



**The**

# Criterion

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## Road to healing

Hundreds gather outside hospital to greet recovering pope, page 11.

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## Persecution worsens for Christians in post-coup Myanmar, experts say

BANGKOK (CNS)—Christians and ethnic minorities in predominantly Buddhist Myanmar are facing increased oppression under the junta that overthrew the civilian government on Feb. 1, experts said during an online forum.

The observers warned of the increased danger of persecution of ethnic and religious minorities including Christians in a July 8 panel discussion hosted by U.S.-based International Christian Concern (ICC).

The panelists also discussed the ICC's report released on June 16, "Caught in the Crossfire: Myanmar's Christian Minorities Under Tatmadaw Rule," [ucanews.com](http://ucanews.com) reported.

The report revealed details of Christians in ethnic minority areas such as Kachin, Kayah and Chin states and in Wa state where they have historically faced oppression and persecution under more than five decades of iron-fisted military rule.

Nadine Maenza, chair of the U.S. Commission on International Religious Freedom, said during the discussion that the situation in Myanmar had significantly deteriorated since the coup.

"No ethno-religious minority has been safe from persecution or discrimination," she said.

David Eubank of Free Burma Rangers, a Christian humanitarian group, spoke about the thousands of displaced persons in ethnic areas, especially in Karen state where he has been serving.

He shared a recent story of being shot at by the military while villagers attempted to plant rice.

Eubank stressed the need for humanitarian assistance, especially in Karen, Kayah and Chin states where thousands of people have been displaced.

Because of air strikes and indiscriminate attacks by the military,

See MYANMAR, page 8



*'My heart of stone softened'*

## Grandmother's unexpected gift changes a woman, leading her back to God and joy

*(Editor's note: Pope Francis has proclaimed July 25 as the World Day of Grandparents and the Elderly, recognizing the tremendous impact this group has on the lives of grandchildren, families and younger people. With that impact in mind, The Criterion invited readers to share their stories about how their grandparents—or another older person—have influenced their life, marriage, family and faith. Here are several of their stories.)*

First of two parts

By John Shaughnessy

The unexpected and unwanted gift from her grandmother came at a "particularly dark time" in life for Cheri Bush.

She was 24 then, working on a master's degree at Purdue University, but any promise of the future was overwhelmed by her pain in the present.

"I found myself in a particularly dark time, living away from Indianapolis for the first time and knowing no one," she recalls. "I was lonely, scared and away from the Church.

"In fact, I felt that I had let God down with some of my life choices and had

See GRANDPARENTS, page 8

At left, Cheri Bush treasures the impact that her grandparents, Tom and Virginia Hannon, have had on her life and her faith. (Photo by Natalie Hoefler)

## Court sides with parish, Chicago Archdiocese in lawsuits filed by former music director

WASHINGTON (CNS)—A federal appeals court on July 9 dismissed a lawsuit filed against a Chicago Catholic parish and the Chicago Archdiocese by a former parish music director.

The 7th U.S. Circuit Court of Appeals in a 7-3 *en banc*, or full court, decision, said the plaintiff's claim against St. Andrew the Apostle Parish fell under the ministerial exemption that protects religious organizations from discrimination lawsuits by parish employees.

The former employee, Sandor Demkovich, claimed in his 2016 lawsuit that his parish priest subjected him to a hostile work environment because of his disability, including metabolic syndrome—a group of conditions that increase the risk of heart disease, stroke and diabetes. He also said he had been harassed and fired because of his same-sex marriage.

A district judge dismissed the same-sex marriage discrimination claim on the grounds that the Church had a religious basis for its decision, but it allowed the disability

claim to go forward. Then last year, a 7th Circuit panel upheld Demkovich's disability claim and also revived the same-sex marriage discrimination claim, which prompted the Church and the archdiocese to seek a review by the full panel of 11 judges.

The court agreed, with one judge recused, and heard arguments in the case this February.

In its July ruling, reversing its previous decision to revive the discrimination claim, the court stressed that a ministerial exception protects the entire ministerial relationship and not just during hiring or firing of an employee.

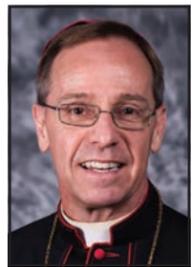
Circuit Judge Michael Brennan, writing for the majority, said the decision was based on the Supreme Court's interpretation of ministerial exception last year when it ruled that Catholic school teachers who also taught religion could not sue for wrongful termination.

Brennan wrote that "religion permeates the ministerial

See CHICAGO, page 8

# Archbishop Thompson and Cardinal Tobin ask Catholics to sign petition on Hyde Amendment

NEWARK, N.J. (CNS)—Taxpayer-funded abortion “represents a failure to recognize the sanctity of human life and promotes a culture in which human life in its most vulnerable moment is perceived as disposable,” said Cardinal Joseph W. Tobin of Newark. A federal budget that “would eliminate” the long-standing bipartisan Hyde Amendment is a proposal that “targets poor women as needing an expedient solution to a complex problem,” he said on July 6.



Archbishop Charles C. Thompson

Cardinal Tobin made the comments following moves by President Joe Biden and members of Congress to leave the Hyde Amendment out of spending bills.



Cardinal Joseph W. Tobin

Echoing Cardinal Tobin’s sentiments, Indianapolis Archbishop Charles C. Thompson on July 12 noted that “Hyde has been re-enacted in spending bills every year since it was first passed. Now, the powerful pro-abortion lobby and members of Congress are calling for the elimination of this amendment and the implementation of a policy that would designate billions of taxpayer dollars for elective abortions.

“Pope Francis has said, ‘Abortion is never the answer that women and families are looking for. There is a need to create spaces, places and networks of love, to

which couples can turn, and to spend time assisting these families,’” Archbishop Thompson continued.

“It is crucially important that we send a strong, clear message that the Hyde Amendment has far-reaching public support and should not be repealed,” Cardinal Tobin said. “Members of Congress need to hear from as many of us as possible.”

Both prelates urged Catholics to go to [www.NoTaxpayerAbortion.com](http://www.NoTaxpayerAbortion.com) and join them in signing this petition as soon as possible to send “an urgent message” to Congress to keep the Hyde Amendment.

“I am deeply concerned that the proposed federal budget would eliminate the Hyde Amendment, which, for 45 years, has prohibited the use of federal funds for abortion,” Cardinal Tobin said. “The Hyde Amendment is credited with saving the lives of millions of children.”

Like Cardinal Tobin and Archbishop Thompson, Baltimore Archbishop William E. Lori called on the faithful in



Archbishop William E. Lori

his archdiocese on July 12 to sign the online petition calling on Congress to retain Hyde. “During this critical time, let us join in prayer for the protection of the unborn,” Archbishop Lori said. “But let us also, as citizens and believers, raise our voices to protect the most defenseless of human beings, the unborn child. Let us stand together in promoting the sanctity of life.”

Hyde first became law in 1976 to prohibit federal funds appropriated



## Public Schedule of Archbishop Charles C. Thompson

No public events schedule for the month of July.

(Schedule subject to change.)

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.

On May 28, Biden unveiled his proposed budget of \$6 trillion for fiscal year 2022 and did not include the Hyde Amendment. His proposal would include spending to improve and modernize the nation’s infrastructure, provide free pre-K and community college, and increase domestic programs aimed at boosting public health and helping the poor.

Hyde also was excluded in the \$1.9 trillion American Rescue Plan Act that Biden signed into law on March 11. The U.S. bishops called its absence “unconscionable.”

Biden, a Catholic, who for his years in the Senate strongly supported Hyde, now backs repeal of the amendment as does Vice President Kamala Harris.

When Biden released his proposed budget without the Hyde Amendment, Archbishop Joseph F. Naumann of Kansas City, Kan., chairman of the U.S. bishops’ Committee on Pro-Life Activities, and Mercy Sister Mary Haddad, the Catholic Health Association’s president and CEO, issued separate statements praising his proposal for a number of provisions to help vulnerable Americans, but called it remiss in leaving out Hyde, which protects the most vulnerable—the unborn.

In recent weeks, 22 state attorneys

general, including Indiana Attorney General Tod Rokita, signed a joint letter to House and Senate leaders asking them to retain the Hyde Amendment in any budget measure that passes. House GOP leaders have urged Congress to make Hyde permanent.

In the meantime, the House Committee on Appropriations was prepared to mark up two appropriations bills without Hyde-related provisions: the Financial Services and General Government bill, which funds the Treasury Department, the Judiciary, the Executive Office of the President and other federal agencies, including the Small Business Administration; and the State and Foreign Operations bill, which funds the State Department, the U.S. Agency for International Development, and other international programs and activities.

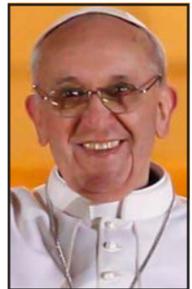
On July 9, Students for Life of America and Students for Life Action participated in “Save Hyde” rallies alongside Democrats for Life of America in Philadelphia and in Akron, Ohio.

“One thing that has been consistently true about abortion policy is that people, whether self-described as pro-life or pro-choice, do not want to pay for abortion across the board,” said Kristan Hawkins, president of Students for Life of America and Students for Life Action.

“Yet President Biden and his party have prioritized the deliberate ending of preborn life like no other administration in history,” she added in a July 8 statement. “Maybe he should refresh his memory on his past position [supporting Hyde].” †

# Pope Francis to remain in hospital ‘a few more days,’ Vatican says

VATICAN CITY (CNS)—Despite initial estimates of requiring a week of inpatient care, Pope Francis will continue



Pope Francis

his recovery as a patient at Rome’s Gemelli hospital after undergoing colon surgery, the Vatican press office said. In a statement released on July 12, Vatican spokesman Matteo Bruni said the pope “will remain hospitalized for a few more days in order to optimize his medical and rehabilitation therapy.”

The day after his July 4 surgery for diverticular stenosis, the Vatican had said the pope was expected to stay in the hospital for seven days, barring complications.

The pope underwent a three-hour left hemicolectomy, which is the removal of the descending part of the colon, a surgery that can be recommended to treat diverticulitis, when bulging pouches in the lining of the intestine or colon become inflamed or infected.

Pope Francis appeared on the balcony of his suite at Gemelli hospital on July 11 and addressed pilgrims and well-wishers while delivering his Sunday *Angelus*. (See related article on page 11.)

He also visited young patients “of the oncology ward and their families, who then accompanied him to the terrace of the 10th floor for the Marian prayer.” After his *Angelus* address, the pope—pushed in a wheelchair—met with patients and medical staff at the hospital.

Despite his extended stay at the hospital, the Vatican said on July 12 the pope had “a peaceful day and completed his post-surgical treatment.”

The Vatican also said the pope “shared in the joy for the victory of the Argentine and Italian national teams with those closest to him.”

The pope’s native Argentina defeated Brazil on July 10 in the Copa America soccer championship, while his ancestral country of Italy defeated England on July 11 to win their first European championship since 1968.

Pope Francis, the Vatican said, “emphasized the meaning of sport and its values, and the sportsmanship of being able to accept any result, even defeat.

“Only in this way, in the face of life’s difficulties, can one always put oneself on the line, fighting without giving up, with hope and trust,” the statement said.

The Vatican’s daily papal health update on July 13 said Pope Francis was continuing his rehabilitation, “which will allow him to return to the Vatican as soon as possible.”

Among the many patients the pope has met, the statement said, there were several who were bedridden and unable to return home anytime soon.

The pope’s hope for them, the Vatican said, was that they would be able to “live this time as an opportunity, even if experienced in pain, to open themselves with tenderness to their sick brother or sister in the next bed, with whom they share the same human frailty.” †

## Faith Alive! takes vacation

The weekly Faith Alive! religious education feature, produced by Catholic News Service, began its annual summer break with our July 2 issue. It will return on Sept. 10. †

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# Christian group calls for free election amid rare protests in Cuba

HAVANA (CNS)—The Christian Liberation Movement in Cuba has called on people to continue to pressure communist authorities to hold a general election.

The country has seen demonstrations in its major cities joined by thousands of people to protest the unprecedented scarcity of essentials and the rising death toll caused by COVID-19.

A few thousand people took to the streets on July 11 in a rare anti-government protest in Cuba where some demonstrators chanted, "Down with the dictatorship," [ucanews.com](http://ucanews.com) reported.

The protests erupted amid growing anger because of long food lines and a shortage of medicines while coronavirus infections and deaths continued rising.

Eduardo Cardet Concepción, national coordinator of the Christian Liberation Movement, known as MCL for its initials in Spanish, said thousands of Cubans were demanding freedom and an end to repression and misery.

"The MCL, as part of this people tired of oppression and injustice, is fully identified with their desires. We support our brothers and sisters of the Christian Liberation Movement and all Cubans who demonstrate peacefully, making use of this legitimate right," the organization said in a statement.

The group also demanded "the release of political prisoners, the annulment of the repressive laws against freedom, recognition of economic rights of free enterprise for Cubans, and recognition of each Cuban's—inside and outside the island—right to vote and to be elected," it said.

Catholic dissident Oswaldo Payá Sardinás founded MCL in 1988 to achieve peaceful democratic reform in Cuba. At the time, he said he was explicitly inspired by Catholic social teaching.

Taking advantage of a loophole in Cuba's constitution, Payá Sardinás organized a collection of signatures to introduce democracy in the country. As a consequence, the movement was persecuted nationwide and 42 of its leaders were imprisoned during the 2003 wave of repression known as the "Cuban Spring."

Payá Sardinás and another MCL leader, Harold Cepero, were killed in a car accident in suspicious circumstances on July 22, 2012.

During a speech on television on July 11, Cuban President Miguel Díaz-Canel, who also heads the Communist Party, blamed the United States for the unrest and called on "all the revolutionaries in the country, all communists, to take to the streets and go the places where these provocations are going to occur" to counter protest.

The MCL condemned violence from any side and criticized Díaz-Canel's call for confrontation among Cubans.

"No more sorrowful cries. It is time to react and tell the tyrants that their reign of terror and misery has come to an end. Only the people can save the people," the group said in its statement.

The Associated Press reported that the demonstration in Havana grew to a few thousand as people marched through the capital despite being charged by groups of



Police detain a person during protests in Havana on July 11. Thousands of Cubans took to the streets to protest a lack of food and medicine as the country undergoes a grave economic crisis aggravated by the COVID-19 pandemic and U.S. sanctions. (CNS Photo/Reuters)

police officers, who also fired tear gas on the crowd. People standing on balconies applauded the protesters as they passed by while others joined the march.

Cuban authorities shut down Internet service as the demonstration grew, and protesters attempted to use cellphones to broadcast the protest live.

In a statement released by the White House on July 12, President Joe Biden

said the United States stands with the people of Cuba in their call for freedom and relief from the pandemic and decades of repression and economic suffering.

"The Cuban people are bravely asserting fundamental and universal rights," Biden said. "Those rights, including the right of peaceful protest and the right to freely determine their own future, must be respected." †

# Pope offers condolences after fire in COVID-19 ward at Iraqi hospital

VATICAN CITY (CNS)—Pope Francis offered his prayers and condolences after a fire in a COVID-19 hospital ward in Iraq left at least 64 people dead.

"His Holiness Pope Francis sends the assurance of his spiritual closeness to all affected by the tragic fire at the COVID isolation ward of the al-Hussein hospital in Nasiriyah," said a telegram sent by Cardinal Pietro Parolin, Vatican secretary of state, to Archbishop Mitja Leskovar, the Vatican nuncio to Iraq.

"Deeply saddened, he prays especially for those who have died and for the comfort of their families and friends who mourn their loss. Upon the patients, staff and caregivers, he invokes God's blessings of consolation, strength and peace," said the message, which

the Vatican released on July 13.

The Associated Press reported that in addition to the 64 people reported dead as of July 13, officials said more than 100 people were injured in the blaze on July 12 at the coronavirus ward of al-Hussein Teaching Hospital.

