‘Lazarus is at our doorstep’
Archdiocesan priests witness desperation, courage in migrants at the southern border

By Sean Gallagher

GREENWOOD—When he looks back on his experience in April of serving migrants in the U.S.-Mexican border city of Nogales, Father Christopher Wadelton focuses on the parable of the rich man and Lazarus (Lk 16:19-31).

In the passage, Jesus tells the story of a rich man who ignores the poor man Lazarus who sits by his door (Lk 16:22).

Father Wadelton saw that parable lived out in the current inhumane challenges faced by migrants in desperate need who seek to cross the U.S.-Mexican border to find a better life for them and their families.

“Lazarus is at our doorstep,” said Father Wadelton in a May 11 presentation at St. Bartholomew Parish in Columbus, where he serves as pastor. “Lazarus is at our southern border. Lazarus is all around us. As a pastor, as a Christian, I want to help us see that, to see the people that are right there in front of us.”

Accompanying Father Wadelton during his week of service and observation in Nogales were Father Todd Goodson, pastor of Our Lady of the Greenwood Parish in Greenwood, and Father John McCaslin, pastor of St. Monica Parish in Indianapolis.

U.S. bishops, Catholic groups, politicians back Mississippi in Supreme Court abortion case

WASHINGTON (CNS)—Catholic leaders, pro-life organizations, Republican members of Congress and several governors are among those on a long list of supporters backing Mississippi’s ban on abortion after 15 weeks of pregnancy and urging the court to re-examine its previous abortion rulings when it takes up this case in the fall.

The U.S. Conference of Catholic Bishops (USCCB), in its friend-of-the-court brief filed on July 27, stressed that abortion is not a right created by the Constitution and called it “inherently different from other types of personal decisions to which this court has accorded constitutional protection.”

Referring to the court’s major abortion decisions, the brief warned that if the Supreme Court “continues to treat abortion as a constitutional issue,” it will face more questions in the future about “what sorts of abortion regulations are permissible.”

The court’s two big decisions on abortion were Roe v. Wade, the 1973 court case which legalized abortion, and 1992’s Casey v. Planned Parenthood, which affirmed Roe and also stressed that a state regulation on abortion could not impose an “undue burden” on a woman “seeking an abortion before the fetus attains viability.”

Other Catholic groups echoed the USCCB, which was joined in its brief by other religious groups and the two dioceses of Mississippi, in their support of Mississippi’s ban.

The case, Dobbs v. Jackson Women’s Health Organization, came before the court last year but the justices only agreed in late May to take it up in the next term.

House’s refusal to include Hyde Amendment in spending bills is called an ‘injustice’

WASHINGTON (CNS)—The refusal by the U.S. House to include the Hyde Amendment and other pro-life riders in appropriations bills before lawmakers passed the measures is an “injustice” that overshadows the provisions that help “vulnerable people,” said the chairman of two U.S. bishops’ committees.

Late on July 29, the House voted 219 to 208 in favor of H.R. 4502, a package of appropriations bills that currently exclude the Hyde, Weldon and Helms amendments and other longstanding, bipartisan-supported pro-life language.

Eliminating these provisions would force taxpayers to pay for elective abortions and would have the effect of foreclosing health care providers and professionals “to perform and refer for abortion against their deeply held beliefs, as well as forcing employers and insurers to cover and pay for abortion,” said the U.S. Conference of Catholic Bishops (USCCB) in a news release issued after the vote.

The release included a joint statement on the House actions by Catholic bishops, in its friend-of-the-court brief filed July 27, stated that state laws that ban abortion after 15 weeks “perimeter.”

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WASHINGTON (CNS)—The U.S. Conference of Catholic Bishops (USCCB) and its Migration and Refugee Services (MRS) “are proud to have the opportunity to welcome and assist those who have kept Americans safe in Afghanistan,” said the USCCB president and the chair of the bishops’ migration committee on July 30. Other agencies resettling these newcomers include Catholic Charities USA and other nongovernmental organizations.

