, that he was present to them—both physically and emotionally. Today, perhaps more than in past generations, we need to encourage and support fathers who are not absent or disengaged, but who involve themselves personally and as completely as possible in the lives of their families.

In the case of St. Joseph, fatherhood was clearly his vocation, a call he received directly from God through the intervention of the angel of the Lord who appeared to him in a dream. “Joseph, son of David, do not be afraid to take Mary your wife into your home. For it is through the Holy Spirit that this child has been conceived in her. She will bear a son and you are to name him Jesus” (Mt 1:20-21). The vocation of Joseph, according to God’s messenger, is to be a husband and father who takes Mary into his home and who names her child *Yeshua*—God saves.

Joseph is an excellent patron saint for fathers. He reminds us that true fatherhood is not simply the result, whether accidental or planned, of the physical relationship between a man and a woman, or today, of the artificial insemination of a man’s seed into a woman’s womb. True fatherhood is a choice and a commitment that goes far beyond the conception of children. It is a calling that requires humility, courage and no small amount of perseverance.

In *“Patris corde,”* Pope Francis speaks of the virtues of fatherhood that St. Joseph exemplifies. In addition to the humility, courage and

perseverance just mentioned, these fatherly attributes include tenderness, creativity, hard work, acceptance and obedience. An additional virtue identified by our Holy Father is Joseph’s “chastity.” Because this term can be misunderstood, what Pope Francis has in mind here deserves some special attention. As the pope says:

“Being a father entails introducing children to life and reality. Not holding them back, being overprotective or possessive, but rather making them capable of deciding for themselves, enjoying freedom and exploring new possibilities. Perhaps for this reason, Joseph is traditionally called a ‘most chaste’ father. That title is not simply a sign of affection, but the summation of an attitude that is the opposite of possessiveness. Chastity is freedom from possessiveness in every sphere of one’s life. Only when love is chaste, is it truly love. A possessive love ultimately becomes dangerous: it imprisons, constricts and makes for misery. God himself loved humanity with a chaste love; he left us free even to go astray and set ourselves against him. The logic of love is always the logic of freedom, and Joseph knew how to love with

extraordinary freedom. He never made himself the center of things. He did not think of himself, but focused instead on the lives of Mary and Jesus” (#7).

Fathers should not be controlling or possessive. They should encourage their children to exercise responsible freedom and then be willing to stand back and allow them to learn from their experiences, including their mistakes and failures.

In his book, *To Be a Father with Saint Joseph*, Fabrice Hadjadj, a theologian and the father of nine children, writes:

“To put it succinctly, we are fathers through the force of nature, while Joseph is a father through the Creator of the force of nature. ... Joseph’s paternity is more radical than our own. It is more directly linked to that of the Father from whom all fatherhood takes its name in heaven and on Earth” (Eph 3:14-15).

Let’s pray that in this Year of St. Joseph, all fathers will embrace their vocations and look to St. Joseph as a model for all parents and guardians of children, youth and young adults. May the most chaste spouse of Mary teach us all the dignity and the joy of being a father with St. Joseph. †



Cristo, la piedra angular

Reflexión sobre la paternidad en el Año de San José

Estamos ya a más de la mitad del Año de san José (que se inició en diciembre de y culmina en diciembre de 2021) proclamado por el papa Francisco en su carta apostólica *“Patris corde”* (“Con corazón de padre”) que conmemora el 150 aniversario de la declaración de San José como patrono de la Iglesia universal. Las Sagradas Escrituras no nos dicen mucho sobre san José; nunca se le cita, pero como dice el refrán, sus acciones hablan más que las palabras.

En hebreo, el nombre José significa “se multiplicará” o “hará crecer.” Como esposo de María y padre adoptivo de Jesús, la paternidad de san José no se expresó en la procreación física de muchos hijos (si acaso los hubo). Era una forma de paternidad espiritual que es especialmente necesaria en nuestro mundo actual.

El papa Francisco destaca el papel de José como protector o guardián de su esposa e hijo. Esto significa, por supuesto, que estaba presente para ellos, tanto física como emocionalmente. Hoy en día, quizás más que en las generaciones pasadas, debemos alentar y apoyar a los padres que no están ausentes o desvinculados, sino que se involucran personalmente y lo más

completamente posible en la vida de su familia.

En el caso de san José, la paternidad fue claramente su vocación, una llamada que recibió directamente de Dios a través de la intervención del ángel del Señor que se le apareció en un sueño. “José, hijo de David, no temas recibir a María por esposa, porque ella ha concebido por obra del Espíritu Santo. Dará a luz un hijo, y le pondrás por nombre Jesús” (Mt 1:20-21). La vocación de José, según el mensajero de Dios, es la de ser un marido y un padre que acoge a María en su casa y que llama a su hijo *Yeshua* o “Dios salva.”

José es un excelente patrono para los padres: nos recuerda que la verdadera paternidad no es simplemente el resultado, accidental o planificado, de la relación física entre un hombre y una mujer o, como puede ocurrir hoy en día, de la inseminación artificial de la semilla de un hombre en el vientre de una mujer. La verdadera paternidad es una elección, y un compromiso, que va mucho más allá de la concepción de los hijos. Es una vocación que requiere humildad, valor y una buena dosis de perseverancia.

En *“Patris corde,”* el papa Francisco habla de las virtudes de la paternidad que ejemplifica san José.

Además de la humildad, el valor y la perseverancia que acabamos de mencionar, entre los atributos de un padre se encuentran también la ternura, la creatividad, el trabajo duro, la aceptación y la obediencia. Una virtud adicional identificada por nuestro Santo Padre es la “castidad” de José. Dado que este término puede ser malinterpretado, cabe analizar con detenimiento lo que el papa Francisco quiere decir con esto. Según expresa:

“Ser padre implica introducir a los hijos en la experiencia de la vida y la realidad; no detenerlos, ni ser sobreprotectores o posesivos con ellos, sino hacerlos capaces de decidir por sí mismos, disfrutar de la libertad y explorar nuevas posibilidades. Quizás por esta razón la tradición también le ha puesto a José, junto al apelativo de padre, el de ‘castísimo.’ No es una indicación meramente afectiva, sino la síntesis de una actitud que expresa lo contrario a poseer. La castidad está en ser libres del afán de poseer en todos los ámbitos de la vida. Sólo cuando un amor es casto es un verdadero amor. El amor que quiere poseer, al final, siempre se vuelve peligroso, aprisiona, sofoca, hace infeliz. Dios mismo amó al hombre con amor casto, dejándolo libre incluso para equivocarse y ponerse

en contra suya. La lógica del amor es siempre una lógica de libertad, y José fue capaz de amar de una manera extraordinariamente libre. Nunca se puso en el centro. Supo cómo descentrarse, para poner a María y a Jesús en el centro de su vida” (#7).

Los padres no deben ser controladores ni posesivos, sino que deben animar a sus hijos a ejercer una libertad responsable y luego estar dispuestos a dar un paso atrás y permitirles aprender de sus experiencias, incluidos sus errores y fracasos.

En su libro *Ser padre con San José*, Fabrice Hadjadj, teólogo y padre de nueve hijos, escribe:

“Para decirlo brevemente, somos padres por la fuerza de la naturaleza, mientras que José es padre por el Creador de la fuerza de la naturaleza. [...] la paternidad de José es más radical que la nuestra. Está más directamente vinculada a la del Padre, de quien recibe nombre toda familia en el cielo y en la tierra” (Ef 3:15).

Recemos para que en este Año de san José, todos los padres se entreguen a su vocación y miren a san José como modelo para todos los padres y tutores de niños, jóvenes y adultos jóvenes. Que el castísimo esposo de María nos enseñe a todos la dignidad y la alegría de ser padre con san José. †

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 12, 19, 26, Aug. 2

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 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 aarcher@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, 5K run/walk Sun. 9:30 a.m., 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 21, August 4

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: indy.catholic.org/theology-on-tap. Questions: 317-236-1542.

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: faithful.citizens2016@gmail.com.