Officials initially had said the fire was caused by an electric short circuit, AP reported, but another official told the agency the blaze erupted when an oxygen cylinder exploded. The COVID-19 ward opened three months ago and had 70 beds.

In April, an exploding oxygen tank started a fire that killed at least 82 people and injured 110 at a hospital in the capital city of Baghdad.

According to press reports, the coronavirus pandemic has severely strained Iraq's health service, already suffering after years of war, neglect and corruption.

Iraq has recorded 1.4 million infections and reported more than 17,000 deaths from the coronavirus, according to Johns Hopkins University data. †

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

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## Editorial

# Archbishop Thompson renews call to civility

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

—Archbishop Charles C. Thompson

In his “Christ the Cornerstone” column for the Independence Day weekend, Archbishop Charles C. Thompson renewed the Call to Civility first published in November 2020 in the wake of extremely divisive national elections. The archbishop argues that no society can survive, let alone thrive, when fundamental civic virtues are absent from conversations among people with different opinions.

“Far from agreeing to disagree, persons of differing opinions are quick to demonize one another,” Archbishop Thompson writes. “With little ground for compromise, there is little possibility for authentic dialogue. Relating to everything as ‘black and white,’ we perceive each other as ‘for me’ or ‘against me.’ Such are the effects of extreme polarization.”

This lack of civility has become commonplace among families, in communities and throughout the news and entertainment media, especially on the Internet. When we disagree with someone, we’re quick to demonize them, to attribute to them evil motives. Instead of giving those with opposing views the presumption of good intentions, we too readily dismiss them out of hand.

The result is a widespread lack of trust among people from diverse political, racial, social and economic segments of society. This was a serious problem before the pandemic, but it has increased during the past 15 months, and instead of bringing us closer together, the crises spawned by the pandemic seem to have caused further polarization and racial and economic inequity among families, communities, religious organizations, and national and international groups.

“Within any dialogue, there must be an ability to listen and learn from one another,” Archbishop Thompson says. But he argues that “three things, in particular, must be avoided if we are to preserve authentic dialogue: name-calling, making threats and raising voices in hostility. Any one of these can readily erode the trust and openness needed to maintain mutual relationships.”

Name-calling dehumanizes those who have different opinions or points of view. Even the common labels used in public discourse such as “liberal” or “conservative” function as attempts to dismiss people’s beliefs and ideas out of hand before they can even be expressed. Everyone is entitled to his or her opinions, the archbishop writes, but “there are some who seem to be unaware that not every opinion needs to be spoken. Still others seem unable to distinguish between opinions that are based on knowledge and experience from those that are based on mere emotion or speculation. While



Indianapolis Archbishop Charles C. Thompson delivers a homily during the annual Race for Vocations Mass on May 7 at SS. Peter and Paul Cathedral in Indianapolis. (Photo by Mike Krokos)

conscience and intuition are to be respected, these should not be confused with pride and vanity.”

Making threats and raising our voices in hostility carry things to extremes and make common ground difficult to establish. As Archbishop Thompson observes, “lack of civility is what we have experienced in our country recently with the pandemic, social unrest and the political election process.”

He is not arguing against legitimate disagreements. On the contrary, “the freedom to protest, march, advocate, hold up signs and make one’s voice heard is a right that we all share,” the archbishop writes. However, “such freedom gives none of us the right to violence, rioting, looting, abusing, slandering or defamation. It is in the absence of civility, of course, that the line between what is acceptable and unacceptable becomes blurred.”

Archbishop Thompson’s renewed call to civility should be taken seriously by all Catholics, and all people of good will, in central and southern Indiana. It is a wake-up call for Americans who cherish freedom of speech and who want to safeguard the rights of everyone to express opinions without the fear of repercussions from those who think differently.

“Civility is not the absence of differences and disagreements,” Archbishop Thompson writes, “though it does involve a refusal to allow polarization to divide and destroy the very soul of humanity. Rather than pulling away, civility demands that we pull together. Rather than succumb to despair, we must dare to trust in the Holy Spirit. It requires of us the capacity to seek forgiveness, understanding and justice tempered with the sweetness of mercy.”

Let’s refuse to allow name-calling, threats and hostile shouting to divide and destroy us as free people. Let’s ask the Holy Spirit to help us pull together as sisters and brothers in Christ.

—Daniel Conway

## Be Our Guest/Mike Fichter

# Indiana judge blocks new abortion pill reversal law

On June 30, a state judge ruled in favor of abortion-rights extremists and against the will of the people of Indiana, whose duly elected representatives passed and signed into effect H.B. 1577, which provided that doctors tell women receiving chemical abortion drugs about abortion pill reversal.



We at Indiana Right to Life (IRTL) are disappointed that Judge James Patrick Hanlon would rule in favor of abortion-rights extremists and block this common-sense abortion pill reversal law from going into effect. This law provides women with potentially lifesaving information about abortion pill reversal, by which the naturally-occurring hormone progesterone is used to counter the effects of the abortion drug mifepristone.

The office of Todd Rokita, the Indiana Attorney General, said in a court filing: “Patients have the right to choose not to take the second pill and pursue alternative

options to save their pregnancies. ... Denying patients information regarding alternatives should they wish to continue their pregnancies harms women by depriving them of that choice.”

Prior to Judge Hanlon’s temporary restraining order, the new law was set to go into effect on July 1.

Chemical abortion has recently been on the rise in Indiana, which is why H.B. 1577 was such welcome news to IRTL.

According to the Indiana State Department of Health’s 2020 Terminated Pregnancy Report released on June 30, chemically induced abortions, for the first time, comprise the majority of abortions done in Indiana, accounting for 55% of all abortions done in the state. The report also reveals 119 more unborn children were killed by abortion in Indiana in 2020 as compared to 2019, an increase of 1.5%.

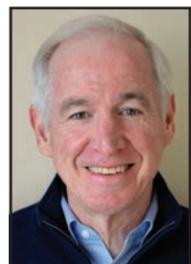
The 4,252 chemically induced abortions in 2020 represent a 25% increase compared to the 3,351 done in 2019.

(Mike Fichter is president and CEO of Indiana Right to Life.) †

## Reflection/John Shaughnessy

# The lighthearted reality and the double blessing of being a parent and a grandparent

Whenever I meet a fellow grandparent, it’s been universal that he or she will flash a smile that exudes pure joy and say, “Isn’t being a grandparent the best ever?!”



Then that wondrous smile will often quickly become a mischievous grin when he or she adds, “You can spoil them all you want, give them all the sugar

they can handle and more, and then you hand them back to their parents and you can just walk away without a care in the world!”

These conversations often leave me with the impression that they consider their time as a grandparent as being better than their time as a parent was.

For what it’s worth, here’s my perspective: Few parts of life are more challenging, fulfilling, occasionally heartbreaking, frequently joy-filled and overall rewarding than being a parent. And if God has doubly blessed you, your extra reward for being a parent is becoming a grandparent.

Pope Francis has recognized the importance of grandparents by proclaiming July 25 as the World Day of Grandparents and the Elderly. And the stories that begin on page 1 of this week’s *Criterion* show the dramatic and touching ways that grandparents influence the lives, marriages and faith of their grandchildren.

Beyond that impact, the blessings of being a grandparent include welcoming a new life into the world and the faith, witnessing again the miracle of a child’s development, and getting the gift of seeing your child grow as a parent.

At the same time, there is another side of being a grandparent—one touched by lightheartedness and the reality that the undeniable special bond between grandparents and grandchildren is marked by a shared mischief and a mutual childlike joy that is different from the parent-child relationship.

Consider these differences between being a parent and a grandparent.

- When you’re babysitting as the

grandparent of small children, you listen attentively and solemnly as the parents give you detailed instructions on how to take care of the children. Then as soon as the parents leave, you ask, “OK, who wants ice cream?!”

As the parent of small children, you give the grandparents specific instructions about your children, sometimes even writing a list—because it’s not like they’ve ever raised children themselves. Then as soon as you leave the house, your spouse asks, “Do you think we covered everything?” To which the other parent says, “It doesn’t matter. They’ve already tossed away the list, and they’re asking our kids if they want ice cream. But who cares—we’re out of the house for three whole hours by ourselves!”

- As a new parent, you will consult the advice of so-called experts about caring for your child, valuing a complete stranger’s input over the time-tested knowledge of your parents who gave you life and helped make you the person you are—which may explain why, in many cases, new parents consult total strangers.

As a new grandparent—and this probably just applies to grandfathers—you will be initially insulted that your son or daughter prefers the child care advice of strangers over you. But then you remember that most of your own approach as a dad can be summed up in this way: just “winging it” and making it up as you went along.

- As a parent, you sneak Halloween candy from your children, rationalizing that you are looking out for their teeth and their overall health—all the time feigning ignorance about how all the good candy suddenly disappeared.

As a grandparent, you sneak candy to your grandchildren and then feign ignorance as to why they are suddenly racing around the house like Road Runner.

- When grandparents babysit, they believe they’ve been successful if they can say, “Hey, the kids are still alive.”

When parents come home after having the grandparents babysit, they consider it a success when they can say, “Hey, the kids are still alive.”

See REFLECTION, page 10



# Christ the Cornerstone

## No peace without quiet; no quiet without contemplation

The publication date for this column is Friday, July 16, the Feast of Our Lady of Mt. Carmel. This is one of many days that are identified in the Church's liturgical calendar to honor the Blessed Virgin Mary.

Different feasts celebrate particular aspects of Mary's life, such as the Annunciation, the Immaculate Conception and the Assumption, and, frequently, of the places associated with her appearances since she was assumed into heaven at the end of her time on Earth, such as Fatima, Guadalupe and Carmel.

The Feast of Our Lady of Mt. Carmel was instituted in the 14th century for the Carmelite Order. It commemorates the day in 1251 when the Blessed Mother appeared to St. Simon Stock and gave him the brown scapular, which Pope Emeritus Benedict XVI explained "is a sign of filial abandonment to the protection of the Immaculate Virgin." Pope St. John Paul II said that he wore a scapular around his neck "from his youngest days."

Our Lady of Mt. Carmel is the patron of the Carmelites, women and men who are striving to live as contemplatives in our increasingly hectic and distracted

world. Carmelites look to Mary to inspire their prayer and to help them develop a sense of deep calm, trusting in the Providence of God in all circumstances, especially in times of trouble.

According to Secular Order of Discalced Carmelites Father Bede Edwards, in *St. Simon Stock—The Scapular Vision & the Brown Scapular Devotion*, the Carmelites' devotion to Our Lady of Mount Carmel reflects:

*... a special call to the interior life, which is pre-eminently a Marian life. Our Lady wants us to resemble her not only in our outward vesture but, far more, in heart and spirit. If we gaze into Mary's soul, we shall see that grace in her has flowered into a spiritual life of incalculable wealth: a life of recollection, prayer, uninterrupted oblation to God, continual contact, and intimate union with him. Mary's soul is a sanctuary reserved for God alone, where no human creature has ever left its trace, where love and zeal for the glory of God and the salvation of mankind reign supreme.*

In today's political, social and economic climate, the importance of contemplation cannot be stressed too strongly. As individuals and as a society, we too often use busyness to

distract ourselves from the anxiety, fear and loneliness that cause us so much confusion and grief. The old saying that "silence is golden" needs to be upgraded in our culture—to platinum or titanium? We all need to imitate Mary, as the Carmelites strive to do, in her "life of recollection, prayer, uninterrupted oblation to God, continual contact, and intimate union with him." There can be no peace without quiet, and to our restless, agitated minds and hearts, no quiet is possible without some form of contemplation.

Our Lady of Mt. Carmel is closely associated with efforts to promote world peace, especially by the elimination of nuclear weapons. As it happens, the first atomic bomb was exploded in the United States at the Trinity test site on July 16, 1945, near Alamogordo, N.M. For many Catholics, the coincidence between this date and the Feast of Our Lady of Mount Carmel is an opportunity to implore our Blessed Mother to persuade world leaders to decisively and permanently end the development and use of nuclear arms.

In this Year of St. Joseph, we have a unique opportunity to connect the contemplative dimension of Mary's life with that of her husband, the most silent

yet powerfully present father figure in salvation history. St. Joseph was a just man, a "righteous" man, the Scriptures tell us. He was firm in his faith, hardworking, a good citizen and open to God's will for him and his family. He loved his wife and child and was willing to do whatever was necessary to protect them.

The contemplative silence of St. Joseph communicates far more than words what kind of man he was and what he has to teach us today. Joseph lived in a time of serious political unrest. He knew what it was like to be homeless, a migrant forced to flee his homeland, and a father who didn't always understand what his child was thinking or doing. Above all, Joseph is the patron saint of all those who seek to calmly and quietly accept God's will in moments of doubt or danger.

Our Lady of Mt. Carmel and St. Joseph the Carpenter, pray for us. Help us to find peace by contemplating, and then imitating, your Son. Teach us to listen attentively to the Word of God, and to each other, so that we will be peacemakers in a world where divisiveness and violence are everywhere. †



# Cristo, la piedra angular

## No hay paz sin tranquilidad; no hay tranquilidad sin contemplación

La fecha de publicación de esta columna es el viernes 16 de julio, la festividad de Nuestra Señora de san Agustín. Este es uno de los muchos días señalados en el calendario litúrgico de la Iglesia para honrar a la Santísima Virgen María.

Las diferentes festividades celebran aspectos específicos de la vida de María, como la Anunciación, la Inmaculada Concepción y la Asunción y, con frecuencia, de los lugares asociados a sus apariciones desde su ascensión al cielo al final de su tiempo en la Tierra, como Fátima, Guadalupe y Carmen.

La festividad de Nuestra Señora del Monte Carmelo fue instituida en el siglo XIV por la Orden del Carmelo como conmemoración al día de 1251, en el cual la Virgen se le apareció a san Simón Stock y le entregó el escapulario café, que, según explicó el papa emérito Benedicto XVI, "es un signo de entrega filial a la protección de la Virgen Inmaculada." El papa san Juan Pablo II dijo que llevaba un escapulario al cuello "desde muy pequeño."

Nuestra Señora del Monte Carmelo es la patrona de los carmelitas, mujeres y hombres que se esfuerzan por vivir de manera contemplativa en nuestro mundo cada vez más agitado y distraído. Los carmelitas buscan a María como fuente de inspiración

para su oración y para que les ayude a desarrollar un sentido de profunda calma, confiando en la Providencia de Dios en todas las circunstancias, especialmente en los momentos de dificultad.

Según el Padre Bede Edwards, de la Orden Secular de los Carmelitas Descalzos, en su libro *St. Simon Stock—The Scapular Vision & the Brown Scapular Devotion*, la devoción de los carmelitas a Nuestra Señora del Monte Carmelo refleja:

*... una llamada especial a la vida interior; que es pre eminentemente una vida mariana. La Virgen quiere que nos parezcamos a ella no sólo en nuestra vestimenta exterior; sino, mucho más, en el corazón y en el espíritu. Si miramos en el alma de María, veremos que la gracia en ella ha florecido en una vida espiritual de incalculable riqueza: una vida de recogimiento, de oración, de oblación ininterrumpida a Dios, de contacto continuo y de unión íntima con Él. El alma de María es un santuario reservado solamente para Dios, donde ninguna criatura humana ha dejado su huella, donde reinan el amor y el celo por la gloria de Dios y la salvación de los hombres.*

En el clima político, social y económico actual, la importancia de la contemplación resulta más urgente que nunca. Como individuos y como

sociedad, con demasiada frecuencia utilizamos la actividad para distraernos de la ansiedad, el miedo y la soledad que nos causan tanta confusión y dolor. Dada nuestra cultura moderna, habría que actualizar el viejo dicho de que "el silencio es oro" y preguntar si el silencio es de platino o de titanio. Todos debemos imitar a María, como se esfuerzan los carmelitas, en su "vida de recogimiento, de oración, de oblación ininterrumpida a Dios, de contacto continuo y de unión íntima con Él." No puede haber paz sin tranquilidad, y para nuestras mentes y corazones inquietos y agitados, la tranquilidad no es posible sin alguna forma de contemplación.