“By working with the United States, each of these individuals has put their lives and those of their family and friends at risk. As they now leave everything behind to begin new lives here, the many sacrifices they’ve made should not go unacknowledged,” the two prelates said.

The statement was issued by Archbishop Jose H. Gomez of Los Angeles, USCCB president, and Auxiliary Bishop Mario E. Dorsonville of Washington, chairman of the USCCB’s Committee on Migration.

According to The Associated Press, a flight landed just after midnight on July 30 at Dulles International Airport in Virginia, in suburban Washington, with 221 Afghans who have been allowed into the United States under a special visa program. AP said that U.S. government document had obtained said the group included 57 children and 15 babies.

Nationals who provided translation, interpretation, security, transportation and other vital services to U.S. troops in the last two decades have feared reprisals from Afghanistan’s Taliban, even more so as its fighters advance around the country in the absence of the U.S. military.

In 2006, the U.S. Congress first authorized a bipartisan humanitarian program to provide Special Immigrant Visas, or SIVs, to nationals from Afghanistan and Iraq that include resettlement services and legal permanent residence for the approved principal applicants, their spouses and children.

Since the creation of the program, a U.S. government report said, MRS has worked with the U.S. Department of State, the Office of Refugee Resettlement and other nongovernmental organizations to provide resettlement services to some of the more than 73,000 Afghan SIV holders and their families.

The USCCB also has advocated periodically before Congress to extend and improve the program. On July 14, the White House announced the emergency relocation of Afghan SIV holders in its final stages of processing to the United States with the first of that group arriving in the United States on July 30.

In addition, Congress passed a bipartisan emergency supplemental appropriations bill on July 29, allocating more than $1 billion for humanitarian support and assistance; authorizing an additional 8,000 visas for the SIV program; and making some changes to streamline the application process.

Archbishop Gomez and Bishop Dorsonville said in their statement it is important for the USCBB and MRS to join with other faith-based agencies and NGOs “to ensure the warm welcome, safe relocation and resettlement of those who have already contributed greatly to our nation.”

Effective July 5, 2021
Rev. John F. Kamwendo, pastor of St. Michael the Archangel Parish, Indianapolis, appointed administrator pro tem of St. Gabriel the Archangel Parish, Indianapolis, while remaining pastor of St. Michael the Archangel.

Rev. Matthew Tucek, pastor of Most Sacred Heart of Jesus and St. Augustine parishes, both in Jeffersonville, appointed associate director of vocations for the Archdiocese of Indianapolis, while remaining pastor of Most Sacred Heart of Jesus and St. Augustine.

Effective July 7, 2021
Rev. Msgr. Anthony R. Volz, staff member of Bishop Simon Bruté College Seminary, Indianapolis, appointed parochial vicar of Christ the King Parish, Indianapolis.

Effective July 12, 2021
Rev. Robert J. Hankee, pastor of St. Thomas the Apostle Parish, Fortville, appointed chaplain coordinator of Father Thomas Scerrina High School, Indianapolis, while remaining pastor of St. Thomas the Apostle.

Rev. Todd Riebe, pastor of Christ the King Parish, Indianapolis, appointed chaplain coordinator of Bishop Roncalli High School, Indianapolis, while remaining pastor of Christ the King.

Rev. Robert J. Robeson, pastor of Holy Name of Jesus Parish, Beech Grove, and administrator of Good Shepherd Parish, Indianapolis, appointed chaplain coordinator of Roncalli High School, Indianapolis, while remaining pastor of Holy Name of Jesus and administrator of Good Shepherd Shepherd.

(These appointments are issued from the Most Rev. Charles C. Thompson, Archbishop of Indianapolis.)

Memories of Sept. 11, 2001, fill the hearts and minds of people old enough to remember that tragic day 20 years ago. From shock in reaction to the terrorist attacks in the United States, to gratitude for the heroic actions of first responders, 9/11 is a day that continues to affect many Americans.

The Criterion would like to hear your stories, memories and thoughts of Sept. 11, 2001, including how your faith was a source of strength and comfort on that challenging day, and how your views of September 11 have shaped your faith and your life since then.