July 24-25

All Saints Parish, St. Martin

campus, 8044 Yorkridge Road, Guilford. **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. or until sold out, outdoor dining, free admission. Information: 812-576-4302.

July 26-29

Our Lady of Grace Parish, 9900 E. 191st St., Noblesville (Lafayette Diocese). **Encounter Summer Intensive**, 6-9 p.m. each night, \$75, \$50 for clergy, religious, seminarians or college students, register by July 21. Information: 317-795-4912, indianapolis@encounterschool.org or encounterschool.org.

July 29-31

St. Elizabeth Seton Parish, 10655 Haverstick Road, Carmel (Lafayette Diocese). **SetonFest**, 6-11:45 p.m., amusement rides, inflatables, children's games, food trucks, grilled food/sandwiches, hourly games of chance, bingo, beer and wine tent, fireworks Friday and Saturday nights. Monte Carlo and live music: The Woomblies Rock Orchestra, The DOO! and My Yellow Rickshaw, free admission. Information: 317-846-3850 or kevin.sweeney@setoncarmel.org.

July 30-August 1

Rachel's Vineyard Healing Retreat, greater Indianapolis area (exact location given upon registration), for women and men who have known regret,

sorrow, guilt or shame after abortion, \$175, scholarships available, registration deadline July 22. Registration and information: 317-452-0054 or projectrachel@archindy.org.

August 4

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.

August 6

Women's Care Center, 4901 W. 86th St., Indianapolis. **First Friday Mass**, 5 p.m., Father Jim Farrell celebrant, optional tour of center to follow. Information: 317-829-6800, www.womenscarecenter.org.

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.

August 7

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@fontier.com.

August 7-8

All Saints Parish, St. Paul campus, 9788 N. Dearborn Road, Guilford. **Summer Picnic**, Sat. 5 p.m.-midnight, Sun. 11 a.m.-9 p.m., food stands, live music by Disorderly Conduct, beer garden, raffles, gaming quilts, kiddie land, \$10,000 Big Money Raffle, Rediscover Saints religious exhibit, chicken dinner Sunday 11 a.m.-5 p.m. or until sold out, outdoor dining, free admission. Information: 812-576-4302. †

Wedding Anniversaries

ROMAN AND DONNA HOOD



ROMAN AND DONNA (BUTTS) HOOD, members of St. Mary Parish in Rushville, will celebrate their 65th wedding anniversary on July 14.

The couple was married at St. Mary Church in Rushville on July 14, 1956.

They have five children: Andy, Mike, Steve, Tom and the late John Hood.

The couple also has 10 grandchildren and three great-grandchildren. †

FREDERICK AND PHYLLIS NIESKE



FREDERICK AND PHYLLIS (PECK) NIESKE, members of Holy Spirit Parish in Indianapolis, celebrated their 60th wedding anniversary on June 10.

The couple was married on June 10, 1961, and had their marriage convalidated at Holy Spirit Church in June 2011.

They have three children: Michelle Wolf and Douglas and Phillip Nieske.

The couple also has six grandchildren. †

LARRY AND SHERRI FEHLINGER



LARRY AND SHERRI (MULLINS) FEHLINGER, members of St. Louis Parish in Batesville, celebrated their 55th wedding anniversary on July 2.

The couple was married at St. Louis Church in Batesville on July 2, 1966.

They have two children: Amy Hatcher and Kimberly Krummel.

The couple also has six grandchildren. †

DAN AND JAN MEGEL



DAN AND JAN (GUY) MEGEL, members of St. Mary Parish in North Vernon, celebrated their 50th wedding anniversary on June 12.

The couple was married at the former St. Mary Church in Washington, Ind. (Evansville Diocese), on June 12, 1971.

They have four children: Sarah Ramey, Rebecca Stone, Lisa Vogel and John Megel.

The couple also has nine grandchildren. †

Register by July 19 for online 'Why Do We Need the Church?' seminar at discounted rate

Through a partnership between Catholic Distance University and the Archdiocese of Indianapolis, members of the archdiocese can sign up for a three-week online seminar called "Why Do We Need the Church?" from July 19-August 9 for \$75, a \$90 discount from the normal cost.

Many people today claim to be "spiritual," but not "religious." Surveys show that only 20% of Catholics born after 1970 attend Mass. Surprisingly, about two-thirds of that figure believe that God exists and consider themselves to be Christian, yet they see little value in attending Mass.

Therefore, the need has never been greater to equip Catholics to credibly, convincingly and compellingly explain and share why we need the Church, the sacraments, and the Mass.

This apologetics seminar will help participants respond to this alarming and growing trend by exploring key reasons why active involvement in the life of the Church, especially the Mass, is Christ's will for his followers. All Catholics will appreciate this unique seminar as an opportunity to strengthen their faith and learn valuable information for

sharing with family and friends who do not attend Mass.

The online seminar consists of three sessions, one per week: "Why does the Church still matter today?", "Why are the sacraments important?" and "Why go to Mass?"

Steven Hemler, president of the Catholic Apologetics Institute of North America and author of *The Reality of God: The Layman's Guide to Scientific Evidence for the Creator* and *Search No More: The Keys to Truth and Happiness*, will present all three sessions.

It is one of six online seminars in the Certificate in Apologetics offered by Catholic Distance University.

The cost for the "Why Do We Need the Church?" seminar is normally \$165. But because of the Archdiocese of Indianapolis/Catholic Distance University partnership, the cost for members of the archdiocese is just \$75, which includes one Continuing Education Unit.

To register, go to cutt.ly/CDUSeminar (case sensitive). When enrolling, enter the promo code CDU16INDIANAPOL for the reduced price.

For more information, go to cutt.ly/CDUSeminar or e-mail kwooddell@cdu.edu. †

SERRA CLUB VOCATIONS ESSAY

St. Joseph shows how to have courage in following God's call

By Kara Amyx

Special to *The Criterion*

St. Joseph is the epitome of what we should all strive to be as Catholic Christians.



Throughout his life, he answered God's call, even if he was fearful. He gave himself to God in order to fulfill his mission and meet the needs of the Virgin Mary and Jesus. He was the ultimate example

of what we should strive to be as future parents and as tools of God in this life.

What is known to us of St. Joseph, the husband of Mary and foster father of Jesus Christ, comes from the Bible. However, St. Joseph is not mentioned an overwhelming amount, and what we know of him is sparse.

In addition to not knowing much of St. Joseph through the Bible, apocryphal writings such as the second-century *Protoevangelium of James* makes his life even harder to understand, as it states that Joseph was a widower with children before meeting Mary, and died at the old age of 111. However, this is not widely believed by the Church.

What is uncontradicted about St. Joseph is that, upon finding out that his newly wed wife, Mary, was already pregnant, he at first wanted to divorce her

quietly, unwilling to put her to shame and danger by the public.

However, after an angel came to Joseph in a dream, telling him that Jesus was the Son of God and was conceived in Mary by the Holy Spirit, he made the decision to keep Mary as his wife and stay there to raise this child as his own. He became an admirable foster father to Jesus and raised him to be the kind and loving person we all strive to be.

Because of the exemplary character that St. Joseph displayed in answering his call from God, he is the perfect role model for our lives as Christians. He said yes to the Lord's call, even when it seemed scary and even dangerous.

As humans, who are imperfect, it can be hard to follow the life God calls us to,

and it may seem undesirable. However, it's imperative, especially in our youth, that we listen for God's call and put him at the forefront of our lives.

We may not hear God's voice explicitly or have an angel appear to us in a dream to tell us what we need to do, but if we listen to God and pray to him about what our vocation is in this life, we will get a sign and do what we know is best.

(Kara and her parents, Jarrod and Treena Amyx, are members of St. Elizabeth Ann Seton Parish in Richmond. She recently completed the 12th grade at Seton Catholic High School in Richmond and is the 12th-grade division winner in the Indianapolis Serra Club's 2021 John D. Kelley Vocations Essay Contest.) †

God's grace transforms sinners into apostles, pope says

VATICAN CITY (CNS)—Even the lowliest of sinners can become the greatest of apostles by answering God's call and allowing his grace to work in



Pope Francis

their heart and mind, Pope Francis said.