La Virgen del Carmen está estrechamente asociada a los esfuerzos por promover la paz mundial, especialmente mediante la eliminación de las armas nucleares. Resulta que la primera bomba atómica explotó en Estados Unidos en el sitio de pruebas de Trinity el 16 de julio de 1945, cerca de Alamogordo, en Nuevo México. Para muchos católicos, que esta fecha coincide con la fiesta de Nuestra Señora del Carmen es una oportunidad para implorar a la Virgen que persuada a los líderes mundiales para que pongan fin de forma decisiva y permanente al desarrollo y al uso de las armas nucleares.

En este Año de San José, tenemos

una oportunidad única de conectar la dimensión contemplativa de la vida de María con la de su esposo, la figura paterna más silenciosa pero poderosamente presente en la historia de la salvación. San José era un hombre justo, un hombre "recto," nos dicen las Escrituras. Era firme en su fe, trabajador, buen ciudadano y abierto a la voluntad de Dios para él y su familia. Amaba a su mujer y a su hijo y estaba dispuesto a hacer lo que fuera necesario para protegerlos.

El silencio contemplativo de san José, mucho más que las palabras, comunica la clase de hombre que era y lo que tiene que enseñarnos hoy. José vivió en una época de graves disturbios políticos. Sabía lo que era ser un indigente, un emigrante obligado a huir de su tierra y un padre que no siempre entendía lo que su hijo pensaba o hacía. Sobre todo, José es el patrono de todos los que buscan aceptar con calma y tranquilidad la voluntad de Dios en momentos de duda o peligro.

Nuestra Señora del Monte Carmelo y san José Carpintero, rueguen por nosotros; Ayúdenos a encontrar la paz contemplando, y luego imitando, a su Hijo. Enseñenos a escuchar con atención la Palabra de Dios, y a los demás, para que seamos artífices de la paz en un mundo donde la división y la violencia abundan. †

# Events Calendar

For a list of events for the next four weeks as reported to The Criterion, log on to [www.archindy.org/events](http://www.archindy.org/events).

## July 19, 26, August 2, 9

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](mailto:joane632003@yahoo.com) or [soulcore.com](http://soulcore.com).

## July 19-August 9

“Why Do We Need the Church Online Seminar?” offered by Catholic Distance University, three weekly sessions by Catholic Apologetics Institute of North America president Steven Hemler, \$75 (use promo code CDU16INDIANAPOL for reduced rate), register by July 19. Registration: [cutt.ly/CDUSeminar](http://cutt.ly/CDUSeminar) (case sensitive). Information: [kwoddell@cdu.edu](mailto:kwoddell@cdu.edu).

## July 21

Calvary Mausoleum Chapel, 435 W. Troy Ave., Indianapolis. **Monthly Mass**, 2 p.m. Information: 317-784-4439 or [www.catholiccemeteries.cc](http://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: [indycatholic.org/theology-on-tap](http://indycatholic.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](mailto: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.

Our Lady of Perpetual Help Church, 1752 Scheller Ln., New Albany. **Bruté Weekend**, all weekend Masses, Bishop Simon Bruté College Seminary vice rector Father Andy Syberg will celebrate Mass and share how the seminary forms future priests. Information: Ellen Sanders, 317-236-1501 or [esanders@archindy.org](mailto:esanders@archindy.org).

## 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](mailto:indianapolis@encounterschool.org) or [encounterschool.org](http://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](mailto: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](mailto: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 James Farrell celebrant, optional tour of center to follow. Information: 317-829-6800, [www.womenscarecenter.org](http://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](mailto: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.donnely@fontier.com](mailto:tana.donnely@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.

## August 8

St. Mary Parish, 2500 St. Mary’s Dr., Lanesville. **Homecoming & Annual Parish Picnic**, 10 a.m.-5 p.m., quilts, capital prize drawing, online auction, outdoor dining and drive-thru fried chicken or ham dinner with potato salad, country style green beans, coleslaw, dressing and choice of pie, \$12 adults, \$5 children ages 6-11. Information: 812-952-2853. †

## Retreats and Programs

For a complete list of retreats as reported to The Criterion, log on to [www.archindy.org/retreats](http://www.archindy.org/retreats).

## July 23-30

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Silent Directed Retreats** choose from a three- to eight-day retreat, prices range from \$225-\$560 per person, includes accommodations, all meals, snacks and beverages, use of common areas, daily Mass and meeting with spiritual director. Information and registration: Jennifer Burger, 317-545-7681, [jburger@archindy.org](mailto:jburger@archindy.org), [cutt.ly/fatimasilent](http://cutt.ly/fatimasilent).

## July 30

Oldenburg Franciscan Center, 22143 Main St., Oldenburg. **A Day of Quiet Renewal**, 9 a.m.-4 p.m., \$20, \$70 with spiritual direction. Information and registration: 812-933-6437, [www.oldenburgfranciscancenter.org](http://www.oldenburgfranciscancenter.org).

Oldenburg Franciscan Center, 22143 Main St., Oldenburg. **Film, Faith & Franciscanism: Patterns of Evidence: The Red Sea Miracle, Part I**, 6:30-9:30 p.m., freewill offering, registration required. Information and registration: 812-933-6437, [oldenburgfranciscancenter.org](http://oldenburgfranciscancenter.org).

## July 31

Oldenburg Franciscan Center, 22143 Main St., Oldenburg. **Dreams: Our Relationship with the Divine**, 9:30-11:30 a.m., Franciscan Sister Olga Wittekind and Claire Sherman, Ph.D., presenting, online option available, \$25, \$40 with CEUs. Information and registration: 812-933-6437, [www.oldenburgfranciscancenter.org](http://www.oldenburgfranciscancenter.org).

## August 1

Oldenburg Franciscan Center, 22143 Main St., Oldenburg. **Coffee Talks “Faith, Travel & Religious Tour”**: Iceland,

10:45 a.m.-noon, Franciscan Sister Olga Wittekind presenting, online option available, free will donation. Information and registration: 812-933-6437, [www.oldenburgfranciscancenter.org](http://www.oldenburgfranciscancenter.org).

## August 4, August 5

Providence Spirituality and Conference Center, 1 Sisters of Providence, Saint Mary-of-the-Woods, St. Mary-of-the-Woods. **Art and Soul Creation Guild**, choose between 9:30-11:30 a.m. first Wednesday of the month or 6:30-8:30 p.m. first Thursday of the month, Providence Sister Rosemary Schmalz presenting, \$30 membership fee to join group, \$5 per session after. Information and registration: Jeanne Frost, 812-535-2952, [jfrost@spsmw.org](mailto:jfrost@spsmw.org) or [Events.SistersofProvidence.org](http://Events.SistersofProvidence.org).

## August 11

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

## August 12

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Day of Silence**, 8 a.m.-4 p.m., \$35, includes room, continental breakfast, lunch and use of common areas and grounds, overnight stays available for additional \$28 per person, dinner additional \$9. Registration: [cutt.ly/fatimaretreats](http://cutt.ly/fatimaretreats), 317-545-7681 or [jburger@archindy.org](mailto:jburger@archindy.org).

Benedict Inn Retreat & Conference Center, 1402 Southern Ave., Beech Grove. **Peace & Nature Garden Walk**, 7-8:30 p.m., Benedictine Sister Angela Jarboe presenting, free, donations accepted, advance registration requested. Registration: [benedictinn.org/programs](http://benedictinn.org/programs). Information: [benedictinn@benedictinn.org](mailto:benedictinn@benedictinn.org), 317-788-7581.

## August 13-15

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Retrouvaille Weekend**, sponsored by Retrouvaille Indy, for couples in struggling marriages. Register at [www.helpourmarriage.org](http://www.helpourmarriage.org) or email [retrouindy@gmail.com](mailto:retrouindy@gmail.com).

## August 15

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **You Are Not Alone: Spiritual Journey After Suicide Loss**, 4-6 p.m., online option available, led by Father James Farrell, includes refreshments, free-will offering. Information and registration: Jennifer Burger, 317-545-7681, [jburger@archindy.org](mailto:jburger@archindy.org), [cutt.ly/notalone8-15](http://cutt.ly/notalone8-15).

## August 20-22

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Soul Healing with Julian of Norwich**, 6:30 p.m. Fri. to 1 p.m. Sun., Carolyn Berghuis, author of *Understanding the Jesus Code*, presenting, \$230 per person, \$460 per couple, includes program, meals snacks and private overnight accommodations. Registration: [cutt.ly/fatima-julian](http://cutt.ly/fatima-julian), 317-545-7681 or [jburger@archindy.org](mailto:jburger@archindy.org). †

# Wedding Anniversaries

## MARTY AND DIANE BROWN



**Marty and Diane (Burkett) Brown**, members of St. Bartholomew Parish in Columbus, celebrated their 55th wedding anniversary on July 9.

The couple was married at St. Joseph Church in Fremont, Ohio, on July 9, 1966.

They have five children: Julie Lawson, Stephanie McKinney, Gina Stowers, Chip and the late Christopher Brown.

The couple also has eight grandchildren and one great-grandchild. †

## STEVE AND DORA BIR



**Steve and Dora (Hall) Bir**, members of St. John Paul II Parish in Sellersburg, will celebrate their 50th wedding anniversary on July 17.

The couple was married at the former Holy Trinity Church in New Albany on July 17, 1971.

They have one child: Stephen Bir.

The couple also has one grandchild. They plan to celebrate with family and friends on a sunset cruise on the Belle of Louisville. †

## JAMES AND DAWN MAEDER



**James and Dawn (Phillips) Maeder**, members of Annunciation Parish in Brazil, celebrated their 50th wedding anniversary on Jan. 15.

The couple was married at the Barbers Point Military Base Church in Kalaeloa, Hawaii, on Jan. 15, 1971, and had their marriage convalidated years later at St. Andrew Church in Romeoville, Ill.

They have two children: Michael and Timothy Maeder.

The couple also has two grandchildren. †

Announcements for couples celebrating 50, 55, 60, 65, 70 or more years of marriage are accepted. Go to [bit.ly/2M4MQms](http://bit.ly/2M4MQms) or call 317-236-1585.



# The Face of Mercy

By Daniel Conway



## Saints walk with Jesus on life's journey

In his weekly audience on April 7, Pope Francis shared his thoughts on the role saints play in the life of the Church. The communion of saints includes women, men and children—both living and deceased—who show us how to walk in the footsteps of Jesus in good times and hard times.

“A ‘saint’ who does not bring you to Jesus is not a saint, not even a Christian,” the Holy Father says. “A saint makes you remember Jesus Christ because he or she has journeyed along the path of life as a Christian.” We look to the saints not because they are, or were, perfect people. We look to them because they were once sinful people who repented and let the grace of Christ transform their lives.

As Pope Francis reminds us, the first person to be “canonized” a saint was a thief. “And he was canonized not by a pope, but by Jesus himself.”

Tradition names him Dismas, the Good Thief, but although we know next to nothing about him, what we do know from St. Luke’s account of the crucifixion is that while hanging on the cross next to Jesus he asked our

Lord to “remember him” (Lk 23:42) when he came into his kingdom. This acknowledgment of Jesus’ Lordship confirms that he, and the other man who was crucified with him, were sinners guilty of many crimes, whereas Jesus had done nothing wrong.

As this Gospel passage illustrates, “a saint is a witness, a man or woman who encountered Jesus and followed Jesus.” We find saints of all ages, and of every conceivable temperament and skill. What they have in common is the way the encounter with Jesus changes their lives. “It is never too late to convert to the Lord, who is good and great in love,” Pope Francis says, quoting Psalm 103:8.

Only the Blessed Virgin Mary was sinless. The rest of the saints reflect our wounded humanity, the result of our first parents’ original sin. When we recognize the essential humanity of all the saints, it allows us to turn to them and seek their assistance in times of temptation or doubt.

“Saints remind us that holiness can blossom even in our lives, however

weak and marked by sin,” the pope teaches.

The universal call to holiness, which was emphasized in the teachings of the Second Vatican Council, becomes concrete in the lives of the saints. Their struggles with faith, with humility, with chastity and even with seemingly small sins of impatience, gossip or petty prejudices, allow us to draw closer to them. They know what it’s like to live the Christian life imperfectly. “We can and should ask them to intercede for us and for the whole world,” the pope says, quoting the *Catechism of the Catholic Church* (#2683).

When we call on the intercession of one or more saints in our prayer, we acknowledge that death cannot separate us completely from those who have gone before us. “Saints are still here, not far away from us; and their representations in churches evoke that ‘cloud of witnesses’ that always surrounds us (Heb 12:1),” Pope Francis teaches. This is a great paradox because, as we know only too well, those who have died—saints

and sinners alike—are not “still here, not far away from us” in the ordinary sense. Their closeness to us is spiritual, not corporal, but for people of faith this spiritual intimacy is very real.

“There is a mysterious solidarity in Christ between those who have already passed to the other life and we pilgrims in this one,” the Holy Father says. “Our deceased loved ones continue to take care of us from heaven. They pray for us, and we pray for them and we pray with them.”

This “mysterious solidarity” is at the heart of Christian faith. Because we believe in the resurrection of Jesus, and in his promise that we will rise again on the last day, we readily affirm that those who have gone before us remain with us, “still here, not far away from us,” in spite of all appearances to the contrary.

How blessed we are to have such a great “cloud of witnesses” intercede for us in times of need. Let’s pray for the grace to follow Jesus by walking with the saints and allowing them to stay close to us in all seasons. †

“Jesus of Nazareth, by his words, his actions, and his entire person reveals the mercy of God.”

—Pope Francis, “*Misericordiae Vultus*” (“The Face of Mercy”)



“Jesús de Nazaret con su palabra, con sus gestos y con toda su persona revela la misericordia de Dios.”

—Papa Francisco, “*Misericordiae Vultus*” (“El rostro de la misericordia”)

El rostro de la misericordia/Daniel Conway

## Los santos caminan con Jesús en el sendero de la vida

En su audiencia semanal del 7 de abril, el papa Francisco compartió sus pensamientos sobre el papel que desempeñan los santos en la vida de la Iglesia. La comunión de los santos incluye a mujeres, hombres y niños—tanto vivos como fallecidos—que nos muestran cómo seguir las huellas de Jesús en los momentos buenos y en los difíciles.

“Un santo que no te remite a Jesucristo no es un santo, ni siquiera cristiano,” señala el Santo Padre. “El Santo te recuerda a Jesucristo porque recorrió el camino de la vida como cristiano.” Tomamos a los santos como ejemplo no porque sean o hayan sido personas perfectas sino porque una vez fueron personas pecadoras que se arrepintieron y dejaron que la gracia de Cristo transformara sus vidas.

Como nos recuerda el papa Francisco, la primera persona que fue “canonizada” como santa fue un ladrón. “Y fue ‘canonizado’ no por un Papa, sino por el mismo Jesús.”

La tradición lo llama Dimas, el Buen Ladrón, y aunque no sabemos casi nada de él, lo que sí sabemos por el relato de san Lucas sobre la crucifixión es que, mientras estaba

colgado en la cruz junto a Jesús, le pidió al Señor que se acordara de él (Lc 23:42) cuando llegara a su reino. Este reconocimiento del señorío de Jesús confirma que él, y el otro hombre que fue crucificado junto con ellos, eran pecadores culpables de muchos delitos, mientras que Jesús no había hecho nada malo.

Como ilustra este pasaje del Evangelio, “un santo es el testimonio de un hombre o una mujer que han conocido a Jesús y han seguido a Jesús.” Encontramos santos de todas las edades, temperamentos y habilidades imaginables. Lo que tienen en común es la forma en que el encuentro con Jesús cambia sus vidas. “Nunca es tarde para convertirse al Señor, bueno y grande en el amor,” dice el papa Francisco, citando el Salmo 103:8.