Send your submissions to John Shaughnessy by e-mail to shaughnessy@archindy.org or by mail in care of The Criterion, 1400 N. Meridian St., Indianapolis, IN 46202. Please include your parish and a day time phone number where you can be reached.

When someone strives to help others learn about their faith and grow in their faith, it often has the added blessing of leading to a deeper faith for the person leading the instruction.

With that thought in mind, The Criterion is inviting instructors of the Catholic faith—who program for children and youths, preparation for the sacraments, adult faith formation or Rite of Christian Initiation of Adults—to share their stories of how their own faith has been deepened by helping others in their faith journeys.

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**Public Schedule of Archbishop Charles C. Thompson**

- **August 6 – noon**
  - Live broadcast discussion of “Laudato Si” hosted by Indiana Catholic Conference at www.facebook.com/InCalconf

- **August 7 – 7 p.m.**
  - Mass for Substance Addiction Ministry at St. Bartholomew Church, Columbus

- **August 14 – 10:30 a.m.**
  - Confirmation for youths of St. Teresa Benedicta of the Cross Parish in Bloomington and All Saints Parish in Dearborn County at St. Louis Church, Batesville

- **August 15 – 2 p.m.**
  - Confirmation for youths of Sacred Heart of Jesus Parish in Clinton and St. Benedict, St. Joseph University, St. Margaret Mary and St. Patrick parishes, all in Terre Haute

- **August 17 – 11 a.m.**
  - College of Deans meeting at Archbishop Edward T. O’Meara Catholic Center

**Share your memories of 9/11—and how your faith and your life have been affected by that day**

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**How has your own faith been deepened by helping others grow in their faith?**

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The case focuses on an appeal from Mississippi to keep its ban on abortions after 15 weeks of pregnancy, which was struck down by a federal District Court in July 22, Mississippi Attorney General Lynn Fitch said the Supreme Court should overturn Roe v. Wade was decided in 1973 for the court to revisit its deeply flawed and harmful jurisprudence, or theory of law, on abortion decisions.

They also said the court’s abortion rulings have been “completely unethered from the Constitution’s text, history and tradition” and have imposed “an extreme, incoherent, unworkable and antidemocratic legal regime for abortion on the nation for several decades.”

Similarly, a brief filed by the National Association of Catholic Nurses and the Catholic Medical Association urged the court to take itself out of the “arbitrary line-drawing that Roe and Casey engaged in while attempting to settle the abortion controversy.”

There is no nonarbitrary line during pregnancy that the court can draw,” the groups added, emphasizing that “the lives of unborn children are on a continuum toward adulthood from conception forward.”

The brief also said that “any arbitrary line that the court might seek to replace the viability cutoff would simply amount to yet another act of judicial legislating,” which is why, they argued, the issue should be returned to elected representatives.

Other Catholic or pro-life groups that filed briefs supporting Mississippi in this case included the Thomas More Society, the National Catholic Bioethics Center, the Diocese of Tyler, Texas, which joined other religious and civil groups, the National Right to Life Committee, Americans United for Life and the March for Life Education and Defense Fund.

Other groups submitting friend-of-the-court briefs included 228 Republican members of Congress—184 House members and 44 senators—a separate filing by three Republican senators and a brief from 12 Republican governors. The governors specifically urged the court to return the authority to regulate abortion to the state level.

The case, which is already getting a lot of attention, will be the court’s first look at the right to an abortion since Justice Amy Coney Barrett’s confirmation to the court last year.

The Mississippi law is being challenged by the state’s only abortion facility, the Jackson Women’s Health Organization.

In announcing they would take up this case, the justices said they would only review one of the three questions presented to them: “Whether all previability prohibitions on elective abortions are unconstitutional.”

In other words, they are focusing on the viability, or when a fetus is said to be able to survive on its own. The Supreme Court has consistently ruled that states cannot restrict abortion before the 24-week mark. The ban on abortions after 15 weeks is more restrictive than current law.