The life of St. Paul, who went "from being a persecutor of Christians for not observing the traditions and the law" to being one of the great Apostles, highlights the power of God's grace, the pope said on

June 30 during his weekly general audience.

"How often, in the face of the Lord's great works, does the question arise: How is it possible that God uses a sinner, a frail and weak person, to do his will? And yet, none of this happens by chance, because everything has been prepared in God's plan. He weaves our history and, if we correspond with trust to his plan of salvation, we realize it," he said.

Arriving in the San Damaso Courtyard of the Apostolic Palace, the pope took his time greeting pilgrims and blessing newlyweds. Before concluding the audience, the pope also took time to thank his personal driver, Renzo Ciecici, who was retiring.

"He began working when he was 14 years old, riding a bicycle. Today, he is the pope's driver. Let us applaud Renzo and his faithfulness. He is one of those people who bring the Church forward with his work, with his goodness and with his prayers. I thank him so much, and I also would like to take the

opportunity to thank all the laypeople who work here at the Vatican," the pope said.

In his main audience talk, the pope continued his new series of talks on the Letter to the Galatians, reflecting on the theme, "Paul, true Apostle."

St. Paul shows "a father's concern" for the Christian community, he said, and in reading his Letter to the Galatians, "we immediately discover that Paul has a profound knowledge of the mystery of Christ."

When problems arise, such as the dispute over whether Gentiles must be circumcised, St. Paul did not follow "the shallow arguments used by his detractors," but instead "chose to go deeper, because what was at stake was the truth of the Gospel and the freedom of Christians.

"He does not stop at the surface of the problems, as we are often tempted to do in order to find an immediate solution that deludes us into thinking that we can all agree with a compromise," the pope said. "This is not how the Gospel works, and the Apostle chose to take the more challenging route."

One of the ways St. Paul explains his reasoning is by reminding the Galatians of his history of violent persecution against Christians and "that he is a true Apostle not by his own merit, but by God's calling.

"On the one hand, he insists on underlining that he had fiercely persecuted the Church and that he had been a 'blasphemer, a persecutor and a man of violence,'" the pope said. "On the other hand, he highlights God's mercy toward him, which led him to experience a radical transformation, well known to all."

Pope Francis said St. Paul's "wonder and gratitude" despite his past showed that, through the grace of God, even one who fought the disciples of Christ "could become a herald among the Gentiles."

"The call always implies a mission to which we are destined; that is why we

are asked to prepare ourselves seriously, knowing that it is God himself who sends us and supports us with his grace," the pope said. "Let us allow ourselves to be led by this awareness: The primacy of grace transforms existence and makes it worthy of being placed at the service of the Gospel." †

† SAINT MARK FUNFEST 2021

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Music

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Ray Cumberland & Friends

Friday, July 16th
The Sax Guy
Train Wreck

Saturday, July 17th
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Joyful Witness/Kimberly Pohovey

Water helps me recognize God's love and peace

As I glimpse the first sighting of ocean water, my soul stirs. I feel the anticipation of approaching the gulf waters bubble up inside me. The stress I carry in my stiff neck and muscles begins to ease. I feel a peace wash over me. It is in this moment, a whisper beckons me to "be still and know that I am God."



It's always been this way when I have headed to the beach. I've been blessed to go to a beach most years of my life—whether with my immediate family while growing up or with my own husband and kids. As a child, I experienced the same excitement, then calmness when reaching our destination. I used to think it was the beach that elicited this response, but as I've grown older, I've come to realize it's the water.

Vacations are good for the soul. For me, it is a time to relax, enjoy the presence of friends and family, but more importantly, to be still. Yesterday, I parked myself in a beach chair at the water's

edge. I closed my eyes. I felt the constant motion of the water as it tossed sand back and forth, caressing my feet. I listened simultaneously to the roar of the waves and the gentle whisper sailing along the breeze.

I sat still. This is something I rarely achieve at home or work. In the stillness, I asked God to speak to me. I asked him to work through me. In the grandeur of his magnificent creation, I experienced a God who is and ever will be. Emotion welled up inside me, a tear slid down my cheek.

I focused on the emotion and surmised that it's the *ocean* water that evoked this effect. Today, I sit in a comfortable rocking chair on the front porch of our rental home. As I enjoy the rhythm of the rocker, I watch a few folks walk by—they appear cheerful as they wave to me. I observe a bird singing joyfully as it glides by the porch.

I hear my heartbeat slow while I concentrate on the palm trees swaying in the wind. I realize I see, feel and hear more when I sit calmly. It's as if my senses heighten when I'm not busy—physically or mentally. I understand that God is in these moments.

The wind suddenly picks up, the skies rapidly darken, thunder rumbles in the distance. I watch as a gentle mist morphs into a downpour. I reflect that as a child, thunderstorms prohibited me from enjoying the sun, sand and swimming. Older now, they feel like a hiatus, as if God is telling me to stop, to take a break and simply be. Apparently, rain has the same effect on me as the ocean.

Later, I head for the pool. I float on my back, my ears underwater and my eyes closed. The sound I hear is much like when you put a conch shell to your ear. It's a sort of cloudy hum, and it blocks the distractions of the outside world. I feel weightless, I feel peace. I imagine God holding me up.

I understand now that God surrounds me with water and uses it to help me recognize that he, too, surrounds me with his love, his grace and his peace. I'm still, and I know with certainty that he is God.

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

Our Works of Charity/David Bethuram

Helping an aging parent make difficult decisions

As parents age, we are faced with having to discuss difficult topics like the need to decrease or stop driving. It's never easy to help a loved one make a decision that inevitably limits their independence. For many, the most difficult thing they have to face with a parent is taking away the keys. The loss of driving may mean staying home more, which can be lonely and isolating.



Keeping in mind your loved one's driving skills, it may make sense to decrease driving, not eliminate it. To maximize their safety and the safety of others, seniors should get their eyes and ears checked regularly and make sure they are well rested. Their car should be in top shape, with all lights working properly. AAA Foundation for Traffic Safety suggests that cars should be easy to drive with an automatic transmission, power brakes and steering, and big windows.

More serious indications like delayed reaction time, misjudgments in traffic gaps, or scrapes or dents on their vehicle signal the need to have the conversation. Beginning this discussion requires forethought and planning. Talk to professionals, request information, and look into resources.

After you've done your research, take this delicate subject in steps. Introduce the idea, allow some time for your parent to consider the information, and be prepared to provide answers and solutions to questions. What follows are tips to make the conversation easier.

- Use compassion when speaking. Be thoughtful. Imagine if someone were saying the words to you. How would you feel?
- Make it a gradual conversation unless it poses a safety issue.
- Start by saying you are concerned.
- Express worry over the other drivers with whom they must share the road. Drivers are hurried and are less considerate and careful nowadays.
- Suggest that perhaps Mom or Dad should let someone else

drive on long trips, or at night, or during busy times of day when other drivers are in a rush.

- Recommend Mom and Dad stay in town where they are familiar with the roads.
- Mention that it's best to remove distractions. This might mean not driving with little Johnny any longer so Mom or Dad can stay focused on the road and other drivers.
- Create scenarios. Talk of the safety of others.

If your parent has a condition such as low blood pressure, Parkinson's disease, vision impairments or hearing impairments that could cause a slow reaction, talk about how this could affect driving and puts him or her at risk for an accident. Those with dementia can get disoriented and turned around. Certain medications can affect reaction time.

- Validate, validate, validate. Acknowledge your loved one's feelings.

- Acknowledge the loss of independence. Be frank but caring.
- Offer solutions, help to problem solve.
- Talk about how they will get to the grocery store, the doctor across town, or to visit friends and relatives.

If having the conversation will create discourse, it may be helpful to call in an outside source to take some of the burden out of your hands. A physician is a good place to start. There are also wonderful services and driver assessment programs available through many local hospitals. A driving assessment gives an objective evaluation of skills necessary to continue being a safe driver.