Únicamente la Santísima Virgen María estaba libre de pecado; el resto de los santos refleja nuestra humanidad herida, resultado del pecado original de nuestros primeros padres. Cuando reconocemos la humanidad esencial de todos los santos, podemos acudir a ellos y buscar su ayuda en momentos de tentación o duda.

“Los santos nos recuerdan que también en nuestra vida, aunque débil y marcada por el pecado, la santidad puede florecer,” nos enseña el Sumo Pontífice.

El llamado universal a la santidad, subrayada en las enseñanzas del Concilio Vaticano II, se concreta en la vida de los santos. Sus luchas con la fe, con la humildad, con la castidad e incluso con pecados aparentemente nimios como la impaciencia, los chismes o los prejuicios de poca monta, nos acercan a ellos. Saben lo que es vivir la vida cristiana de forma imperfecta. “Podemos y debemos pedirles que intercedan por nosotros y por el mundo entero,” afirma el Papa, citando el *Catecismo de la Iglesia Católica* (#2683).

Cuando invocamos la intercesión de uno o varios santos en nuestra oración, reconocemos que la muerte no puede separarnos completamente de los que nos han precedido. “Los santos todavía están aquí, no lejos de nosotros; y sus representaciones en las iglesias evocan esa ‘nube de testigos’ que siempre nos rodea (cf. Hb 12:1),” nos recuerda el papa Francisco. Se trata de una gran paradoja porque,

como sabemos muy bien, los que han muerto, tanto santos como pecadores “todavía están aquí, no lejos de nosotros” en el sentido ordinario. Su cercanía con nosotros es espiritual, no corporal, pero para las personas de fe esta intimidad espiritual es muy real.

“Hay una solidaridad misteriosa entre los que han pasado a la otra vida y nosotros los peregrinos en esta,” asegura el Santo Padre. “Nuestros seres queridos fallecidos continúan cuidándonos desde el Cielo. Rezan por nosotros y nosotros rezamos por ellos, y rezamos con ellos.”

Esta “solidaridad misteriosa” es el pilar de la fe cristiana: Porque creemos en la resurrección de Jesús, y en su promesa de que resucitaremos en el último día, afirmamos de buen grado que los que nos han precedido permanecen con nosotros, “todavía están aquí, no lejos de nosotros,” a pesar de que parezca lo contrario.

Qué afortunados somos de tener una “nube de testigos” tan grande que intercede por nosotros en tiempos de necesidad. Pidamos la gracia de seguir a Jesús caminando con los santos y permitiéndoles estar cerca de nosotros en todas las épocas. †

# Grandparents' generation influenced the growth of a country, a faith

By John Shaughnessy

Jim Prior never met his grandparents, but he has no doubt about the way that they—and other people of their generation—sacrificed so much for their families and established a foundation of faith that led to the growth of Catholicism in the United States.

Prior's grandparents lived in Ireland in the late 1800s, and like many people in European countries at the time, they watched their children leave their homeland for the

dream of a better life in America.

"They must have been great people to have raised my parents and aunts and uncles who emigrated from Ireland to America and helped spread our Catholic faith while also becoming patriotic Americans," says Prior, a member of Our Lady of the Greenwood Parish in Greenwood. "They all came here with little more than the clothes on their backs and very limited formal educations, but ready to work hard and become Americans."

"It must have been heartbreaking for my grandparents to see their children go off to America, but they knew it was best for them. After one generation, most of their offspring kept the faith, went on to college or had become tradesmen. People like this had a tremendous influence on the growth of Catholicism in America. Just think of all the vocations we had in the 1900s, and the churches, schools and hospitals that were built because of them."

"Thank you, God, for these wonderful grandparents." †

## A life touched by tragedy and faith inspires a grandson

By John Shaughnessy

The rosary and crucifix of his grandmother hang on the wall of Joe Beam's bedroom. His memories of her are close to his heart, too.

He remembers how the life of Josephine "Josie" Piccolo was touched by so much tragedy and how she lived with so much faith.

"She was born one of eight children to German immigrants," says Beam, a member of St. Anthony of Padua Parish in Clarksville. "Only five children lived to be adults. Her first marriage ended when her husband and son died during the Spanish Flu."

"Her second marriage, to my grandfather, was marked by losing a child to scarlet fever. Ten years into their marriage, he died of tuberculosis, leaving her with three daughters. She managed to raise them by herself, then remarried again for the next 20 years until her third husband died of cancer."

Despite all those hardships, his grandmother kept a joy that endured.

"My grandmother never owned a home, drove a car nor had any money to speak of, yet she was one of the happiest persons I ever knew," he says. "Her life revolved around friends and family. She always smiled and brought happiness to all that knew her. Her only paying job was part-time babysitting where she became



This photo of Josephine "Josie" Piccolo is the favorite of her grandson, Joe Beam. (Submitted photo)

family to all those that employed her."

Beam believes the foundation of her approach to life was her faith.

"She would walk to Mass at the local Catholic church and contribute what she could of her meager earnings. Praying the rosary was an essential part of her daily life."

"My grandmother lived a long life filled with many hardships without complaining or being bitter about anything. She was a saint to me and always will be my role model for what it means to be Catholic." †

## Grandparents' legacy continues through the generations

By John Shaughnessy

Arleen Krebs laughs when she says there are no photos of her grandparents—"there were no cameras then"—but the image and impact of these ancestors is permanently etched in her mind.

"In the early 1900s, there was a large influx of Slovenians coming to America to work in the steel factories. My grandparents on both sides were among those immigrants," Arleen recalls.

"Both Frank and Mary Konechnik—my mother's side—and Anton and Louise Loviscek—my father's side—were married here, and both raised large families. The Konechniks had 12 children who lived and the Lovisceks had five. While the fathers slaved away at their jobs, the mothers stayed home and raised their families."

As their granddaughter growing up, Arleen had many blessings from living within a block of each of her grandparents on the near west side of Indianapolis.

"All four grandparents lived well into their 80s, and they lived to see and enjoy many, many grandchildren. They shared a dedication to hard work and raising loving families, all while attending the nearby Catholic church of Holy Trinity Parish."

One blessing of her grandparents especially stands out to her.

"My grandparents stayed in the same



Ray and Arleen Krebs of Sacred Heart of Jesus Parish in Indianapolis celebrated their 60th wedding anniversary in October. (Submitted photo)

marriage despite many hardships at times. Living within a block of each helped me to see what a good marriage could be. And perhaps they instilled in me the need to continue on that tradition."

Arleen ended her note by sharing that she and her husband Ray—members of Sacred Heart of Jesus Parish in Indianapolis—celebrated their 60th wedding anniversary in October. †

## GRANDPARENTS

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wrecked his plan for my life. I did not know how to find my way back to a relationship with him, and I could not even pray."

During that low point, she received a letter and a gift in the mail from her grandmother, Virginia Hannon. Her grandmother was a labor-and-delivery nurse who had been there when Bush was born. Now her grandmother was there for her again in this time of despair, encouraging her to do one thing: pray the rosary. She even enclosed what Bush describes as "a beautifully illustrated booklet on 'How to Pray the Rosary.'"

Bush's reaction to the booklet and the rosary request was immediate—and dismissive.

"I rolled my eyes thinking about the rote prayers said over and over and the boredom that I would experience. I set it aside," she recalls. "But one night, in desperation, I decided to look through it. I found that I'd forgotten most of the mysteries of the rosary. I was intrigued about how to meditate on the mysteries while saying the prayers. I realized that I'd never learned how to properly pray the rosary."

As those thoughts raced through her mind, she also thought of her grandmother. She imagined her grandmother praying with her as she began to pray the rosary for the first time in a long time. It was the beginning of a transformation for her.

"Over time, my heart of stone softened. I wondered if God would still love me even though I'd 'messed everything up.' A new friend and her husband were attending St. Thomas Aquinas Parish at Purdue and invited me to go

to church with them. The priests there were young, funny and could speak directly to us college students. The music was terrific. I began attending Mass on Sundays on a regular basis, which led to daily Mass attendance and joining the choir and the youth ministry team."

Her connection and commitment to the Church has continued ever since. Bush has served as a parish youth minister, a catechist, a cantor and a lector. A member of St. Monica Parish in Indianapolis, she also serves now as the director of mission advancement for Catholic Charities in the archdiocese.

The dark time of her life has been replaced by a joy that shines in her smile.

"Turns out, I hadn't messed everything up," she says. "I am so grateful to Grandma for her faith and the invitation to pray the rosary that she shared with me almost 30 years ago." †

## MYANMAR

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thousands of people have fled their homes and taken refuge in churches and the jungle in the three largely Christian areas.

Amid the recent conflict, churches have been raided and shelled and troops stationed in church compounds, while priests and pastors have been arrested and unarmed civilians, including Christians, have been killed.

More than 230,000 people have been displaced in Kachin, Kayah, Karen, Chin and Shan states following the escalation in fighting between the military and ethnic armed groups and the People's Defense Force since March. Many Catholics from the Karen and Chin states have been resettled in Indianapolis over the past decade.

"Myanmar is facing not only a political crisis, but a humanitarian and economic crisis," said Benedict Rogers, East Asia team leader of United Kingdom-based

Christian Solidarity Worldwide.

He called on the international community to impose a global arms embargo and targeted sanctions to cut off the lifeline of the military regime.

"It also should be as sustained as possible as it may be a long, strong struggle in Myanmar's ongoing pro-democracy movement, so it needs to be intense and sustained as well," Rogers added.

The ICC report offered recommendations to the international community to impose sanctions, create a cohesive bloc and support the national unity government established by ousted lawmakers.

"The protection of Myanmar's many ethnic and religious minority groups, long persecuted by the Tatmadaw, is a critical matter and one that must rank high on the international community's list of priorities," said the report.

Christians make up some 6% of Myanmar's population of 54 million, while Buddhism is the state religion, representing nearly 89% of residents. †

## CHICAGO

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workplace in ways it does not in other workplaces," and he added that "the contours of the ministerial relationship are best left to a religious organization, not a court."

The dissent, written by Circuit Judge David Hamilton, stressed that ministerial exceptions should be evaluated on a case-by-case basis instead of following an overall standard that applies "regardless of how severe, pervasive, or hostile the work environment is, regardless of whether the hostility is motivated by race, sex, national origin, disability, or age, and regardless of whether the hostility is tied to religious faith and practice."

He also said the majority opinion in this decision focused "too much on religious liberty and too little on counterarguments and other interests," and ended up moving the law "beyond necessary protection of religious liberty."

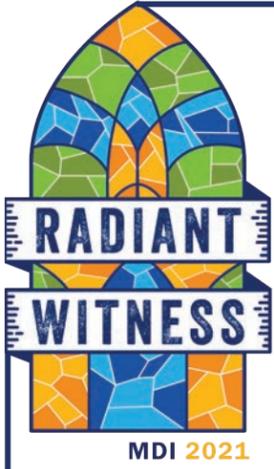
He wrote that it gave religious institutions "a constitutional shelter from generally applicable laws at the expense of the rights of employees."

Daniel Blomberg, senior counsel at Becket, the religious liberty law firm which was one of the firms that represented the Chicago Archdiocese in this case, said the ruling upholds key First Amendment principles in Church and state interactions.

He also said it reminds the lower courts: "We cannot lose sight of the harms—civil intrusion and excessive entanglement—that the ministerial exception prevents."

"Worship is sacred. That's why worship leaders who select and perform elements of worship are ministers of the faith, conveying its teachings to the faithful," Blomberg said.

"That's also why the Church—not the state—gets to make sure that its music ministers are directing its congregation in a way that's faithful to its beliefs," he added. †



# At MDI, real encounters lead to radiant witnesses

By Aubrey Major

Special to *The Criterion*

On June 14, car after car pulled into the parking lot of Marian University in Indianapolis. Out of the cars came high school students, some from hours away and others only a few minutes. With duffel bags and pillows in hand, they waved goodbye, full of nerves and excitement as they stepped

into the week to come.

The outcome? A week of transformation beyond all plans and expectations.

The Missionary Disciples Institute (MDI) has always been driven by intentionality, creating an experience for high schoolers that goes far beyond the week spent on Marian University's campus. There was something especially unique about MDI this year, with one of the largest number of in-person participants and biggest group of college mentors that it's ever had. However, it wasn't the numbers that drove this year's institute.

On the contrary, it seemed to feel more personal.

This year's institute was powered by the theme "Radiant Witness," inspired by Pope Francis' 2013 apostolic exhortation "The Joy of the Gospel." Full of colorful stained-glass imagery and powerful saint witnesses, this theme explored the call to allow Christ's light to shine through our lives to illuminate the world. Inviting students to bring their whole selves to the gathering, it served as a reminder to consider their individual gifts and to let those be their guide through the flow of the week.

MDI follows an intentional path to teach students how to live as missionary disciples: encounter, accompany, community, sent. This year's keynote speakers dove into these steps each day, bringing honesty and authenticity to the table. They invited students to dive into what the faith truly is: an encounter with the Lord to be remembered and shared.

One keynote speaker, Vanesa Zuleta Goldberg, spoke of encountering Christ: "[Jesus] will walk with you.



The Paul J. Norman Center on the campus of Marian University in Indianapolis serves as the backdrop for this photo of participants at the Missionary Disciples Institute.



Participants at the Missionary Disciples Institute at Marian University in Indianapolis pose for a group photo. The theme for this year's weeklong gathering was "Radiant Witness," inspired by Pope Francis' 2013 apostolic exhortation "The Joy of the Gospel." (Submitted photos)

If you are small, he will be small with you. If you are broken, he will be broken with you," said Zuleta Goldberg, who has worked in youth ministry for 13 years as a youth minister, Franciscan Youth Volunteer, worship leader and speaker.

"He will ask you to go back out on the road and tell people what happened, and walk with them, journey with them—because that's what Christ does with us," she continued.

Students discovered that evangelization is based on a relationship with God, a retelling of our encounters with the Lord rather than just a telling of points and information. Even further, encountering Christ is not based on one all-encompassing template, but it is knowing that Christ meets each of our hearts exactly where they are.

"We all have a seat at the table. We have to accompany one another to get to that table, and Jesus accompanies *us* to get to that table," said student Daysun Brown, a three-time MDI participant who is a senior at Zionsville Community High School in Zionsville, Ind. (Lafayette Diocese).  
 "But once we get there, Jesus invites us to sit at his table, break bread with him, and then he says, 'Go out and be a missionary disciple. Go out and evangelize to the rest of the world,'" added Daysun, a member of St. Monica Parish in Indianapolis. "In addition, I know that I always have a place, and I can always go back to that table, always go meet God again and be replenished and go back out."

Opportunities for adoration, the sacrament of reconciliation and daily Mass created spaces for students to be still and encounter the Lord in this way amid a busy week of learning and immersion activities. High school student Nate Christy, another MDI participant, said that the time in adoration was one of his favorite parts of the week.

"Praying in front of Jesus with so many other people my age who share my faith is the best feeling in the world," explained Nate, a senior at Beavercreek High School in Dayton, Ohio, and a member of Ascension Parish there.

Being fueled by prayer together is what led to a big transformation in the students' hearts, rooting them in relationship with God so that they felt ready to be equipped to put love in action.

The first step? Learning true accompaniment—walking side by side with others as God walks with us.



Students take time for prayer and reflection at the annual Missionary Disciples Institute.

Rosie Barrett, a high school junior at Guerin Catholic High School in Noblesville, Ind., in the Lafayette Diocese, walked away from the gathering with this on her heart:

"One life lesson I've learned is that you can't take your faith journey alone. You need to build a community of different people that can stand by you and help you to get stronger," said Rosie, a member of St. Maria Goretti Parish in Westfield, Ind., in the Lafayette Diocese. "Just being together in unison in God's love will immediately make your faith stronger."

The genuine community that Rosie mentions is the next step in the path to missionary discipleship.