If the court sides with Mississippi, it would be the first time it would allow an abortion ban before the point of viability and could lay the groundwork for other abortion restrictions, which other states could follow.

In a friend-of-the-court brief filed on July 22, Mississippi Attorney General Lynn Fitch said the Supreme Court should overturn Roe v. Wade, adding that a state can prohibit abortion before “viability” because “nothing in constitutional text, structure, history or tradition supports a right to abortion.”

As a result of Roe and subsequent court decisions, “state legislatures, and the people they represent, have lacked clarity in passing laws to protect legitimate public interests, and artificial guideposts have stunted important public debate on how we, as a society, care for the dignity of women and their children,” Fitch said.

Kat Talash, assistant director for pro-life communications for the USCCB, said when the court accepted this case that it was the biggest abortion case to come before the court in almost 30 years.

She said the justices could establish criteria other than viability, such as fetal pain, to restrict abortions or they could “overturn Roe and Casey completely.”

The next topic, “Integral Ecology,” will take place on Aug. 19 and will cover chapters 5 and 6, with Redemptorist Father Terry Ehrman leading the discussion.

The final session, on Sept. 2, will address “Laudato Si’ in Indiana,” led by archdiocesan Catholic Charities-Social Concerns special projects coordinator Laura Sheehan and Father Christopher Droste of the Diocese of Evansville.

Register for each desired live broadcast for no charge at cutt.ly/ICCLaudatoSi.

The broadcasts will be recorded and available later at www.facebook.com/ICCatholicConf.

The Indiana Catholic Conference (ICC) will host a four-part live broadcast on “Laudato Si’,” a brief filed by O. Carter Snead, law professor at the University of Notre Dame

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Budget must continue to protect unborn and conscience of health care providers

Is there anyone in society more vulnerable than the unborn child in a mother’s womb? Apparently, it depends on whom you ask.

In the minds of the majority of members of the U.S. House of Representatives, we perceive an unjust answer last week for this vulnerable group.

Late on July 29, the House voted 219-208 in favor of H.R. 4502, a package of appropriations bills that currently includes the Hyde, Weldon and Helms amendments and other longstanding, bipartisan-supported pro-life language.

The Hyde Amendment, first enacted with strong bipartisan support 45 years ago, outlawed federal tax dollars from directly funding abortion except in cases of rape, incest or when the life of the woman would be endangered.

Congress must reauthorize the Hyde Amendment annually as an attachment to the appropriations bill for the Department of Health and Human Services. Hyde language also has been part of a dozen spending bills for decades. Until this year, Hyde has been reauthorized every year since 1976.

Like the U.S. bishops (see the story on page 1), we believe eliminating these provisions will force taxpayers to pay for elective abortions and will have the effect of forcing health care providers to perform and refer for abortion against their deeply held beliefs as well as forcing employers and insurers to cover and pay for abortion.

In the minds of the majority, the House has passed a bill in a way that is completely out of step with the will of the American people who overwhelmingly support taxpayer-funded abortion. The Hyde Amendment has saved at least 2.4 million lives since its enactment. Without it, millions of poor women in desperate circumstances will make the irrevocable decision to take the government up on its offer to end the life of their child,” said Cardinal Timothy M. Dolan of New York, chairman of the USCCB Committee for Religious Liberty, and Archbishop Joseph F. Naumann of Kansas City, Kan., chairman of the USCCB Committee on Pro-Life Activities, in a joint statement.

The package of spending bills now approved by the House, the bishops said, “includes provisions that will help vulnerable people, including pregnant women,” but as we have said before, ‘being right’ in such matters can never excuse a wrong choice regarding direct attacks on innocent human life.’

The injustice of this bill goes beyond that, the bishops noted, because “it ‘extends to removing conscience protections and exemptions for health care providers who believe abortion is wrong, or whose faith drives them to serve and heal lives, instead of taking them,” Cardinal Dolan and Archbishop Naumann said, referring to the Weldon Amendment, first passed in 2005.

‘Fund devastating the destruction of innocent unborn human lives and forcing people to kill in violation of their consciences are grave abuses of human rights,” they said.