Be patient. Keep in mind that this is a conversation to have through the course of time. Leave information behind for your loved one to review alone. Most of us appreciate time to consider and decide for ourselves. During this difficult phase, remember: skills determine one's ability to continue driving, not age.

(David Bethuram is executive director of the archdiocesan Secretariat for Catholic Charities. You can contact him at dbethuram@archindy.org.) †

Guest Column/Richard Etienne

Though countercultural, our faith calls us to serve others

Have you ever been struck with how countercultural so many Gospel messages are to the society into which we find ourselves immersed today?



Take the concept of climbing higher and higher—at work, in society, in community or various organizations. Or the idea of seeking the attention of those persons deemed "popular" by society's standards. The list of examples is inexhaustible.

It seems that forms of ambition have been a common human experience for centuries.

We see it in the Gospel account of Matthew (Mt 20:20-21) when the mother of James and John approaches Jesus to ask that her sons be given places of honor—

one at Jesus' right, the other at his left—in his kingdom.

"Jesus said in reply, 'You do not know what you are asking. Can you drink the cup that I am going to drink?' They said to him, 'We can.' He replied, 'My cup you will indeed drink, but to sit at my right and at my left, [this] is not mine to give but is for those for whom it has been prepared by my Father'" (Mt 20:22-23).

He continued, "Rather, whoever wishes to be great among you shall be your servant" (Mt 20:26).

Talk about a radical idea: a focus on service to others that defines greatness!

Those of us from older generations were taught that we were "created to know and to serve God." That is what our faith boils down to. If we want to be followers of Jesus, we are not created to climb the ladder of success for our own glory.

My natural tendency has always been to succeed. But I must always be alert to the

motives for my actions—and strive to do things for God's glory, not my own. I must be mindful of this distinction and focus on being a person of service: service in my marriage, service to my Church, service to various charitable organizations, service to my friends and neighbors in need. Even service at appropriate times to my adult children.

Who are the specific persons and organizations that you feel called to serve with your time and talents? Or is now an appropriate time to refocus your efforts toward service in your marriage or other family members? Take this question to prayer and dialogue with God. You may be surprised at what surfaces.

But always, "Let us go forth to love and serve the Lord."

(Richard Etienne has a degree in theology from Saint Meinrad Seminary and School of Theology in St. Meinrad and resides in Newburgh, Ind.) †

Twenty Something/

Christina Capecchi

An ode to the place that shapes us

Every house, in its own way, is a living thing. It changes as we change. It expands with joy and contracts under duress.



This strikes me as a Catholic concept. We embrace sacramental living, and elevate each home as a "domestic Church," the first place a soul is formed. But it's a human idea, really. It's something we sense, deep down, even if we can't

articulate it or sound silly when we try.

We enter a home and breathe in its history. We know it is more than brick and stone, greater than the sum of its parts. Through time we come to believe the house is participating in our lives, tucking our memories within its walls, sighing with satisfaction, creaking with sorrow. We wonder, if we listen well enough, if we could hear its beating heart.

And eventually we dare to imagine that a house can love you back, offering beauty and security, light and darkness—and ultimately, helping you become who you were meant to be.

That's what happened to Mary Lyn Ray, 75, who became a writer when she moved into an old farmhouse in South Danbury, N.H. It felt like the house in her favorite childhood book, Tasha Tudor's *Snow Before Christmas*. Mary Lyn was certain that somewhere, a house like the one in the book waited for her.

Decades passed, and Mary Lyn went about her business. One day, to celebrate her mother's birthday, she promised her family a picnic at "some wonderful surprise place" without having one in mind.

As Mary Lyn prepared their food, a friend of a friend visited and mentioned a pretty spot: a boarded up white farmhouse facing a mountain half a mile down a back road in South Danbury.

When Mary Lyn found it, there was a flash of recognition. "It looked just like the Tasha Tudor picture I had been carrying with me," she told me.

The house had been sitting empty for 40 years, ensnared in estate issues. So Mary Lyn waited, just as the house had waited for her. In 1984, five years later, she finally bought it, working with her father to make it livable while honoring what the builder had understood nearly a century and a half ago.

Never having married, Mary Lyn would live there alone. As she settled in, she found a drawer built into the wall. Underneath, written in pencil, were two initials: ML.

Her initials. "It gave me shivers," she said. "It seemed the house had known my name before I came. I felt as if maybe I had been expected."

Her education began.

"The farm taught me how to be open to story," she said. "It gave me the space, and as I began to listen and look and be present, it taught me to see how story happens and where my story may wait."

What poured out, in the ensuing decades, were nearly 50 acclaimed children's books, including *Pumpkins, Go to Sleep, Little Farm and Christmas Farm*.

Her new release, *The House of Grass and Sky*, tells the story of an old white farmhouse much like hers waiting for a family. The book is an homage to Mary Lyn's beloved home, enriched by E.B. Goodale's watercolor collages.

When a new family finally buys *The House of Grass and Sky*, they respect its history: "They listen to what it's listened to for many years. They take time to notice and to wonder."

It is a beautiful book for all ages, well timed for a wild housing market, as Americans pack up and return to their hometowns in droves, as parents reconsider what kind of childhood they want for their kids and empty houses rejoice.

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

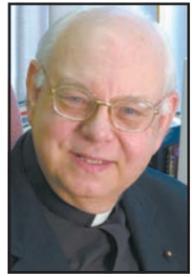
Fifteenth Sunday in Ordinary Time/Msgr. Owen F. Campion

The Sunday Readings

Sunday, July 11, 2021

- Amos 7:12-15
- Ephesians 1:3-14
- Mark 6:7-13

The Book of Amos is the source of the first reading for Mass this weekend. Amos is one of the relatively few



prophets of whom something is known. Many prophets give some details about themselves, but not many give more than a few details.

By contrast, it is known that Amos was from Tekoa, a small village about 10 miles

south of Jerusalem in Judea. He herded sheep and tended fig trees. He obviously was intelligent and knew the traditions of his ancestors.

Amos wrote during the reign of King Uzziah of Judah, between the years of 783 and 742 B.C. It was a time of prosperity and national security.

Even so, as often has been the case in history, the poor still were in want. The gap between the rich and the less fortunate was evident.

Amos saw himself as an authentic prophet. The other prophets of his time, he thought, were hired by the king ultimately to strengthen the king's rule over the people. Under such arrangements, the other prophets could not be trusted to preach the undefiled word of God.

This weekend's reading reports a clash between Amos and a priest in the temple in Jerusalem. Amos reasserts his role, insisting that he was called by God to be a prophet.

St. Paul's Epistle to the Ephesians provides the second reading. In the first century, Ephesus was a major commercial center in the Roman Empire and an important port on the Mediterranean Sea. (Shifts in the soil and collections of sediment have left the ruins of Ephesus, in present-day Turkey, at a distance from the seashore.)

Ephesus was a center for the vices and the fast business usually associated with such ports.

In addition, it was the home of one of the most popular religious shrines in the empire. Its great temple dedicated to

Diana, the goddess of the moon, was one of the marvels of the ancient world.

Pilgrims came from everywhere in the empire to venerate the goddess. Accommodating these pilgrims was itself a big business in Ephesus. The epistle sought to reinforce the Christian commitment of the followers of Christ in the city. This reading serves this purpose by reminding the Christian Ephesians that Jesus died for them, and that in faith they are one with the Lord.

St. Mark's Gospel furnishes the last reading.

In this reading, Jesus summons the "Twelve," the Apostles whom the Lord called by name (Mk 6:7). Jesus sends them out into the highways and byways. He tells them not to burden themselves with supplies or provisions. God will supply.

They obediently went out into the countryside, and they preached what Jesus had taught them. They possessed the Lord's power. They drove devils away. They anointed the sick, using that ancient gesture of healing and strengthening mentioned elsewhere in the Bible, and they cured the sick.

Reflection

The reading from the Epistle to the Ephesians is key to understanding this weekend's Liturgy of the Word. Originally it was written for a group of believers surrounded by paganism and hostility.

Paul reassured them, and this weekend through the readings he reassures us. We have been redeemed. Our knowledge of Christ is neither accidental nor coincidental. God has chosen us. Christ is with us.