Day by day, "missionary discipleship" shifted from an idea that the participants read on paper into a tangible calling that they were already able to start living during the week together. They also put it into action during a day of service immersion in the Indianapolis area at multiple locations, including the Society of St. Andrew, the Learning Tree and Providence Cristo Rey High School, as well as crafting mission plans to bring their strengthened faith back to their home communities.

The final days of the institute focused on being sent to continue this good work, encouraging students to let the week be more than just a one-time experience, but a lasting change in how they live.

"When you come to MDI, yes, you come so that Christ can fill you," said college mentor Timothy Hosford. "But you also come so that Christ can send you out."

Getting out of their cars on the first day, many of these students were unsure, yet hopeful, at what was to come. Together in friendship, they left MDI 2021 equipped with honest encounters and a calling to share them boldly.

In only six days, the Missionary Disciples Institute made an impact that will surely leave a footprint in eternity.

(Aubrey Major is a junior at Marian University in Indianapolis.) †



Franciscan Friars of the Renewal Father Agustino Torres, a keynote speaker, discusses the "Joy in the Cross" during the annual Missionary Disciples Institute at Marian University in Indianapolis.



# Guaras truly lived ‘bond of love’ that is family life, says pastor

SURFSIDE, Fla. (CNS)—Father Juan Sosa, pastor of the Catholic church that is close to the now-demolished condominium building in Surfside, held up a photo of 11-year-old Lucia Guara’s first Communion in 2019.

He placed it on the casket holding her and her sister, Emma, 4, during the funeral Mass on July 6 for the girls and their parents.

“I would like to place it on her casket as a symbol of her union with Christ,” the pastor of St. Joseph Parish said of the photo. A couple of minutes earlier, he pointed to the church’s baptismal font where Emma was baptized four years ago.

You can see that the girls were brought [here] by their parents, but now Christ has encountered them at a different stage, at a different phase, in a different moment, because Christ never leaves us abandoned,” Father Sosa said.

“Death cannot define our lives. For those who believe, death is a transformation. That comes from knowing Jesus, from loving Jesus, a companion for Christians in our daily lives from baptism to natural or tragic death,” he added.

Marcus “Marc” Guara, 52, along with his wife, Anaely “Ana” Rodriguez, 42, and the couple’s two daughters, perished in the June 24 collapse of the condo building. Marcus’ body was pulled from the rubble on June 26, and the bodies of his wife and daughters were found on June 30.

As of July 13, the death toll had risen to 94, and the search and rescue operation officially shifted to a recovery mission.

Lucia and Emma were laid to rest in the same white casket, which was adorned with pink and purple ribbons. Inside the church, their casket was placed between the caskets holding the bodies of their mother and father.

“In [today’s] Gospel, we hear that Jesus doesn’t want to leave anyone alone or anyone lost. ... He’s praying to the Father about that, he’s praying about his own disciples but he’s also praying about you and me. Death does not define us,” Father Sosa said in his homily, alternating between English and Spanish.

Addressing the Guaras’ relatives and friends in the congregation, the priest said: “God gifted them with many gifts that you can identify better than I can because you knew them every well God continues to bring us gifts. Let us not refuse them.”

He said one lesson the Guaras and others who have lost their lives in the tragic building collapse can impart is “that family life is worth more than anything we hold dear to us.

“Family life is the bond of love that we cherish,” he continued, “the bond that helps us grow even when we fight with each other, which is normal in family life—even when we get angry at one another, which is normal in family life.

“God is dear to us, and he knows us in our humanity,” Father Sosa continued, “but at the same time he transforms us by the power of the Spirit to become better each day, to grow out of our own weakness and to be enriched by his own presence.”

Gesturing toward the caskets, he added, “They now inspire us to lead family life in that context more than ever before. They and all the ones they haven’t found yet—[15] members of our parish who are still missing.



Members of the search and rescue team in Surfside, Fla., stand during a moment of silence on July 7 and pray in front of the rubble of the collapsed Champlain Towers South building. (CNS photo/Miami-Dade Fire Rescue via Reuters)

“Marcus, Anaely, Lucia and Emma, may the Lord grant you peace always and from the communion of saints may you intercede for us to continue our long journey to the heavenly kingdom,” Father Sosa said.

Throughout the funeral Mass, Guara family members and friends wiped away tears and clung to each other “during the singing of ‘Amazing Grace’ as the caskets were being carried out of the church at the end,” The Associated Press reported.

As the search and rescue effort changed to a recovery operation, the search teams paused their work around 1:20 a.m. on July 8. Standing at the edge of the rubble, they bowed their heads in silence to honor the victims, said Miami-Dade County Mayor Daniella Levine Cava.

She told reporters the recovery effort was “proceeding just as rapidly with just as many people on the [rubble] pile,” and authorities were “taking as much care as ever” to find victims.

“We are working around the clock to recover victims



Pall bearers carry the casket of a Guara family member during a funeral Mass at St. Joseph Church in Surfside, Fla., on July 6. Marcus “Marc” Guara, his wife, Anaely “Ana” Rodriguez, and their daughters Lucia, 11, and Emma, 4, perished in the June 24 collapse of a Surfside condominium building not far from the Catholic church. Marcus Guara’s body was found on June 26 and the bodies of his wife and daughters were found on June 30. (CNS photo/Shannon Stapleton, Reuters)

and to bring closure to the families as fast as we possibly can,” she said.

Surfside Mayor Charles Burkett said local officials still hoped for the best. “We are still praying for a miracle. We haven’t given up all hope.” †

## Biannual grants awarded to parishes, schools and archdiocesan agencies

### Criterion staff report

During the second half of fiscal year 2020-21, \$331,256 was awarded in grant monies to parishes, schools and agencies in the Archdiocese of Indianapolis.

The grants, awarded twice a year, are made available through the St. Francis Xavier Home Mission Endowment Fund, the Growth and Expansion Endowment Fund and the James P. Scott Endowment Fund. These grants were made possible through the generosity of archdiocesan parishioners, who set up the endowments.

The grant process is jointly administered by the archdiocesan Finance Office and the Office of Stewardship and Development.

Grant applications are due to the archdiocese for the two grant allocation periods on April 30 and on Oct. 31 each year.

The award period for Fall/Winter 2021 will open in September, with applications due no later than Oct. 31.

The Spring grants awarded for fiscal year 2020-21 are as follows:

- Holy Spirit Parish, Indianapolis; James P. Scott Fund; \$20,000 for church door replacement and security features.
- St. Ann Parish, Indianapolis; Home Mission Fund; \$20,000 for church LED lighting project.
- St. Jude Parish, Indianapolis;

James P. Scott Fund; \$5,000 for installation of school HVAC lines.

- St. Louis Parish, Batesville; James P. Scott Fund; \$5,000 for playground equipment and resurfacing.

- St. Vincent de Paul Parish, Bedford; James P. Scott Fund; \$9,700 for church sound system replacement.

- St. Paul Catholic Center, Bloomington; Growth and Expansion Fund; \$7,782 for furniture and equipment for meeting rooms.

- St. Michael Parish, Brookville; James P. Scott Fund; \$4,000 for parish office security doors.

- St. Anthony of Padua School, Clarksville; Growth and Expansion Fund; \$18,240 for school computer lab upgrades.

- All Saints Parish on behalf of Dearborn County; Growth and Expansion funds; \$11,400 for ministry priorities for newly combined parishes.

- St. Rose of Lima Parish, Franklin; Home Mission Fund; \$79,000 for school HVAC replacement.

- St. Michael Parish, Greenfield; James P. Scott Fund; \$31,200 for school HVAC replacement.

- St. Mary Catholic School, North Vernon; Home Mission Fund; \$18,900 for school boiler replacement.

- Seton Catholic Elementary School, Richmond; James P. Scott Fund; \$3,750 for electrical box upgrades.

- Seton Catholic High School, Richmond; James P. Scott Fund; \$7,500 for heating and AC upgrades.

- St. Nicholas Parish, Sunman; Growth and Expansion Fund; \$19,784 for establishing new preschool program.

- St. Vincent de Paul Parish, Shelbyville; James P. Scott Fund; \$10,000 for church boiler project.

- Sacred Heart of Jesus Parish, Terre Haute; James P. Scott Fund; \$10,000 for replacement of two HVAC units in parish hall.

- Our Lady of Fatima Retreat House, Indianapolis; James P. Scott Fund;

\$20,000 for window and door replacement at residences.

- St. Elizabeth Catholic Charities, New Albany; James P. Scott Fund; \$15,000 for security cameras, lighting and fences.

- Cardinal Ritter High School, Indianapolis; James P. Scott Fund; \$15,000 for emergency/intercom replacement.

(For information on how to apply for the grants, go to [www.archindy.org/finance/grant.html](http://www.archindy.org/finance/grant.html), or contact Stacy Harris in the Finance Office at [sharris@archindy.org](mailto:sharris@archindy.org), or by phone at 317-236-1535 or 800-382-9836, ext. 1535.) †

## REFLECTION

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• As a grandparent, you have a renewed license to act like a kid again. Through the years, I’ve done a crazy dance that has brought joy to my now-6-year-old granddaughter. I’ve also stood on street corners for hours with my 20-month-old grandson—who has a fascination with trucks—so he can see various Jeeps, buses and trucks passing by. And I’ve made weird faces and talked gibberish with my 7-month-old grandson.

In response, they’ve given me a look of joy that says, “You are the coolest dude in the world!” And since I’ve rarely—OK, never—received that look in my lifetime previously, I’ll do anything with my grandkids that’s just short of me needing CPR.

I could continue with this list, but my grandchildren are telling me they need more ice cream, and I have to hide the first carton before their parents get home.

(John Shaughnessy is assistant editor of *The Criterion*.) †

# Hundreds gather outside hospital to greet recovering pope

VATICAN CITY (CNS)—Pilgrims and well-wishers gathered at Rome's Gemelli hospital to greet Pope Francis as he made his first public appearance in a week after undergoing intestinal surgery.

Appearing on the 10th floor balcony of his suite of rooms at the hospital on July 11, the pope was greeted with applause and shouts of "Viva il papa" ("Long live the pope") from the crowd that stood under the scorching midday sun to see him.

"I thank you all," the pope said. "I have felt your closeness and the support of your prayers. Thank you very much."

Pope Francis arrived at Gemelli hospital on July 4 to undergo "a scheduled surgical intervention for a symptomatic diverticular stenosis of the colon," the Vatican said. The pope has recovered steadily from his surgery and resumed working from the hospital.

Among the well-wishers outside the hospital was Liliana Valina who, like Pope Francis, is a native of Argentina living in Rome.

Draped in the Argentine flag after the country's July 10 win against Brazil in the Copa America soccer championship, Valina told Catholic News Service (CNS) that she was there "because I care for this pope very much and not just because he's from Argentina like me.

"I think he tells Jesus' message in a clear way, even on things that are uncomfortable for some," she said. "I came here hoping that he recovers soon, that he be healthy."

When asked what she would tell her fellow countryman if she could speak directly to him, Valina said: "Never feel alone because you have God and you have many people who love you and are with you."

Marlene Barbosa, a native of Peru living in Rome, also was outside the hospital with her husband, Maximo Lopez, as well as her mother, Susanna Morante, who traveled from Washington, D.C., to be with her family and have a chance to see the pope.

"We wanted to see him and receive his blessing because we are Catholic, we are believers and through prayer, we



Pope Francis greets the crowd as he leads the *Angelus* from a balcony of Gemelli hospital in Rome on July 11 as he recovers following scheduled colon surgery. (CNS photo/Guglielmo Mangiapane, Reuters)

have been close to the pope in these days in which his health has been delicate," Barbosa told CNS.

"We are with him, we are always praying for him so that he will recover completely," she said. "We love him, all of Peru loves him and the whole world loves him."

In his address, the pope reflected on the Sunday Gospel reading from St. Mark, in which Jesus sent out his disciples to anoint the sick with oil and heal them.

The oil, he said, not only represents the comfort given through the sacramental anointing of the sick, but also symbolizes "the closeness, the care, the tenderness of those who take care of the sick person.

"It is like a caress that makes you feel better, soothes your pain and cheers you up. All of us, everyone, sooner or later, we all need this 'anointing' of closeness and tenderness, and we can all give it to someone else, with a visit, a phone call, a hand outstretched to someone who needs help," he said.

Pope Francis said that his time in the hospital gave him the opportunity to experience "once again how important good health care is," and that free, universal health care, especially for the most vulnerable, is a "precious benefit [that] must not be lost."

Acknowledging that some hospitals run by the Church face the threat of closure "due to poor management," the pope said the Catholic Church's vocation

"is not to have money; it is to offer service, and service is always freely given."

Before praying the *Angelus* prayer with the faithful, Pope Francis expressed his "appreciation and encouragement" to the doctors, nurses and staff at Gemelli hospital. He also asked for prayers for the patients, especially the children, at the hospital, several of whom stood on the balcony with him.

"Why children suffer is a question that touches the heart. Accompany them with prayer and pray for all those who are sick, especially for those in the most difficult conditions," the pope said. "May no one be left alone. May everyone receive the anointing of listening, closeness, tenderness and care." †

## Pew: Catholic homilies mention election, racism less than Protestant ones

WASHINGTON (CNS)—As news events made headlines across the United States for months last year—particularly the 2020 election, the coronavirus pandemic and racism in America—priests' homilies did not mention these events nearly as much as did sermons by Protestant preachers, according to a report issued on July 8 by the Pew Research Center.

Compared to their Protestant counterparts—whatever the stripe, be it mainline, evangelical or historically Black—Catholics brought up the rear when it came to sharing at least one sermon about the election last fall. Overall, 67% of churches did, but just 41% of Catholics. And just 19% of Catholic parish websites mentioned the election, compared to 28% of all churches surveyed.

While 20% of Catholics' election-referenced homilies encouraged voting—on par with all Christian sermons surveyed—just 36% discussed issues, candidates or political parties, the lowest percentage of all Christian groups.

During the time period studied—which not only included the election, but the pandemic and months of racial protests spurred by the murder of George Floyd by a Minneapolis police officer—Catholics came up last in those two categories as well.

While 69% of Catholic parishes heard at least one sermon relating to COVID-19, at least 82% of other Christian denominations registered hearing a sermon on it. And just 32% of Catholics heard a sermon mentioning racism, while 44% of Protestant Christians did.

The Pew study, "Pastors Often Discussed Election, Pandemic and Racism in Fall of 2020," conducted its analysis based on the texts of 12,832 sermons shared online by 2,143 U.S. religious congregations—nearly all of them Christian churches—delivered between Aug. 31 and Nov. 8, 2020, a period Pew noted that included the presidential election and the Sunday following Election Day.

Pew's data set includes sermons from 438 evangelical Protestant congregations, 388 mainline Protestant congregations, 235 Catholic parishes and 205 historically

Black Protestant congregations. Pew said the remaining congregations could not be reliably classified, belong to other Christian traditions such as Orthodox Christian denominations, or belong to other faiths.

"There are a couple of fundamentals at work" on why Catholic mentions of topics in the news may not be as prominent in sermons as those by Protestants, said Dennis Quinn, a computational social scientist for Pew, who was the principal researcher for the study and a similar one based on sermon texts from 2019.

The Mass, Quinn said, will "by definition be more structured than the services of other groups. That reduces the opportunity for this happening, like an election" mention. Also, "Catholic homilies are by and large shorter than the sermons or homilies of other groups," he noted, which means priests have "substantially less time" to get a point across.

"Even among Catholics who were the least likely to talk about the three topics we look at in the study, fewer than half of the congregations at least touched on the election," Quinn told Catholic News Service in a July 7 phone interview.

"All else aside, Americans were essentially deluged with information in 2020 about the issues that dominated the airwaves. We can see here that the hours spent in the pews was not a respite from that informational deluge," he said.

The 36-page study was split fairly evenly between the results and the methodology.

"Among the congregations included in this study for which researchers were able to identify a religious tradition, 52% were evangelical Protestant; 22% were mainline Protestant; 4% were Catholic; and 1% were historically Black Protestant churches," the Pew study said.