In a separate vote on July 28, the House voted 217-212 to pass the appropriations bill for the State Department and the U.S. Agency for International Development, H.R. 4373, without the Helms Amendment. Called “the Hyde Amendment for the rest of the world,” it has prohibited using U.S. taxpayer funds to directly pay for abortions in other countries since 1973.

The House’s version of the bill now moves on to the U.S. Senate, where we pray lawmakers take action to add these life-related measures back to the federal budget for the 2022 fiscal year.

As people of faith who value all human life from conception to natural death, it is hard to comprehend how many of our political leaders—including some who are Catholic—fail to protect the unborn and the legislation that forces health care providers to act against their consciences.

“We call on the Senate to redress this evil in H.R. 4502, and for Congress to ultimately pass appropriations bills that fully support and protect human dignity, and the most vulnerable among us,” said Cardinal Dolan and Archbishop Naumann.

We must do our part as well. Reach out to Senators Mike Braun (cutt.ly/MikeBraun) and Todd Young (cutt.ly/ToddYoung) to let them know they must correct the wrongs in the House’s proposed legislation. They can also be reached through the U.S. Capitol switchboard at 202-224-3212.

Remind our senators this legislation has saved millions of lives. We pray that it is able to save millions more.

—Mike Krokos

Photo: The U.S. Capitol and the Peace Monument on the Capitol

Reflection/John Shaughnessy

Summer moments and the refreshing reality of the sacraments in full bloom

I sink my teeth into the red, juicy slice of watermelon and the sensation of summer fills my mouth, making me feel like a kid, ignoring all the rules of proper etiquette as I use the back of my hand to wipe the juice dripping from my lips.

I get the same sensation of summer from a chilled glass of iced tea or lemonade on a 90-degree day, a burger or hot dog sizzling on the grill, and a scoop—preferably two—of vanilla ice cream atop a large piece of homemade cherry pie.

Along with peaches, these are my favorite flavors of summer, all combining to create a sense of refreshment that is hard to match. And yet this summer, some special moments have provided a far more lasting sense of satisfaction.

It all began in a garden owned by parish church in California, where my wife and I had traveled for the baptism of our youngest granddaughter.

The garden was graced by a large statue of the Blessed Mother, and stones were laid out in a pattern amid tiny flowers to pray the rosary.

Against that backdrop, the priest baptized our grandson and then raised the infant above his head, presenting him to God as the gift all children are—three generations of family savored the joyful moment of life, love and faith.

Two weeks later, our travels took us to Baltimore where we had brunch with a young couple getting married the following weekend. Even before their wedding, they had lived the vows of “for better or for worse, in sickness and in health” as shortly after their engagement he was diagnosed with cancer.

Months of treatments and surgeries followed. Yet their commitment to each other and their faith in God stayed strong. A new prognosis was positive, hopeful. And they both glowed as they talked about their upcoming wedding in a Catholic church.

Even the cold, rainy day of the wedding— and a COVID restriction of just 30 people in the church—didn’t dampen their joy.

Joy was also the feeling that filled me on a recent Sunday morning while we visited our daughter in South Carolina.

She wanted us to experience her church and the eight o’clock Mass that’s her preference—a Mass time I usually associate with faithful people who want a quick, quiet connection with God. Yet in this church, the first driving, powerful sounds of music from the drummer, the keyboard player, the bass guitarist and the vocalist with the harmonium, let it be known one would be strolling through this praising of God.

This was to be a celebration. A celebration of the Eucharist. A celebration of young and old, of Black and white, of God’s people coming together to share their trust in him, their love of him. From the small boy wearing pink rain boots to the towering senior citizen in his Sunday finest of a royal blue sports coat and white pants—with his white hat next to him on the pew— the church was alive.

I walked from the Mass snapping my fingers to the rousing beat of the closing hymn, mimicking how I felt deep inside.

Heading to our car, I thought again of the story that the deacon used to sing to the family that morning.