Still, we need nourishment and guidance as we continue to live on Earth. God did not abandon the chosen people in ancient times. He sent prophets to them.

This divine concern endures. God sent messengers, in the person of the Apostles, and the messengers now are the bishops in the Church who bring us the words of the Gospels even now.

Through the Apostles and their successors God heals us in Christ. Healed and renewed, we move forward to eternal life. We will not die. †

Daily Readings

Monday, July 12
Exodus 1:8-14, 22
Psalm 124:1-8
Matthew 10:34-11:1

Tuesday, July 13
St. Henry
Exodus 2:1-15a
Psalm 69:3, 14, 30-31, 33-34
Matthew 11:20-24

Wednesday, July 14
St. Kateri Tekakwitha, virgin
Exodus 3:1-6, 9-12
Psalm 103:1b-4, 6-7
Matthew 11:25-27

Thursday, July 15
St. Bonaventure, bishop and doctor of the Church
Exodus 3:13-20
Psalm 105:1, 5, 8-9, 24-27
Matthew 11:28-30

Friday, July 16
Our Lady of Mount Carmel
Exodus 11:10-12:14
Psalm 116:12-13, 15, 16bc, 17-18
Matthew 12:1-8

Saturday, July 17
Exodus 12:37-42
Psalm 136:1, 23-24, 10-15
Matthew 12:14-21

Sunday, July 18
Sixteenth Sunday in Ordinary Time
Jeremiah 23:1-6
Psalm 23:1-6
Ephesians 2:13-18
Mark 6:30-34

Question Corner/Fr. Kenneth Doyle

Take steps to return to faith and have your child baptized

QI have been a non-practicing Catholic, but I am sending my child to a Catholic school. She is now 4 years old and wants to be baptized, and I want this for her, too. My desire is to return to practicing the faith, have her baptized and bring her up as a Catholic. But because I have



not been attending a Catholic church, I cannot find a parish that will baptize her.

Recently, I was asked to fill out a form whereby the pastor of my previous parish would sign permission for her to be baptized in the parish that we will now be attending. I have no idea how to proceed, and am hoping that you can advise me. (Texas)

AIt surprises me that you have been unable to find a parish willing to baptize your daughter—especially given your willingness to return to

practicing the Catholic faith yourself and thus serve as an example for your child. As a parish priest myself, I would be delighted to welcome back to the sacraments someone with a similar story.

If the parish that you now wish to attend is requiring your former pastor to submit a letter of approval, by all means you should try to make that happen. But first, if I were you, I would telephone (or, even better, visit) that former pastor and explain your situation.

Make sure that he understands your deep desire to have your daughter baptized and your own intention to return to regularly attending, and ask him if he would be comfortable in supporting your efforts.

QAs a Catholic, I am very devoted to St. Expeditus. I have tried to look for a Catholic parish named for this saint, but I have been unable to find one in the United States.

Also, if it be God's will, would you and other pastors consider placing a statue of St. Expeditus in your own parish churches? There is a statue of St. Expeditus in Our Lady of Guadalupe Church in New Orleans. (City and state of origin withheld)

AThis question is indicative of the ardent devotion some Catholics have to particular saints of which little may be known historically. St. Expeditus (or Expedite) is generally thought to have been a Roman centurion who was martyred for his Christian faith about the year A.D. 303 in what is now Turkey.

Devotion to the saint seems to have only started much later, and there is some doubt about his existence.

As for the statue in the New Orleans church, one story (perhaps legendary) is that in the 1920s Catholic nuns at Our Lady of Guadalupe on Rampart Street received a crate marked "expedite"; inside was contained an otherwise unidentified statue of a Roman soldier, whom the nuns dubbed "St. Expedite," and that statute now stands near the entrance to the church where it draws prayers from those seeking rapid intervention.

That saint may or may not have an historical basis, but I don't think it hurts for someone to invoke his help.

(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

GOD IN THE MOONLIGHT

By M. Lynell Chamberlain

God's love washed over me
In the misty moonlight,
Serenaded by the crickets
On a warm summer night.
I'd searched for the meaning,
For the secret of life,
But I found it on the porch
In the misty moonlight.



(M. Lynell Chamberlain is a member of St. John Paul II Parish in Sellersburg. Photo: The moon rises over Maryland's Chesapeake Bay in this 2020 photo.) (CNS photo/Bob Roller)

SCHOOL

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school—took *The Criterion* on a trip to the past via the one-room building.

Atkins and Sweeney, who both serve on the schoolhouse museum's committee, weave tales of their shared educational past to create an idyllic scene of a day in the life of a one-room, no-plumbing, stove-heated school.

'Our legs would be numb'

The story begins in 1893 with an acre of land purchased by the parish for a schoolhouse for \$40, with \$800 designated for its construction. According to literature about the schoolhouse museum, the building was leased to Greenville Township as a public school for \$16 a year originally, and later for \$60 a year.

"Some took a bus to school, but many of us walked," Atkins recalls.

Sweeney remembers walking nearly a mile to the school.

"We always wore dresses with stockings, so in the winter our legs would be numb," she remembers.

But daily the elementary students came, lunch pails swinging then placed on a shelf toward the back of the building.

In winter, the church janitor would have already lit the pot belly stove in the center of the room to heat the schoolhouse by the time the children began to arrive.

But for two students it was back outside, whatever the elements, to fill a bucket with water for use during the day, since the schoolhouse had no plumbing.

"Each week it was a different student's responsibility to walk up to Angie's grandma's house to fill the bucket with water, and they got to choose another student to go with them," says Sweeney.

The lack of indoor plumbing also meant trekking to the boys' or girls' outhouses "some distance" from the building, regardless of the weather.

While the non-Catholic students arrived, the Catholic students attended Mass at 7:30 a.m., prayed the rosary and received catechism lessons in the church across the road, Atkins recalls.

Once school started at 8:30 a.m., the students would take their seats—the old-fashioned kind with the desk attached.

"We usually had about 22 to 27 kids in the school," Atkins explains. "Sometimes a class had two students or even none.

One year, there were six kids in one class—that hadn't happened before in my time.

"Kids in the first through fourth grade sat on the right side of the school, and the older kids sat on the left side. We called it the 'little side' and the 'big side.' The younger ones couldn't wait to get to sit on the big side!"

Whether sitting on the right or left side of the schoolhouse, the hope was to sit close to the stove in the winter, says Sweeney, noting that "from the stove to the windows, it got cold pretty quickly."

'Everyone just got along'

And how did instruction work, with children ranging from grades one through eight all seated in the same space?

"The teacher would call up the first grade, and they would gather around the [teacher's] desk and she would teach them their lesson for the day," Atkins describes. "Meanwhile, the other classes would be doing their schoolwork—we almost never had homework.

"Then the teacher called up the next class, and so on. The younger ones would listen in when the older ones were taught, so you knew what was coming up for the next year!"

Sweeney adds that if a student had a question, "You didn't ask the teacher—you asked the older kids."

She and Atkins reminisce about the camaraderie among the students, regardless of age.

"We all played together at recess," says Atkins. "We'd play 'catchers'—sort of like tag—and 'drop the hankey,' and there was a table for playing jacks."

Sweeney smiles at the memory. "Everyone just got along," she says. "I don't recall there ever being a bully."

The two agree the school had a family feel.

"We knew everyone's parents, siblings, where everyone lived," says Atkins.

Friday nights added to the family feel, when students and parents would gather at the schoolhouse for spelling bees, arithmetic competitions, sing-alongs and "pie suppers."

"We girls would bake pies, and the boys would bid on them," Sweeney explains.

"Usually it was our dads who bought the pies," she admits, but there was one year when a boy bought the pie she baked. "I think he was sweet on me," she says with a grin.

'Like a big family'

The fond memories end with the closing of the schoolhouse in 1956. It was the last operating one-room school in Floyd County, according to a plaque on the building.

Atkins says the building was then "mostly used for storage" until 1991. That



Angie Atkins, left, and Anna Sweeney stand in the one-room Navilleton schoolhouse they attended and later helped restore as a museum. It was built by their parish, St. Mary, in 1893. (Photo by Natalie Hoefler)

year, St. Mary Parish celebrated the 100th anniversary of its church building.