Quinn noted they were weighted to more closely reflect each faith group's presence in the U.S. population. "Because Catholic congregations are so much larger," he said, "there are far fewer of them. We could end up with a ton of evangelical Protestant [churches in the study

otherwise] because they are so much smaller."

Compared to the first survey of sermon texts from 2019, fewer homilies from 2020 were examined. Quinn acknowledged that many houses of worship were closed for months last year, yet at the same time—because they lacked the ability to deliver their message face-to-face—churches more aggressively posted sermons online.

Pew included sermon excerpts from Catholics and other denominations without identifying whose words they were.

One Catholic homily, given at the end of the survey period, said: "Perhaps, then, today we need to look beyond the chaos of Tuesday's [Nov. 3] election and settle instead on the overreaching truth of our lives on Earth. That is what St. Paul told the Thessalonians: 'Thus we shall always be with the Lord. Therefore, console one another with these words' [1 Thes 4:17-18]. So dead or alive, we are always with the Lord in the Gospel. Today, we are reminded to be ready for anything in life, to be a people prepared not only to deal with the pandemic and a messed up presidential election, but to remember that we are to follow on the path of those wise virgins. To have not only our own lamps lit, but to have extra oil with us just in case. Like it or not, we need to be prepared to meet the Lord when he does call us home."

Another homily, that addressed racism, said: "The murder of George Floyd has blown open the terrible evil of individual and institutional racism that serves the dominant culture so well. Whether blatant or hiding menacingly under the surface, [journalist and author] Roxane Gay wrote that we Blacks live with the knowledge that a hashtag is not a vaccine for white supremacy. We live with the knowledge that, still, no one is coming to save us. The rest of the world yearns to get back to normal. For Black people, normal is the very thing from which we yearn to be free."

(The full Pew study can be found online at [pewrsr.ch/3AK7nSI](https://www.pewrsr.ch/3AK7nSI).) †

## Worship and Evangelization Outreach/Jim Wood

## New religion standards a witness to faith, hope and love



Almost two years ago, a small band of faithful individuals began a journey to create a newly revised set of religion standards for the archdiocese. Recently hired for the Office of Catechesis, I was given the task of leading this effort.

While coming off a period of teaching in Catholic schools and continuing my efforts in deacon formation, this project would prove to be completed not by my efforts, but by the service of many people with the hope of producing new religion standards for our parish catechetical programs and schools. By God's grace and inspiration, the newly revised standards were promulgated by Archbishop Charles C. Thompson on May 24.

Allow me to recall the efforts of so many. After the selection of our steering committee in August 2019, we began meeting monthly to outline a vision of what would become our new religion standards for pre-kindergarten through eighth grade.

The previous standards from 2001 had served the archdiocese well; however, we knew a revision was needed. We wanted a more user-friendly

document that provided our catechists and teachers with ready-made objectives for lesson plans that guide learning experiences in parish and school settings.

In February 2020, just before the pandemic hit, our steering committee plus an interested group of teachers, catechists, parish catechetical leaders and principals met at the Benedict Inn at Our Lady of Grace Monastery in Beech Grove to begin the work of revising the standards. The newly formed revision team spent several days making edits to old standards.

Through the efforts of our revision team, we began the process of piecing together the standards for each grade. Several features served as our priorities.

First, the standards are accurate and thorough in a developmentally appropriate way due to the attention that has been paid to the process, whereby the U.S. Conference of Catholic Bishops evaluates doctrinal conformity with the *Catechism of the Catholic Church* (CCC).

Second, special attention is focused on the Christian view of the human person as well as an accurate understanding of human love as articulated in St. John Paul II's "Theology of the Body."

Finally, while the standards can be taught in any order, they are arranged according to the four pillars of our faith

as seen in the CCC: creed, sacraments, morality and prayer.

As a lifelong Catholic of the archdiocese, I have seen my share of the great work done by our schools and parish catechetical programs. While our daughter Sarah attended Catholic schools, my wife Andrea and I spent many years teaching the faith to the young people at our parish. We knew then as we know now that educating our youths in our faith is not simply an effort of spouting out facts and dates and names, but it is much more a witness that these facts, dates and names should draw us closer to Christ.

Catholic educators, as catechists, are both teachers and witnesses. These standards provide the core content of our Catholic faith—to be complemented by the life and witness of all who serve with great dedication in our parish catechetical programs and Catholic schools.

May we all use this resource faithfully and fruitfully, by God's grace and mercy, as we strive to make disciples of Jesus—in fulfillment of his command and commission given to all Christians (Mt 28:18-20).

(Jim Wood is coordinator of catechetical resources and a diaconal candidate for the Archdiocese of Indianapolis. He can be reached at [jwood@archindy.org](mailto:jwood@archindy.org).) †

## Faith at Home/

Laura Kelly Fanucci

## A theology of gift and grandparents

Grandparents rank among the best gift-givers.

In our house, they are legendary.



Presents tumbling out of suitcases. Piles under the Christmas tree. Birthday packages on the doorstep.

Everyday moments are no exception. Extra cookies after dinner. Ice cream cones on a sunny

afternoon. One more game of catch, one more round of cribbage, one more push on the swing.

Grandparents love to give, and grandchildren love to receive. Not every family knows this relationship, but wherever we see the outpouring of affection between generations, we witness a gift of human love.

Giving and receiving stand among life's greatest joys.

Each time we receive the Eucharist, we participate in God's generous gift-giving. Amid the latest debates about Communion in the Church, I've watched my children with their grandparents, wondering what our families might teach us about a theology of gift-giving.

Gifts are freely offered. They are not forced; they cannot be demanded. The way my children reach out their arms for a hug or a treat from their grandparents mirrors how we open our hands or mouth to receive the Eucharist. We learn not to grab out of greed; we wait with humility and patience—and joy awaits us.

By definition, true gifts are good, never cruel or conniving. They are treasures, not tricks. More than once, I've watched a child turn wide-eyed to a grandparent and ask, "How did you know I wanted this?" with delight and disbelief. Gifts remind us that we are seen, known and cherished.

Gifts are meant to be enjoyed, not kept on a shelf gathering dust. Every present has a purpose, even (and especially) when it is the simple gift of presence.

My kids remember special days spent with grandparents long after they leave favorite toys or books behind. Gifts draw together giver and receiver, just as we come closer to Christ in Communion.

At every Mass, we remember we cannot control or earn God's favor as a reward but only accept what is offered as a mystery: "Lord, I am not worthy that you should enter under my roof, but only say the word and my soul shall be healed."

Gifts invite gratitude. Saying or writing a word of thanks might feel forced at first, nudged by a parent's prompting. But through time, we hope to cultivate natural thanksgiving as a response of joy in return.

Likewise the word "Eucharist" itself means thanksgiving—a reminder that gratitude is what we bring to God for grace that is unearned but overflowing.

As an adult, I love to find reminders of gifts my grandparents gave me decades ago.

My husband and I laugh that each gathering of grandparents with grandkids convenes the mutual admiration society.

We as parents stand separate from their delight and affection for each other, pure and unburdened by the discipline (and drudgery) of daily parenting. But even this arrangement is wisely given by God, who knows we need to be seen and loved by many people in different ways.

All of us are called to be gift for each other.

May we spend our lives in awe of the gifts we've been given, seeking to share them with those in need. May we learn from young and old how to give and receive in love, just as Jesus does for us.

(Laura Kelly Fanucci is a writer, speaker, and author of several books. Her work can be found at [laurakellyfanucci.com](http://laurakellyfanucci.com).) †

## The Theology of Technology/Brett Robinson

## A witness to the power, beauty of human compassion

I recently spent a few days visiting the hospital to take care of a loved one who had some complications from a cancer procedure. I marveled at the sophisticated medical technologies that were being used so expertly to treat her.



At one point, a doctor came into the room and removed fluid buildup from around her lungs using what could only be described as a pocket sonogram. It was remarkable.

We should be grateful for all these technological advances. In "Laudato Si", on Care for Our Common Home," Pope Francis writes, "It is right to rejoice in these advances and to be excited by the immense possibilities which they continue to open up before us" (#102). St. John Paul II said something similar in an address to scientists: "Science and technology are wonderful products of a God-given human creativity."

However, we seemed to have crossed a strange line in our race to overcome the material limitations of nature. Just like the pocket sonogram that can see parts of the body hidden from the human eye, our efforts to transcend material limitations also mean that we can lose sight of the whole human person. The patient becomes a collection of body parts and conditions to be treated.

The consequences of this shift in perspective are worth paying attention to. We adopt systems and processes that privilege the technology over the physical and spiritual needs of human beings.

When the nurses enter the room with their rolling computer stations, we don't see their faces, just the back of the computer screen. The computer affords them the ability to accurately track the dosage and timing of multiple medications, but the screen blocks their faces and their humanity.

Faces can smile and wink and nod to show compassion and care, lifting the spirits of a patient who is far more than their sickness. The poor and the sick are an image of God and an image of the suffering Christ.

Something as simple as thirst takes two forms in a hospital setting. A refreshing glass of water can nourish the body, but a caring glance or compassionate touch can address a spiritual thirst that we all have for human love and contact, especially when we are in pain.

On the last morning of her hospital stay, my loved one asked the nurses if they could help her wash up. Her hair and face and teeth had not been cleaned in days. They agreed to help her and began preparing a basin of soapy water and soaking some soft white towels in warm water.

The nurses gently wiped her face and hands, gave her some water and toothpaste to brush with and gently washed her hair. All of the technical equipment was turned off and put to the side for a moment, a silent witness to the power and beauty of analog human compassion.

(Brett Robinson is director of communications and Catholic media studies at the University of Notre Dame McGrath Institute for Church Life.) †

## The Human Side/Fr. Eugene Hemrick

## Saints offer examples of the weight of carrying regrets

When saints are lauded, we often envision a person who has lived an inspiring life. Take for example the lives of St. Paul and St. Peter. Each was blessed with enormous drive when converting throngs of people to Christianity.



At the base of their zeal was a burning desire to share Christ's love.

That zeal enabled them to endure the laborious work that preaching the Gospel entailed and the trials from those who despised it.

In the awe saints exude, it is easy to overlook their flaws and the regrets they endured. On one hand, St. Peter embodied the goodness of Christ's life and is

commissioned to be Peter, the rock of the Church. And yet he denies Christ when Christ needed him most.

The words "regret" and "weep" are related. No doubt Peter wept bitter tears over his betrayal.

St. Paul also had much to regret. He partook in the martyrdom of St. Stephen and was a voracious persecutor of Christians. Even after St. Paul's conversion and the role St. Barnabas played in helping him to be accepted by the Christian community, St. Paul had a bitter fallout with St. Barnabas because he did not want John Mark to be their companion when they returned to the cities in which they proclaimed the word of the Lord.

No doubt St. Paul must have regretted his actions in hindsight. As saints possessed regrets, so do we. The regret may be having a grudge that ruptured a

friendship, a resentment that grew rather than decreased, performing a despicable, haunting act or allowing envy to poison our mind.

Regrets also possess a positive side. They humble us, teaching us that we are not the strong person we desire to be. They are reminders of how easy it is to commit undesirable acts that cause us to weep.

Through regrets, God teaches us how vulnerable we are in succumbing to our weaknesses. God teaches us that we need outside help to stay strong. The saints were able to move on from their regrets. Their real and awe-inspiring lesson is a part of the help that God's grace gives us to move on and pursue a holy life.

(Father Eugene Hemrick writes for Catholic News Service.) †

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

# The Sunday Readings

Sunday, July 18, 2021

- Jeremiah 23:1-6
- Ephesians 2:13-18
- Mark 6:30-34

The Book of Jeremiah is the source of the first reading for Mass this weekend. One of the four major prophets of ancient



Israel, Jeremiah so firmly saw himself as God's representative that he wrote as if God were writing through him. In Jeremiah's works, God often speaks in the first person.

Such is the case in this reading. It reveals

the disorder and turmoil that existed in Israel at the time. The split was not only political, but also religious.

Advocates for various views and different interpretations of the Law of Moses did battle with each other.

Assuming the role of prophets, individuals on their own pressed for this viewpoint or another.

In the writing of Jeremiah, God warns the people against these varying approaches to religion. God's warning is severe. These people—imposters in prophecy—lead people astray. Caring for the people and for their well-being, God predicts doom for those who would mislead others in matters of religion.

God's people are not helplessly the victims of these frauds. God will send legitimate prophets.

Two lessons are clear: Objective truth is real, given by God. God's truth is not simply the conclusion reached by humans as to what the truth should be. Individual, subjective interpretation of divine revelation is in fact quite foreign to the Scriptures.

The other truth is that people do not have to struggle to find God's truth. God will send representatives to speak the truth.

For the next reading, the Church presents a passage from St. Paul's Epistle to the Ephesians. This reading recalls that the privilege of the Jews was to know God, whereas other nationalities long were in the dark.

Now, with and through Christ, all peoples can know God. The Holy Spirit comes to all who hear Jesus and who love

God, irrespective of race, circumstances or background.

St. Mark's Gospel furnishes the last reading. It is a reading strong in its explanation of the role and identity of the Apostles.

In this passage, the Apostles have come back to Jesus, having been sent on various missions to teach what the Lord had taught them. It is evident that many people were assembling around Jesus at the time.

However, Jesus quite pointedly took the Apostles aside. He led them to a quiet, private place. This was not a rare occurrence. Jesus often took the Apostles to be alone with them. They were his special students. They were especially commissioned. They knew things about the Lord's teachings that the rank and file did not know.

## Reflection

Directly and clearly, the Church in these readings introduces itself and sets forth its credentials. In so doing, it stresses a fact of belief firmly presented since the days of the Old Testament.

God's truth is exact. It is neither fluid nor open to compromise and amending. It simply is as it is. All else is fraudulent and unreal. The prophets stressed this fact in the Old Testament.

Those people who usurped the prophets' places were guilty of great fault and brought upon themselves God's rebuke, for they mislead the people whom God loved and whom God intended to be holy.

The same theme is evident in this weekend's New Testament readings. St. Paul in his Letter to the Ephesians assures us that the salvation achieved for us by Jesus does not depend upon ethnicity or earthly advantage. It is offered to all. Importantly, however, we need it.

The path to Christ, and thus to God, is not of our own human creation. Those whom Jesus appointed to be our guides, namely the Apostles, whose teachings the Church devoutly keeps and gives to us, guide us along the path.

Just as the Old Testament belittled individual interpretation of revelation and emphasized the prophets, so the New Testament emphasizes the Apostles. †

## Daily Readings

### Monday, July 19

Exodus 14:5-18  
(Response) Exodus 15:1b-6  
Matthew 12:38-42

### Tuesday, July 20

St. Apollinaris, bishop and martyr  
Exodus 14:21-15:1  
(Response) Exodus 15:8-10, 12, 17  
Matthew 12:46-50

### Wednesday, July 21

St. Lawrence of Brindisi, priest and doctor of the Church  
Exodus 16:1-5, 9-15  
Psalm 78:18-19, 23-28  
Matthew 13:1-9

### Thursday, July 22

St. Mary Magdalene  
Song of Songs 3:1-4a  
or 2 Corinthians 5:14-17  
Psalm 63:2-6, 8-9  
John 20:1-2, 11-18

### Friday, July 23

St. Bridget, religious  
Exodus 20:1-17  
Psalm 19:8-11  
Matthew 13:18-23

### Saturday, July 24

St. Sharbel Makhlof, priest  
Exodus 24:3-8  
Psalm 50:1b-2, 5-6, 14-15  
Matthew 13:24-30

### Sunday, July 25

Seventeenth Sunday in Ordinary Time  
2 Kings 4:42-44  
Psalm 145:10-11, 15-18  
Ephesians 4:1-6  
John 6:1-15

## Question Corner/Fr. Kenneth Doyle

### Church says penance on Fridays can be accomplished in various ways

**Q**I grew up Catholic, and we always did meatless Fridays year-round as part of the Catholic practice of



abstinence. We ate fish instead. Now, as a vegan adult, since I'm already skipping meat anyway (fish, too), if I still wanted to do some kind of Friday abstinence, could I give up things like soda pop, desserts or even beer? (Indiana)

**A**On the Fridays during Lent, Catholics who have reached age 14 are asked to abstain from eating meat as a penitential act to join in the sufferings of Jesus.