He told the story of a small boy who opened a store with his mother, a store where the owner opened a can of nuts and told the boy to grab a handful. When the boy declined, the owner encouraged him to take some. Again, the boy declined. So the owner reached into the can and pulled out a large handful that he put in a bag that he gave to the boy.

When they left the store, the mother said to her son, “You’re normally not like that. Why didn’t you take a handful?” The boy replied, “My hand is small. I knew I’d get more if I waited for him to use his hand.”

In the same way, the deacon said, God blesses us with so much more in life than we can ever grasp on our own.

I’ve experienced that refreshing reality again this summer.

(John Shaughnessy is assistant editor of The Criterion.)

Letters Policy

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

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

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

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

Send letters to “Letters to the Editor,” The Criterion, 1400 N. Meridian Street, Indianapolis, IN 46202-5307. Readers with access to e-mail may send letters to criterion@archindy.org.
La Santísima Trinidad está presente en la Transfiguración del Señor

Hoy, viernes 6 de agosto, nuestra Iglesia celebra la fiesta de la Transfiguración del Señor. En este día, los apóstoles Pedro, Santiago y Juan presenciaron la plenitud de nuestra Divina Triunfo—Padre, Hijo y Espíritu Santo—is observed by the Apostles Peter, James and John as they witness the manifestation of Jesus’ glory on Mt. Tabor.

As we read in today’s Gospel (Mk 9:2-10), Jesus “was transfigured before them, and his clothes became dazzling white, such as no fuller on Earth could bleach them. Then Elijah appeared to them along with Moses, and they were conversing with Jesus.” (Mk 9:4-2). The Apostles were used to seeing amazing miracles performed by Jesus. But never before had Peter, James or John witnessed his complete change of appearance, as He passed from a man of flesh and blood into what appeared to be a purely spiritual being.

All three synoptic Gospels record this incredible epiphany (Mt 17:2-5, Mk 9:2-3, and Lk 9:28-36). It must have been awe-inspiring. Not only was Jesus transfigured in a cloud, but He was revealed to the Apostles as the Son of man, the Son of God, and the Holy Spirit—two of the most important figures in the Old Testament, representing the law and the prophets—but as reported by the evangelists, the Holy Trinity was clearly manifested in this sacred event. The Holy Spirit appeared in a cloud, the Father’s voice was heard, and Jesus, was seen to be the divine Son pleasing to His Father. No wonder the three Apostles were terrified. No wonder Peter asked Jesus to allow them to capture this moment for all time by building three shrines—“one for you, one for Moses, and one for Elijah.” (Mt 9:5).

The first reading for today’s Mass (Dt 7:9-13, 10-14) recounts the vision of the Prophet Daniel that prefigures the Transfiguration of the Lord: “As the visions during the night continued, I saw: One like a Son of man coming, on the clouds of heaven. When he reached the Ancient One and was presented before him, the one like a Son of man, had dominion, glory, and kingship; all peoples, nations, and languages serve him. His dominion is indeed everlasting, is of the Spirit. His dominion is an everlasting dominion that shall not be taken away, his kingdom shall not be destroyed” (Dn 7:13-14).

The “One like a Son of Man” who was expected by the people as the coming Messiah was to be a glorious, all-powerful ruler whose kingdom would never end. The Transfiguration of the Lord reveals Jesus to be this long-awaited Messiah, but with a difference. As would become clear at the time of his passion and death, the Son of Man, Jesus, did not come to claim earthly kingship. His reign, which is indeed everlasting, is of the Spirit.

Today’s second reading from the Second Letter of St. Peter (2 Pt 1:16–19), testifies to the Lord’s glory through the eyes of the three Apostles: “We ourselves heard this voice come from heaven while we were with him on the holy mountain” (2 Pt 1:18). Peter says, “We did not follow cleverly devised myths when we made known to you the power and coming of our Lord Jesus Christ, but we had been eyewitnesses of his majesty” (2 Pt 1:16). Jesus’ glory is not the result of fantasy or myth. He is the way, the truth and the life, and his “Spiritual” kingdom is real. “You will do well to be attentive to it, as to a lamp shining in a dark place, until day dawns and the morning star rises in your hearts” (2 Pt 1:19).