"We got all but one of the 1948 class together for a photo by the schoolhouse," Atkins recalls. "Some of us started talking about how it should be turned into a museum because [learning in a one-room school] is so very different than today, and so many don't know what it was like."

She and other graduates spearheaded an effort to restore the structure. First, they sought and obtained for the building the status of Floyd County Historical Site in 1991.

The original desks and blackboard had been removed at some point after the school was closed. Through financial donations, desks like the ones used in the schoolhouse for more than 60 years were purchased.

"We wanted to buy a blackboard like the one we had," says Atkins. "Then one day a man showed up with the original blackboard!"

By 1992, a year ahead of the structure's 100th anniversary, the Navilleton schoolhouse opened as a museum.

"Schools used to come for educational field trips here," Atkins notes. "Then schools lost funding, then COVID hit, so we haven't had as many students and visitors."

Except for one young scholar who says she likes "old things," Lillian Koepfel, 9, visited the schoolhouse last school year with four other students for a history project.

"We came and played school," says the soft-spoken St. Mary parishioner. "I

like that my great-grandpa went to school here."

She's returned a few times since—although after hearing Atkins and Sweeney talk of walking to school and having no indoor plumbing, Lillian reconsiders her idealistic view of the era, eyes wide as she shakes her head "no" when asked if she would like to go to such a school now.

As the two Navilleton School graduates pore over pictures, report cards and memorabilia in glass cases along the walls, Lillian practices "ciphering" on the blackboard, peeks in the pot belly stove and cracks open an old book at one of the "little side" desks.

"We're always open," says Atkins. "We have a sign-in book so we can see where people have come from. We've had people from other countries visit our little, one-room schoolhouse museum."

She and Sweeney encourage all to come experience school as it used to be, when, as Atkins says, "the older kids helped the younger kids" and students of all ages were "like a big family."

(For more information, call the St. Mary Parish office at 812-923-5419.) †

Obituaries to return next week

Our publication of obituaries of members of parishes in the Archdiocese of Indianapolis will return with next week's July 16 issue.

Online Lay Ministry Formation

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

- Earn certificate in Lay Ministry
- Complete 12 courses online with ND STEP program
- CDU offers classes on Catechism of the Catholic Church
- 20% discount for all employees, volunteers, and parishioners

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



SURGERY

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symptomatic diverticular stenosis of the colon."

About seven hours later, after the surgery had been performed, the press office said, "The Holy Father reacted well to the surgery, which was conducted under general anesthesia."

Dr. Sergio Alfieri, a staff surgeon at the Gemelli who specializes in surgery of the digestive tract and colon, led the surgery, assisted by a team of surgeons.

Stenosis is a narrowing of a passage in the human body. The Vatican's description of the pope's condition indicated a partial blockage of the lower intestine. It provided no information about the cause or suspected cause of the blockage nor of the symptoms the pope had been experiencing.

As soon as the Vatican announced the pope's hospitalization, get-well messages began being posted on social media.

Italian President Sergio Mattarella, who had just arrived in France when the news broke, sent a telegram, his office said. The president said he and the Italian people were accompanying the pope with "affectionate thoughts" and wishes for a speedy recovery.

Pope Francis has been generally healthy since becoming pope in March 2013 except for recurrent bouts of sciatica. This condition causes sharp pain that radiates along the path of the sciatic nerve, which branches from the lower back through the hips and down each leg. In late December and early January, he missed several events because the pain was so intense.

The pope also suffered from a pulmonary condition in 1957 at the age of 21 that required him to undergo surgery to remove the upper right lobe of one of his lungs.

In an interview for a book published early in March, the pope said that while his recovery was painful, it was "complete, and I never felt any limitation in my activities."

"As you have seen, for example, in the various trips I have made and that you have covered, I never had to restrict or cancel any of the scheduled activities. I never experienced fatigue or shortness of breath," he told Nelson Castro, a physician and Argentina journalist.

The pope also told Castro that when he was the provincial superior of the Jesuits in Argentina, an office he held from 1973 to 1979, he underwent emergency gallbladder surgery. †

REPORT SEXUAL MISCONDUCT NOW

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

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

Bishops support investigation of former U.S. residential schools

WASHINGTON (CNS)—In response to a late June announcement, the United States will be conducting an investigation of former federally funded boarding schools to search for graves of Native American children, a spokesperson for the U.S. Conference of Catholic Bishops (USCCB) said on June 28 the bishops will “look for ways to be of assistance.”

“It is important to understand what might have occurred here in the United States,” said the statement from Chieko Noguchi, who added the bishops will be “following closely” the investigation announced on June 22 by Interior Secretary Deb Haaland.

Haaland, who is a member of the Laguna Pueblo in New Mexico and is Catholic, announced this upcoming review, called the Federal Indian Boarding School Initiative, during her remarks at the virtual conference of the National Congress of American Indians.

“I know that this process will be long and difficult. I know that this process will be painful. It won’t undo the heartbreak and loss we feel. But only by acknowledging the past can we work toward a future that we’re all proud to embrace,” she said.

Many of these government-funded schools were Church-run boarding schools.

The U.S. Interior Department’s initiative was prompted by the recent discovery of 215 unmarked graves at the Kamloops Indian Residential School in British Columbia. Just two days after the U.S. initiative was announced, 751 unmarked graves were discovered at a second site, a former Catholic residential school in Saskatchewan.

“We are deeply saddened by the information coming out of two former residential boarding school sites in Canada. We cannot even begin to imagine the deep sorrow these discoveries are causing in Native communities across North America,” said Noguchi in her statement.

By “bringing this painful story to light,” she added, “may it bring some measure of peace to the victims and a heightened awareness so that this disturbing history is never repeated.”

The National Native American Boarding School Healing Coalition said in a June 25 statement that it felt “deep gratitude” for the upcoming investigation, which it said will “provide critical resources to address the ongoing historical trauma of Indian boarding schools. Our organization has been pursuing truth, justice and healing for boarding school survivors, descendants and tribal communities.”

The group, based in Minneapolis, has identified 367 “historically assimilative Indian boarding schools that operated in the U.S. between approximately 1870 until 1970,” but it has only been able to locate records from 38% of these schools.

“Because the records have never been fully examined, it is still unknown how many Native American children attended, died or went missing from Indian boarding schools,” the statement said. “We believe that the time is



Indigenous girls attend a first Communion ceremony at the Spanish Indian Residential School in Ontario in 1955. Recent confirmation of hundreds of unmarked graves on the grounds of two former residential schools for Indigenous children in Canada has prompted a U.S. Department of the Interior inquiry into U.S. boarding schools for Native Americans, which were often run by churches. (CNS photo/Shingwauk Residential Schools Centre, Handout via Reuters)

now for truth and healing. We have a right to know what happened to the children who never returned home from Indian boarding schools.”

On its website, the coalition points out that more than 350 government-funded, and often Church-run, boarding schools operated across the country in the 19th and 20th centuries.

Although the group said it does not have an accurate count of the number of children who were placed in these schools, it said it was likely hundreds of thousands.

It also notes that these children were voluntarily or forcibly removed from their homes and families, and “punished for speaking their Native language, banned from acting in any way that might be seen to represent traditional or cultural practices, stripped of traditional clothing, hair and personal belongings and behaviors reflective of their Native culture.”

These schools in the U.S. came about after the Civilization Fund Act of 1819, which aimed to introduce “habits and arts of civilization” to Indian tribes.

The new initiative, which will present a final report next April, will not only identify the locations of these former residential schools in the U.S., but also will identify where there may have been burials and what tribes the attending students were from.

In Canada, not only have hundreds of graves been detected at two former residential schools, but an investigation by Canada’s Truth and Reconciliation Commission in the past six years has revealed accounts of brutality, neglect and sexual abuse within the network of these schools.

Chief Cadmus Delorme of Canada’s Cowessess First Nation has called for a papal apology for what has happened, saying it would be “one stage of many in the healing journey.”