In 1966, when the Catholic bishops in the U.S. lifted the rule of mandatory abstinence on Fridays throughout the year, this is what they said: "Since the spirit of penance primarily suggests that we discipline ourselves in that which we enjoy most, to many in our day abstinence

from meat no longer implies penance, while renunciation of other things would be more penitential."

Your question—about what other things you might give up—suggests that you have captured the spirit of that statement. All of your choices—soda, dessert, beer—have merit, because they would require a conscious decision on your part to forgo something that you like.

But the sacrifice you pick need not even be centered on dietary matters. I've always thought that a good idea for Christians on Lenten Fridays would be to take five minutes around three o'clock in the afternoon just to be quiet and to thank Jesus for dying on the cross to redeem our sins.

**Q**Our pastor is rude (at times, obnoxious) to a parish volunteer who contributes a lot of work as an assistant to a paid parish employee. That paid employee has told me that he himself has been written up by the same priest for insubordination—for telling the priest that he should be on time for confessions and that his remarks from the altar at the end of Mass are too long.

Is there anyone who can put a stop to this? My friend, the volunteer, is afraid that if he files a complaint with the parish secretary, his colleague (the paid employee) might be punished. (New York)

**A**I am sorry that your pastor has acted rudely, and I apologize on his behalf. Priests are human and are often very busy these days—some, with multiple parishes under their responsibility—but that doesn't excuse them from treating each person with respect, especially someone who volunteers time to help the parish.

I don't think it would be productive for you to involve the parish secretary in this matter; a parish secretary would normally have no role in a grievance like this. The most upfront way, of course, would be for you to seek some time with the pastor himself and explain, as a parishioner, your concern over what you've been hearing.

But if you are reluctant to do that, there are other courses of action. Most dioceses have a priest who serves as director of clergy personnel, and you might seek some time with him to share your thoughts.

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

## My Journey to God



## Cocoon

By Greg Hublar

What if we live out our life, always striving to break free,  
Never realizing the struggles we face, were always meant to be.  
What if we spend all of our days, looking around the bend,  
Only to find we have been living life, in a circle that never ends.  
What if we stopped and contemplated all of our past worries,  
Only to discover they did nothing, but to rob us of all our joys.  
What if we recognized that today is only tomorrow's yesterday,  
And maybe not worry so much, knowing God is leading the way.  
Why can we plainly see, that no one lives on Earth forever,  
Yet somehow gloss over the fact, nor does our earthly treasure.  
Lord, help me never to worry about what tomorrow may bring,  
And to never miss the melody of today, that which I was born to sing.  
God, please keep me mindful that this world is not my home,  
And fill me with the joy of knowing, I am never alone.  
Lord, thank you for your promise, that you will return one day soon,  
And for helping me to remember, we will all eventually leave this cocoon.

(Greg Hublar is a member of Our Lady of Perpetual Help Parish in New Albany.) (Photo by Suzanne D. Williams via [unsplash.com.](https://unsplash.com/))

# Rest in peace

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

**ALLEY, Katherine**, 88, Christ the King, Indianapolis, July 3. Wife of Richard Alley. Mother of Diana Spiegel, Karen and Richard Alley. Sister of Jean Ann Singer, Donald and Paul Creager. Grandmother of eight. Great-grandmother of six.

**ANDRES, Denise (Day)**, 65, St. Mary-of-the-Knobs, Floyd County, July 3. Wife of Michael Andres. Mother of Kyle Andres. Sister of Pat Hedelman, Cecilia Julius, Ruth Ann Thompson and Robert Day, Jr. Grandmother of two.

**BACHMAN, Anna Marie (Swiezy)**, 63, St. Mark the Evangelist, Indianapolis, June 21. Wife of Dennis Bachman. Mother of Beth Kochert. Sister of Jeanette Bowling, Aura Lee Lyons, Jeanene, Andrew, Anthony, II, Matthew and Thaddeus Swiezy.

**BENSON, Mary Ann**, 88, St. Anne, New Castle, June 20. Wife of James Benson. Mother of Kathy Griffin, Krista Raines, Karen Ruckriegel and Kent Benson. Grandmother of nine. Great-grandmother of 19.

**BLUNK, Mary Helen**, 94, St. John Paul II, Sellersburg, June 13. Mother of Rebecca Pitts, Barbara Smith and Robert Blunk. Grandmother of seven. Great-grandmother of 11. Great-great-grandmother of two.

**BOLGER, Annie**, 81, St. Francis Xavier, Henryville, May 18. Wife of Michael Bolger. Mother of John and Michael Bolger. Sister of Catherine Hannan and John Caulfield. Grandmother of three.

**BRINKER, James**, 71, St. Elizabeth Ann Seton, Richmond, July 3. Brother

of Susan Elstro and Linda Matthews. Uncle, great-uncle, and great-great-uncle of several.

**BROOKS, Ann L.**, 81, St. Mary, North Vernon, June 24. Wife of Larry Brooks. Mother of Esther Asplund, Rachel Daily and Ron Brooks. Sister of Theresa Brown, Mary Jane, Patricia, Bernard, David, Don, John, Paul and Steve Miller. Grandmother of nine.

**CALLAHAN, Rita**, 93, St. Joseph University Parish, Terre Haute, June 27. Wife of Robert Callahan. Mother of Cheryl Thornton. Sister of Robert Kress. Grandmother of two. Great-grandmother of three.

**CAMPION, Edward**, 76, St. Mary, Navilleton, July 3. Husband of Rebecca Campion. Father of Edward and Robert Campion. Stepfather of Stephanie Caswell-Shanks. Brother of Marilyn Allen, CherylAnn Kendle and Bryan Campion. Grandfather of seven.

**CASABELLA, Amy N.**, 45, St. Mary, Lanesville, June 16. Wife of Jerry Casabella. Mother of Lindsey, Sophia, Sydney, Elijah, Isaac and Samuel Casabella. Daughter of Betty Baskett and Alan Ayers. Sister of Shawna Miller.

**CASSIDY, Mary F.**, 89, St. Vincent de Paul, Bedford, June 28. Mother of Theresa Keith and William Cassidy. Sister of David Daugherty. Grandmother of seven. Great-grandmother of several.

**DELL'AQUILA, Joseph R.**, 73, Christ the King, Indianapolis, June 28. Husband of Mary Anne Dell'Aquila. Brother of Ronnie Dell'Aquila.

**ERNSTES, Leonard**, 74, St. Mary, North Vernon, June 26. Husband of Vicki Ernestes. Father of Catherine Clark, Elizabeth Harriman, Rose-Marie Howell, Angela Perry, Carolyn Siddiqui, Benjamin, Daniel, John, Robert and Samuel Ernestes. Brother of Dorothy Eder and Raymond Ernestes. Grandfather of 37. Great-grandfather of 23.

**FAULKNER, Mary Louise (Dittman)**, 98, St. Patrick, Terre Haute, June 13. Mother of Elizabeth Bryant, Lynn Gaul, Lawrence and Stephen Faulkner. Grandmother of nine. Great-grandmother of 20.

**FAUST, Pearl T. (Daly)**, 72, St. Jude, Indianapolis, June 15. Mother of Paula Brissey, Natalie Cook and Steve Faust. Sister of Carol, Flora Mae and Mary Daly. Grandmother of six.

**FEHLINGER, Carl W.**, 82, St. Michael, Brookville,



Father Guy Roberts, then-pastor of St. Joan of Arc Parish in Indianapolis, processes with the Blessed Sacrament in a monstrance in the neighborhood around the Indianapolis North Deanery faith community on June 6, the Solemnity of the Most Holy Body and Christ, traditionally known as the feast of Corpus Christi. Many members of the parish, children who had recently received their first Communion and the Knights of Columbus took part in the procession. (Submitted photo by Ted Somerville)

June 11. Husband of Helga Fehlinger. Father of Elizabeth Bath, Holly Mappes, Darren, David, Dennis and William Fehlinger. Brother of Vickie Prybyla, Maryanne and Michael Fehlinger. Grandfather of 13.

**FISHER, Denise**, 67, St. Jude, Indianapolis, July 6. Wife of Don Fisher. Mother of Stefanie Barnard, Disa Hunter and Lori Minnillo. Sister of Valerie McCormick. Grandmother of six.

**FISHER, William M.**, 85, St. Louis, Batesville, June 26. Father of Sandra Greenwell, Amy Jennings and Timothy Fisher. Brother of Greta Solgere. Grandfather of four.

**GUTZMER, Patricia A.**, 70, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Dec. 16, 2020. Wife of Kevin Gutzmer. Sister of Betty Jo Wilson, Bill and Joe Crofts.

**HENRY, John H.**, 74, St. Mary, North Vernon, June 24. Husband of Marilyn Henry. Father of Mary Polk, Marcy Ross, Marissa Troupe, Dale Skaggs and John Henry, Jr. Brother of Jeanette Bowman, Bruce, David and Russell Henry. Grandfather of 15. Great-grandfather of eight.

**HERR, Andrew J.**, 54, Nativity of Our Lord Jesus Christ, Indianapolis, June 22. Husband of Susan Herr. Brother of Katherine Morgan and Joseph Herr. Uncle of several.

**HORN, Ricky L.**, 66, St. Lawrence, Lawrenceburg, June 21. Husband of Sherri Horn. Father of Trisha Shields, Travis Hawkins, Chris and Casey Horn. Grandfather of six.

**JACKSON-RILEY, Grace M.**, 83, St. Anne, New Castle, June 23. Mother of Theresa Pierce and Curt Jackson. Grandmother of four. Great-grandmother of 13.

**JOHNSON, Clayton E.**, 82, St. Teresa Benedicta of the Cross, Bright, June 20. Husband of Frances Johnson. Father of Jina Stroh, Jamie and Jeff Johnson. Brother of Sonia Kaffenberger and Charles Johnson. Grandfather of eight. Great-grandfather of five.

**JOHNSON, Juanita L.**, 61, Holy Spirit, Indianapolis, June 10. Sister of Kimberly and Matthew Clark. Half-sister of David and Steve Scott. Aunt of several.

**KOLB, Leo P.**, 91, St. Michael, Brookville, June 19. Father of Brenda Cheeseman, Kimberly Sizemore, Beverly, Elmer and James Kolb. Brother of Karen Prentice and Barbara Smith. Grandfather of 11. Great-grandfather of nine.

**LANGHAM, Elizabeth A.**, 31, St. Charles Borromeo, Bloomington, June 25. Daughter of Ed and Susan Langham. Sister of Kimberly Cazzaniga, Stephanie Raffy, Father Todd Goodson, Jacob and Zachary Langham. Aunt of several.

**LONG, Marjorie**, 83, St. Vincent de Paul, Shelby County, June 30. Mother of Angela Barker, Pamela Mick, Dee Ann Miller, Sandra, Gary and John Long. Sister of Jeri Sullivan. Grandmother of 14. Great-grandmother of four.

**MCNULTY, M. David**, 86, St. Pius X, Indianapolis, June 16. Husband of Kathleen McNulty. Father of Shannon Everly, Patty, David, Kevin, Tim and Tom McNulty. Brother of Patty Binder. Grandfather of 14. Great-grandfather of one.

**MILLER, Sr., Frank E.**, 87, St. Pius X, Indianapolis,

June 14. Father of Kathryn Ritman, Sharon and Frank Miller, Jr. Brother of Donna Edwards, Brenda McCoy and Linda Miller. Grandfather of seven.

**MILLER, Richard**, 62, Holy Spirit, Indianapolis, June 20. Husband of Patricia Miller. Father of Kathleen Bullock, Scotty and Mitch Miller. Son of Sharon Tabard. Brother of LeeAnn Andrews, Robin Hedrick, Dawn Pritchett, Beth Shepard, Missy Ventresca, Tracy, Matt and Steve Miller. Grandfather of five. †

## Franciscan Sister Rosaire Bishop served in Catholic education for 49 years

Franciscan Sister Rosaire Bishop died on July 3 at the motherhouse of the Congregation of the Sisters of the Third Order of St. Francis in Oldenburg. She was 87.

The Mass of Christian Burial was celebrated on July 7 at the Motherhouse Chapel in Oldenburg. Burial followed at the sisters' cemetery.

Mary Margaret Bishop was born on Oct. 7, 1933, in Indianapolis where she grew up as a member of the former Assumption Parish. She graduated from St. Philip Neri School and later from the former St. Mary Academy, both in Indianapolis.

Sister Rosaire joined the Sisters of St. Francis on Sept. 8, 1951, and professed final vows on Aug. 12, 1957. She earned a bachelor's degree at Marian University in Indianapolis and master's degrees at Clarke College in Dubuque, Iowa, and Indiana University in Bloomington. Sister Rosaire also earned a certificate in Egyptian culture at the American University in Cairo.

During 70 years as a member of the Sisters of St. Francis, Sister Rosaire ministered in Catholic education for 49 years in Indiana, Ohio and Missouri before retiring from ministry in 2018.

In the archdiocese, she served in Indianapolis at St. Christopher School from 1966-73, at St. Mark the Evangelist School from 1973-76, at St. Therese of the Infant Jesus (Little Flower) School from 1979-81, at the former St. Bernadette School from 1981-86, at Central Catholic School from 1986-91 and at Martin University from 1991-93. Sister Rosaire ministered as librarian at the Oldenburg Academy of the Immaculate Conception in Oldenburg from 1996-2005 and as the convent's librarian from 1996-2018.

Sister Rosaire is survived by her sisters, Franciscan Sister Madonna Bishop, Thelma Bray, Joan Forthofer, Ann Morrison and Cathy Stabenau, and her brother, Jerry Bishop.

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

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[www.archdioceseofindianapolis.ethicspoint.com](http://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](mailto:carlahill@archindy.org)

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# Report on immigration highlights care needed for unaccompanied minors

WASHINGTON (CNS)—A Catholic agency has collaborated with a professor from The Catholic University of America on a report pointing out deficiencies, but also opportunities in the care of unaccompanied migrant children in the United States.

The report, “A Vision Forward: Policies Needed to Protect the Best Interests of ‘Category 4’ Unaccompanied Immigrant Children,” focuses on minors who crossed the border, but have no family or a custodian waiting to claim them.

Without a home to go to, the Department of Health and Human Services’ Office of Refugee Resettlement places the children in facilities.

However, rising numbers of minors entering in general—17,847 registered minors recorded as of May 26—have prompted concerns, particularly for “protecting unaccompanied children whom the government has determined do not have viable sponsors.”

Catholic University, with help from the U.S. Conference of Catholic Bishops’ Migrant and Refugee Services agency, worked on the report, which points out recommendations, including better collection of information on the population; access to legal help; family- and community-based care, as opposed to large-scale facilities; and ending detention for those who reach 18, when they age out of the system. The report says those 18

to 21 should be helped with independent living conditions.

Stacy Brustin, a professor of law who also is director of the university’s Immigrant and Refugee Advocacy Clinic at the Columbus School of Law, wrote the report. She traveled to the southern border with students to provide legal help to migrant families, said a news release from the university.

“Decades of research show that children in the care of the state need small, family-like settings to recover from the trauma they have endured,” Brustin said. “Yet unaccompanied immigrant children without sponsors, many of whom have experienced extreme violence in their home countries and have valid legal claims to stay in the U.S., spend too much time in large, congregate settings where they are at risk of being traumatized again.”

Some have experienced violence, trafficking, gang recruitment, extreme poverty, and natural disasters at home, “often enduring long, dangerous journeys along the way,” the news release said.