The Canadian Conference of Catholic Bishops announced on June 10 that a delegation of “elders/knowledge keepers, residential school survivors and youth from across the country” representing First Nations, Inuit and Métis communities is preparing to travel to the Vatican.

Archbishop Donald Bolen of Regina, Saskatchewan, said Pope Francis would be able to listen to their stories and hear, in person, what they need from him and the Church.

In Vancouver, British Columbia, Archbishop J. Michael Miller has said the archdiocese will “offer to assist with technological and professional support” to help the affected nations in whatever way they choose to honor, retrieve and remember their deceased children.” †

Vatican indicts Cardinal Becciu, former officials involved in London deal

VATICAN CITY (CNS)—In an unprecedented move, Vatican prosecutors have indicted 10 individuals and entities, including Cardinal Angelo Becciu, former prefect of the Congregation for Saints’ Causes, on charges ranging from embezzlement to money laundering and abuse of office.

The indictment included charges against “ecclesiastical and lay personnel of the Secretariat of State and senior figures of the former Financial Information Authority, as well as external figures active in the world of international finance,” the Vatican said on July 3.

Their trial at the Vatican is set to begin on July 27.

In a statement released by his lawyers shortly after the announcement, Cardinal Becciu declared his “absolute innocence,” saying he was “the victim of a plot hatched against me.”

Cardinal Becciu said the accusations exposed him to “an unparalleled media pillory to which I did not defend myself, suffering in silence.” However, in November, he filed a lawsuit against the Italian magazine *L’Espresso*, claiming their reporting resulted in him losing his chance at becoming pope.

“Only by considering this great injustice as a test of faith can I find the strength to fight this battle for truth,” the cardinal said. “Finally, the moment of clarification is coming, and the court will be able to find the absolute falsity of the accusations against me and the dark plots that have evidently sustained and fed them.”

In April, the pope updated the laws governing the Vatican’s civil judicial

system, stating that cardinals and bishops accused of a crime could be tried in a Vatican court, which, as it turned out, paved the way for the indictment against Cardinal Becciu.

The new law requires the pope’s approval before a cardinal can be indicted, approval Pope Francis gave for charging Cardinal Becciu.

The charges stem from a Vatican investigation into how the Secretariat of State used \$200 million to finance a property development project in London’s posh Chelsea district and incurred millions of dollars in debt.

The investigation, which spanned across several countries, including the United Arab Emirates, Great Britain, the British island of Jersey, Luxembourg, Slovenia and Switzerland, “brought to light a vast network of relationships with financial market operators that have generated substantial losses for the Vatican finances, also drawing from resources destined for the personal charitable works of the Holy Father,” the indictment stated.

Cardinal Becciu was forced to offer his resignation to the pope in September, after he was accused of embezzling an estimated 100,000 euros (\$116,361) of Vatican funds and redirecting them to Spes, a Caritas organization run by his brother, Tonino Becciu, in his home Diocese of Ozieri, Sardinia.

Speaking with journalists the day after his resignation, Cardinal Becciu said the pope made no mention of the London property deal during their meeting and insisted there was nothing wrong with the purchase, despite the Vatican’s ongoing

investigation.

Nevertheless, questions remained as to whether funds from the Peter’s Pence collection were used to finance the deal. Peter’s Pence is a papal fund used for charity, but also to support the running of the Roman Curia and Vatican embassies around the world.

Cardinal Becciu consistently denied Peter’s Pence funds were used to purchase the London property; the money, he said, came from a fund within the Secretariat of State.

However, when asked by a journalist if the money in the Secretariat of State fund came from Peter’s Pence, Cardinal Becciu said, “Yes.”

Among the former Vatican officials included in the indictment are René Brühlhart and Tommaso di Ruzza, respectively former president and former director of the Vatican’s financial watchdog agency, now known as the Supervisory and Financial Information Authority.

Brühlhart was accused of abuse of office, while di Ruzza was accused of embezzlement, abuse of office and violation of the secret of the office.

Also included in the indictment were:

Msgr. Mauro Carlino, the former secretary of then-Archbishop Becciu when he served as “*sostituto*,” the No. 3 position in the Vatican Secretariat of State, who is accused of extortion and abuse of office; and Fabrizio Tirabassi, a former official at the Secretariat of State accused of corruption, extortion, embezzlement, fraud and abuse of office.

Enrico Crasso, a long-time investment manager who worked with the Vatican, faces the most charges, including embezzlement, extortion, corruption, extortion, money laundering, abuse of office, forgery and falsifying documents.

Two companies owned by Crasso—Prestige Family Office SA and Sogenel Capital Investment—were included in the indictment.

Several other players involved in the majority stake purchase of the London property were also indicted, including Gianluigi Torzi, an Italian broker who served as the middleman in the development deal, and London-based Italian financier Raffaele Mincione, the owner of the London property who is accused of embezzlement, fraud, abuse of office, misappropriation of funds and money laundering. †

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Archbishop, cardinal offer prayers, comfort at collapse site

SURFSIDE, Fla. (CNS)—After spending time at Surfside’s informal Wall of Remembrance memorial for the victims of the Champlain Towers South collapse, Miami Archbishop Thomas G. Wenski told CBS4 Miami on July 2, “It’s quite shocking to see.”

He made the comments during his visit to the memorial with Boston Cardinal Sean P. O’Malley and Father Juan Sosa, pastor of St. Joseph Parish, which is close to the site.

“The people in the building represent so many different religious and cultural backgrounds. ... One of the things that struck me really is when I’ve been reading the names of the families, survivors and the missing of how much this building represents a microcosm of all of South Florida,” the archbishop said.

The memorial sprung up following the tragic partial collapse of the Champlain Towers South condo building near Miami Beach, Fla. It has been so popular that at one point local law enforcement had to close the area due to hundreds gathering on the streets there.

As of July 6, 32 people were confirmed dead; 113 others remained unaccounted

for since the collapse early on June 24. On the evening of July 4, crews demolished the remaining part of the building.

Officials were concerned the outer bands of Tropical Storm Elsa could affect what was left of the building in Surfside. By midday on July 6, Elsa was expected to head toward Florida’s west coast after whipping parts of the Florida Keys.

“This has certainly been a very difficult and emotional moment for the whole community. But even in these times of great challenge, we see how so much good comes out of people—in their generosity, courage and desire to help those in need,” Cardinal O’Malley wrote in a post for his blog, cardinaleansblog.org.

He said he headed to Miami on July 1 to spend time with friends and relatives for the Independence Day holiday, and Archbishop Wenski extended an invitation to join him in visiting to the site of the building collapse in Surfside, “where so many people perished.”

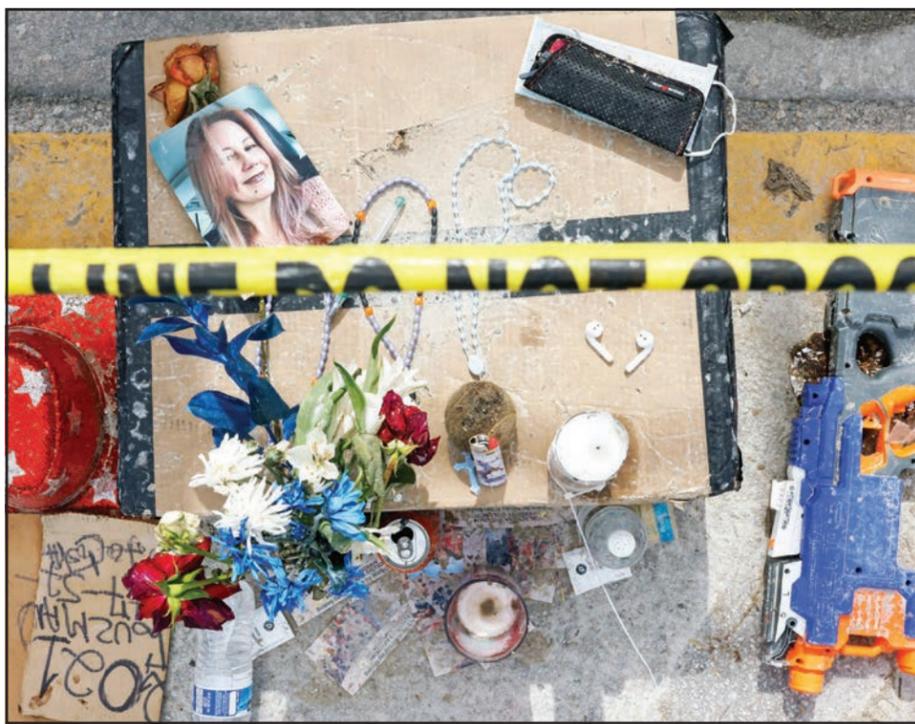
“We prayed for those affected by the tragedy and met some of the relatives of those who are still missing,” Cardinal O’Malley wrote.