The report says an increase in unaccompanied minors is likely to continue “given the ongoing violence, poverty and natural disasters afflicting the Northern Triangle countries of Honduras, Guatemala and El Salvador,” where the majority of minors come from.

“These changes are not only in the best interests of immigrant children but in



Migrant children seeking asylum in the U.S. are seen at a migrant encampment in Matamoros, Mexico, on Feb. 19. (CNS photo/Daniel Becerril, Reuters)

the best interests of our country,” Brustin said.

“Children who make [the journey] unaccompanied to the U.S. are extremely resourceful and resilient young people,” she continued. “With care, stability, and legal status they can make significant contributions to our economy and society.”

“Time and again during our interviews,” she said, “we heard stories

of unaccompanied children who, when placed with supportive foster families, attended school, acquired legal status and went on to finish high school or college, obtain employment, pay taxes and contribute meaningfully to their communities.”

(The full report is available at [bit.ly/AVisionForward](https://bit.ly/AVisionForward).) †

# Pope Francis asks for local events coinciding with World Meeting of Families

VATICAN CITY (CNS)—Pope Francis has asked dioceses around the world to make it possible for every family to participate in the World Meeting of Families by holding local celebrations during the gathering in Rome on June 22-26, 2022.



Pope Francis

“After being postponed for a year due to the pandemic, the desire to meet again is great,” the pope said in a video message on July 2.

In the past, he said, the World Meeting of Families “was perceived as being something remote, at most followed on television,” but “unknown to the majority of families.”

With questions still present about how the coronavirus

pandemic will impact global travel and large international meetings next year, Pope Francis said there is “an opportunity provided by providence to create a worldwide event that can involve all the families that would like to feel part of the ecclesial community.”

The theme of the 2022 gathering is: “Family love: A vocation and a path to holiness.”

Rome will be the main venue, the pope said, and bishops’ conferences and international Catholic organizations will be invited to send delegates involved in family ministry to Rome for “the Festival of Families, the pastoral congress” and the concluding Mass.

At the same time, the pope said, “each diocese can be the focal point for a local meeting for its families and communities. In this way, everyone will be able to participate, even those who cannot come to Rome.”

Pope Francis asked dioceses to be “dynamic, active and creative in organizing this with the families in harmony with what will be taking place in Rome. This is a wonderful opportunity to devote ourselves with enthusiasm to family ministry with spouses, families and pastors together.”

Cardinal Kevin J. Farrell, prefect of the Dicastery for Laity, the Family and Life, said the World Meeting of Families continues to grow and attract more families from around the world, “bringing enrichment with their languages, cultures and experiences.”

The gatherings, he said, “have been an eloquent sign of the beauty of the family for the Church and for all humanity. We need to continue on this path, seeking to involve more and more families in this beautiful initiative.” †

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# St. Louis and Belleville, Ill., offer pilgrimage sites close to home

By Natalie Hoefler

ST. LOUIS—As the world cautiously begins to open its doors again after the COVID-19 pandemic, some might long to strap on their sandals as pilgrims in search of spiritual growth.

But if the thought of cross-continent or overseas travel is still too anxiety-inducing, fear not, pilgrim. Right here in the Midwest is a pilgrimage that offers two basilicas, two shrines, the site of a miracle, several grottos, an outdoor Stations of the Cross trail with recorded reflections and more.

The pilgrimage destination? St. Louis and Belleville, Ill., to visit: the Basilica of St. Louis, King of France; the Cathedral Basilica of St. Louis; the Shrine of St. Joseph; and the Shrine of Our Lady of the Snows in Belleville.

The pilgrimage can start by sleeping in for an extra hour—St. Louis is on Central Time, so you'll gain an hour as you head west.

## First cathedral west of the Mississippi

With its cornerstone laid in 1831 and its dedication taking place in 1834, the Basilica of St. Louis, King of France (or Old Cathedral) was the first cathedral built west of the Mississippi River.

It was dedicated just days before Bishop Simon Bruté was ordained there to serve as the founding bishop of the Diocese of Vincennes, Ind., now the Archdiocese of Indianapolis.

The cathedral basilica stands today as a testament to the importance of both the Church and the church building—located just several hundred yards from the St. Louis Arch, it is the only structure not demolished when the grounds were cleared for the Gateway Arch National Park.

The humble simplicity of the church interior is striking, speaking to the popular architecture and materials available in the time and place during which the structure was built.

The eye is immediately drawn to the large painted crucifix behind the altar, towering as if from the tabernacle itself. It was commissioned by New Albany native and then-St. Louis archbishop Cardinal Joseph E. Ritter in 1959.

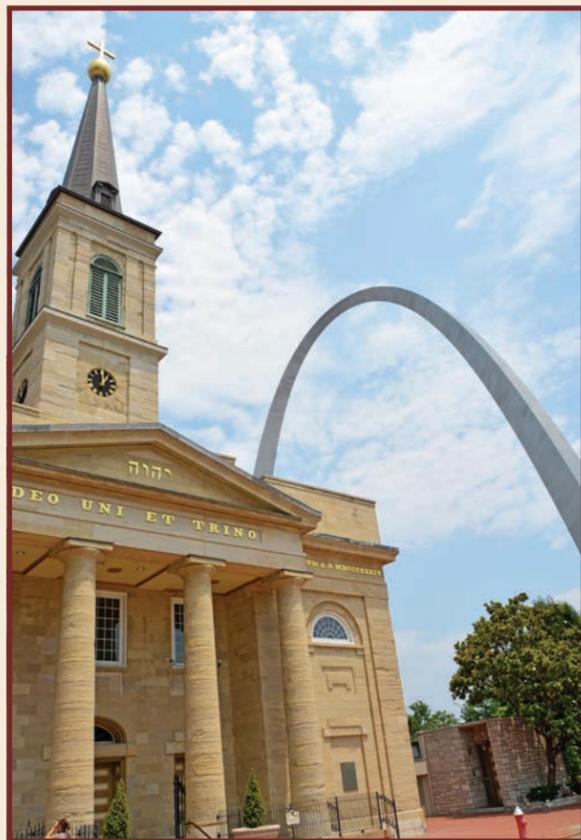
Just as eye-catching above it is a large oval window. It had been covered then rediscovered during renovations in 1959.

During that renovation, the marble altar was installed. It is a replica of the original altar placed in the sanctuary in 1834, which had been removed during renovations in the late 1800s.

Facing the sanctuary, a side altar dedicated to St. Louis IX, King of France, honors the namesake of the basilica and the city itself, which was established on French-claimed soil in 1764. Adorning the space are the *umbraculum* (large umbrella) and *tintinnabulum* (little bell) identifying the church as a basilica.

The church was designated a basilica in 1961 by Pope—now saint—John XXIII. The designation is a papal honor marking a church's historical value and spiritual significance.

Those worshipping during Mass at the Old Cathedral can enjoy the 1839 organ's 1,700 pipes while imagining



The Basilica of St. Louis, King of France, built in 1831, was the only historical building left standing after land was cleared for Gateway Arch National Park along the Mississippi River in St. Louis. The arch is seen in the background.

Catholics nearly two centuries prior worshipping in the cathedral and praying for safe passage on their way to the frontier west.

## Site of St. Peter Claver miracle and relic

The Shrine of St. Joseph is the location of a miracle that led to the canonization of St. Peter Claver. A traveling relic of the Jesuit missionary priest who died in 1654 was present in the church for revering. A sickly man believed by doctors to be close to death was blessed by the relic. He felt a "surge of power," according to the shrine's website. Within weeks, he was again working and able to support his family.

The relic can now be revered in a reliquary built into a statue of St. Peter Claver standing just inside the shrine's entrance.

It is easy to miss, though, for the soaring "Altar of Answered Prayers" in the shrine's sanctuary. The three-tiered altar was constructed by the parishioners in thanksgiving for prayers answered in 1866 to spare them and their families from a deadly cholera outbreak. It was causing 10-25 funerals a day within the parish, according to the website.

The priest of the time created a pledge for parishioners to sign: If, through their prayers for the intercession of St. Joseph, the lives of those who signed the pledge and their families would be spared from death by cholera, the parishioners would erect a glorious altar of thanksgiving for answered prayers.

From the day the parishioners signed the petition and began prayers of intercession to St. Joseph, not one life in the parish was lost to cholera.

The beauty and symbolism adorning the altar speak to the deep gratitude of the parishioners.

Flanking the awe-inspiring altar are two additional altars—one dedicated to Mary on the right, and one dedicated to the Jesuits on the left. It was priests of the Jesuit order who led the parish for more than a century, from its founding in 1843 until 1954.

If at all possible, visit the shrine on Sunday after the regularly scheduled 11 a.m. Mass for a detailed, interesting guided tour.

## Cardinal Ritter's remains lie in stunning 'new' cathedral

The first word that comes to mind in describing the current cathedral basilica of the Archdiocese of St. Louis is "stunning." No, "breathtaking." No, "majestic"—I can't decide.

Construction on the Cathedral Basilica of Saint Louis, or "new" cathedral, began in 1907.

According to a visitor's guide, its size alone is impressive—83,000 square feet, including three large domes and a massive *baldachino* (a stone canopy help up by columns) framing the altar.

Now take that size and add 41.5 million mosaic pieces of glass in more than 7,000 colors and telling stories from the Bible and of local Catholic history, and the eye is defied to take it all in.

To better appreciate the artistry of the mosaics, be sure to visit the Mosaic Museum beneath the cathedral.

The Archdiocese of Indianapolis holds a special tie to the cathedral: It is here where the remains of Cardinal Joseph E. Ritter lie. He was bishop of the then-Diocese of Indianapolis from 1934-1944, and first archbishop of the newly designated Archdiocese of Indianapolis from 1944-1946, when he was appointed to the Archdiocese of St. Louis.

He and two other St. Louis cardinals are buried under a side altar known as All Souls Chapel. The cardinals' hats, known as *galleros*, hang from the ceiling above the chapel.

The cathedral was designated a basilica by St. John Paul II in 1997. The tell-tale *umbraculum* and *tintinnabulum* are present on the right side of the sanctuary.

In addition to All Souls Chapel, the cathedral boasts three other chapels: the Blessed Sacrament Chapel—with blood red mosaic tiles arching over the space, the Blessed Virgin's Chapel and the All Saints Chapel, where a copy of the colorful, artistic St. John's Bible resides.

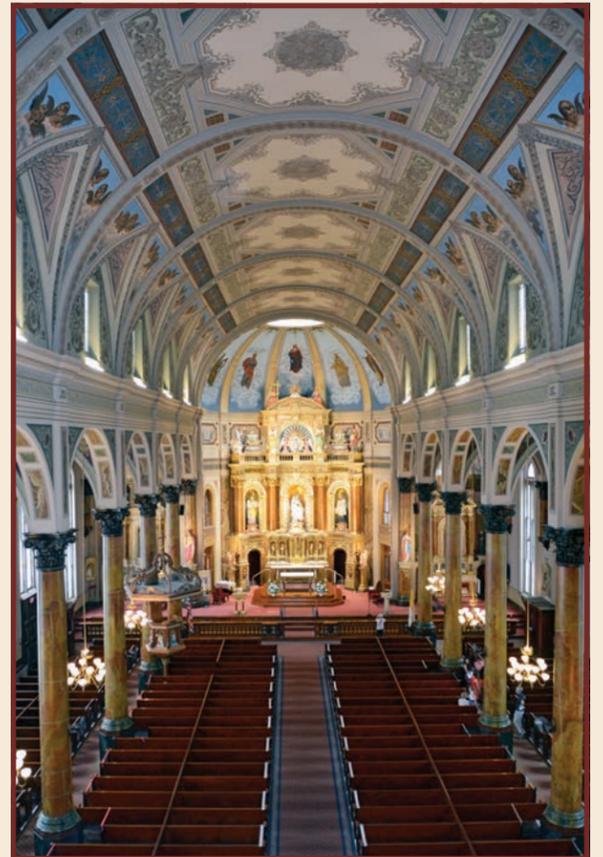
There is much for the eye and soul to contemplate in the basilica, which is open from 7 a.m.-5 p.m. Whether you want to walk through on your own with the help of a printed visitors guide or join a guided tour between 10 a.m.-3 p.m., it's recommended to call ahead to be sure the cathedral will be open; it is quite the wedding hot spot. Tours are also held each Sunday after the noon Mass.

## A pilgrim's respite

Whether you take in all of the pilgrimage sites in one day or two, before heading home you'll want to spend the night at the National Shrine of Our Lady of the Snows just across the Mississippi River in Belleville, Ill.

Owned and operated by the Missionary Oblates of Mary Immaculate, the shrine sprawls on 200 tranquil wooded acres with 10 outdoor areas for devotion.

They range from a Lourdes grotto to a Fathers Memorial Wall honoring St. Joseph and all fathers; a Mothers Prayer walk to an 85-foot Millennium Spire with candelarium of votive candles; Our Lady



The sanctuary of St. Joseph Shrine in St. Louis boasts a three-tier "Altar of Answered Prayers," the effort of parishioners in thanksgiving after a St. Joseph novena during a cholera epidemic in 1866. (Photos by Natalie Hoefler)

of Guadalupe Hill to a Way of the Cross walk with recorded meditations, and more.

A night drive around the grounds to enjoy the lighted shrines or light a votive candle makes for a calming end to the day.

Most importantly for your night's stay, the shrine has a guest house for overnight visitors. The rooms are less expensive than hotels in St. Louis, and the accompanying peace and serenity of the place are unparalleled.

If your agenda doesn't allow for Mass in one of the three prior listed pilgrimage sites, daily and weekend Masses are celebrated at the Church of Our Lady of the Snows.

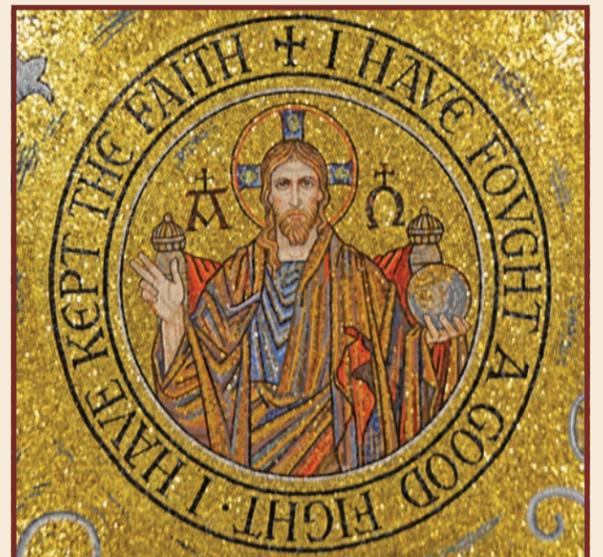
While a continental breakfast is included, be advised that it is a very small continent: coffee, juice, packaged muffins, granola bars and fruit. (Those familiar with the guest house should note that the former restaurant is no longer in operation.)

Holy sites are closer to home than across the sea. This pilgrimage to St. Louis and Belleville makes for a doable weekend tour of shrines, cathedrals, basilicas, grottos and more for the mind, eye and heart to contemplate.

Pilgrimages help the soul grow in grace, and what simpler way to do so than—relatively speaking—in one's own backyard.

(More information on these pilgrimage sites is available as follows:

- Old Cathedral: 314-231-3250 or [oldcathedralstl.org](http://oldcathedralstl.org).
- Shrine of St. Joseph: 314-231-9407 or [www.shrineofstjoseph.org](http://www.shrineofstjoseph.org).
- Cathedral Basilica of St. Louis: 314-373-8200 or [cathedralstl.org](http://cathedralstl.org).
- National Shrine of Our Lady of the Snows: 618-397-6700 or [snows.org](http://snows.org).) †



This mosaic in the narthex of the Cathedral Basilica of St. Louis is one of hundreds adorning the walls and ceilings of the Archdiocese of St. Louis' cathedral, which is where New Albany native and former Indianapolis Archbishop Joseph E. Ritter is buried.