“It was a very moving experience,” he said of the visit, “but it was encouraging to see how the community has come together to help in the search for the missing,

and to try to bring comfort and solace to those who have lost family and friends.

“We were also able to speak with a number of the rescue workers from around the country and from Israel who were working at the site of the collapse. I even met a firefighter from Newton [Massachusetts] who was there helping out,” he added.

Cardinal O’Malley noted that Father Chris



A makeshift memorial is seen near the managed demolition of the remaining part of Champlain Towers South complex in Surfside, Fla., on July 5. (CNS photo/Marco Bello, Reuters)

Marino, a Miami archdiocesan priest who is a chaplain with the Miami Fire Department, is a good friend of his and was with the firefighter who was with the crew that found the body of his own 7-year-old daughter, Stella Cattarossi, on the night of July 1. The firefighter carried her from the rubble.

The girl had been with her mother, grandparents and an aunt visiting from Argentina, according to news reports.

“On behalf of the Archdiocese of Boston, we also offer our prayers and support for the families impacted by the collapse,” Cardinal O’Malley said. “We know that God does not abandon us in our time of need. He is always present in our hour of grief.”

Father Sosa’s parish church, the nearest Catholic church to Surfside’s “ground zero,” is serving as a place of spiritual respite for members of the Surfside/Miami Beach community—both Catholic and non-Catholic—who have been affected in some way by the tragic partial collapse of the Champlain Towers South condominium.

St. Joseph also is accommodating fire

rescue personnel and journalists from around the world who are parking or camped out on its premises.

The church remains open daily from 8 a.m.—when Mass is celebrated—until the conclusion of the last Mass each day.

On the evening of June 26, teens, young adults and others in the parish community gathered at the church for eucharistic adoration, rosary, songs and reflections, followed by a solemn walk to the site.

“Our hearts go out to all those affected by the tragedy,” Archbishop Wenski said in a statement issued shortly after the building collapsed. “We also pledge our prayers for the victims, their families, and first responders. May the Lord give them strength.”

Catholic Charities of the Archdiocese of Miami staffers have been offering assistance in whatever way they can, along with Father Sosa, other local clergy and faith leaders, and local parishioners.

The agency continues to appeal for financial contributions for those affected by the building collapse. To make a donation, visit ccadm.org. †



Archbishop Thomas G. Wenski of Miami blesses search and rescue personnel in Surfside, Fla., on July 2 after arriving at the site of the collapsed Champlain Towers South with Boston Cardinal Sean P. O’Malley. The archbishop and cardinal prayed at and blessed the site while also visiting, praying with, and blessing the search and rescue crews who have been working 24/7 since the collapse. (CNS photo/Ana Rodriguez-Soto, Florida Catholic)

House members urge Biden to restore Hyde Amendment to budget proposals

WASHINGTON (CNS)—Proposing a budget without the Hyde Amendment “is an affront to the majority of Americans who do not want their tax dollars funding abortion on demand resulting in the death of children in the womb,” 172 members of the U.S. House said in a July 1 letter to President Joe Biden.

“We know you understand this. You get it—or at least you once did,” they said.

“Years ago, you wrote a constituent explaining that a law against funding for abortion would ‘protect both the woman and her unborn child,’ ” their letter said. “You wrote: ‘I have consistently—on no fewer than 50 occasions—voted against federal funding of abortions. ... Those of us who are opposed to abortion should not be compelled to pay for them.’ ”

Then-Sen. Biden made those comments in a 1994 letter to a constituent concerned that health care reform proposals being weighed by Congress at the time would include abortion coverage.

In his 2007 memoir, *Promises to Keep: On Life and Politics*, Biden wrote: “I’ve stuck to my middle-of-the-road position on abortion for more than 30 years. I still vote against partial-birth abortion and federal funding.”

Biden’s proposed \$6 trillion budget for fiscal year 2022, which he released on May 28, includes his nearly \$2.7 trillion American Jobs Plan and his \$1.8 trillion American Families Plan. It would invest heavily in areas the president has said are his top priorities including infrastructure, education, research, public health, paid family leave and child care.

In his proposed budget, the letter said, Biden calls “for the removal of the Hyde Amendment and several modest, long-standing pro-life protections that have long been the subjects of legislative consensus.”

“Your budget breaks with this historic bipartisanship,” the House members’ letter said. “Your budget would double down on forcing taxpayers to

fund plans that cover elective abortion by permanently establishing premium tax credits and support a so-called ‘public option’ for a government-run health insurance that would cover abortion.”

The Hyde Amendment first became law in 1976 to prohibit federal funds appropriated through the Labor Department, the Health and Human Services Department and related agencies from being used to cover abortion or fund health plans that cover abortion except in cases of rape, incest or when the life of the woman would be endangered.

Hyde has been re-enacted in spending bills every year since it was first passed.

More than 2.4 million people are alive today because of Hyde, the House members wrote, citing statistics from more than 20 peer-reviewed studies. About 60,000 children are “spared death by abortion every year” under Hyde, and their mothers have benefited from prenatal health care and support, they said.

Biden’s proposed budget increases funding for abortion providers—“both domestically,” through Title X, “and internationally,” through the U.N. Population Fund, known as UNFPA.

Title X, enacted by the Family Planning Services and Population Research Act of 1970, currently provides about \$286 million a year for reproductive health care for low-income patients, in addition to wellness exams, cervical and breast cancer screenings, contraceptives, and testing and treatment for sexually transmitted infections.

Section 1008 of the law states that “none of the funds appropriated under this title shall be used in programs where abortion is a method of family planning.”

In February 2019, the Trump administration implemented the “Protect Life Rule” enforcing Section 1008, and the 9th U.S. Circuit Court of Appeals upheld the rule in February 2020. The Biden administration has ended the Trump policy.

Biden has proposed \$56 million of his budget for the State Department go to UNFPA and, according to the House members’ letter, he has removed “even the modest protections signed into law by President Barack Obama to prohibit UNFPA from funding abortions and prohibiting UNFPA funds from being used directly for country programs in China.”

“This omission,” the letter said, “sends a troubling signal at a time when there is widespread coverage of China’s ongoing campaign of genocide, including forcing abortions and sterilizations on Uighurs and other minority populations.”

Biden’s budget also would repeal the Dornan Amendment, which states no congressionally appropriated funds may pay for abortion in the District of Columbia.

“Mr. President, if your words [on Inauguration Day] that the ‘dream of justice for all will be deferred no longer’ are to have true meaning, the lives of unborn children must be included, and their previous lives must be protected,” the letter said.

“Justice demands that the Hyde Amendment and all pro-life protections be reinstated in your budget request and maintained in the appropriations legislation for fiscal 2022,” it added.

A recent poll found that nearly 60% of Americans oppose using tax dollars to pay for a woman’s abortion, it said. “Americans should not be forced to fund an act that denies the most basic human right, the right to life, to unborn children.”

The Biden letter was spearheaded by Rep. Chris Smith, R-N.J., co-chair of the Congressional Pro-Life Caucus, and Rep. Jim Banks, R-Ind., who is chairman of the Republican Study Committee, along with Reps. Andy Harris, R-Md., Michelle Fischbach, R-Minn., and Kat Cammack, R-Fla., who also are Pro-Life Caucus co-chairs. †