The Transfiguration of the Lord is not a moment in a story, but a sign of the three faithful Apostles could not fully comprehend. That’s why St. Mark reports: “As they were coming down from the mountain, [Jesus] charged them not to relate what they had seen to anyone except when the Son of Man had risen from the dead. So they kept the matter to themselves, questioning what rising from the dead meant” (Mk 9:9-10).

What happened on Mt. Tabor that day could only be understood in the light of the Lord’s death and resurrection. Dominion, glory and kingship are given to the Son of Man in anticipation of his obedience to his Father, his self-sacrificing love on the cross, and his sending the Holy Spirit with the gifts of wisdom and understanding. Peter’s impulse to build three tents is premature because he has not yet received the Holy Spirit. Let’s ask the Blessed Trinity to help us understand the apocalyptic vision that was manifested in our daily lives. Let’s pray for wisdom so that we can recognize Jesus as our Lord and Redeemer. †

La Santísima Trinidad está presente en la Transfiguración del Señor

"Aparció una nube luminosa que los envolvió, de la cual salió una voz que dijo: ‘Este es mi Hijo amado; estoy delante de él en el monte santo’” (2 Cor 1:18)." (Antífona de entrada para la fiesta de la Transfiguración del Señor, cf. Mt 17:5)

Hoy, viernes 6 de agosto, nuestra Iglesia celebra la fiesta de la Transfiguración del Señor. En este día, los apóstoles Pedro, Santiago y Juan presenciaron la plenitud de nuestra Divina Triunfo—Padre, Hijo y Espíritu Santo—al ser testigos de la manifestación de la gloria de Jesús en el Monte Tabor.

Tal como leemos en el Evangelio de hoy (Mc 9:2–10), Jesús “se transformó en presencia de ellos. Su ropa se volvió de un blanco resplandeciente como nadie en el mundo podría blanquearla. Y se les aparecieron Elías y Moisés, los cuales conversaban con Jesús” (Mc 9:2–4). Los Apóstoles estaban acostumbrados a ver que Jesús realizaba milagros sorprendentes. Pero nunca antes Pedro, Santiago o Juan habían testificado de su completo cambio de apariencia. El hombre que conocían, un amigo con aspecto humano venía a desmoronar sus creencias supersticiosas, sino dando testimonio de su pasión y muerte, el Hijo del Hombre, Jesús, no vino a reclamar una realeza terrenal. Su reino, que es realmente eterno, es del Espíritu.

La segunda lectura de hoy, extraída de la Segunda Carta de San Pedro (2 Pe 1:16–19), da testimonio de la gloria del Señor a través de los ojos de los tres Apóstoles: “Nosotros mismos vimos esa vez que vino el día cuando estábamos con él en el monte santo” (2 Pe 1:18), dice Pedro. “Cuando les dimos a conocer la venida de nuestro Señor Jesucristo en todo su poder, no estábamos siguiendo súites cuentos supersticiosos, sino dando testimonio de su grandeza, que vimos con nuestros propios ojos” (2 Pe 1:16). La gloria de Jesús no es fruto de la fantasía ni del mito. Él es el Camino, la Verdad y la Vida, y su reino “espiritual” es real. “Hacen bien en prestar atención, como a una lámpara que brilla en un lugar oscuro, hasta que despierte el día y salga el lucero de la mañana en sus corazones” (2 Pe 1:19).

La Transfiguración del Señor no es un mito, sino un misterio que los tres fieles apóstoles no pudieron comprender plenamente. Por eso san Marcos informa: “Muy rara vez descendían ellos del monte, Jesús les ordenó que no contaran a nadie lo que habían visto sino cuando el Hijo del Hombre resucitara de entre los muertos. Y ellos guardaron la palabra entre sí, discutiendo qué significaría aquello de resucitar de entre los muertos” (Mc 9:9–10).

Lo que ocurrió aquel día en el monte Tabor sólo podía entenderse a la luz de la muerte y resurrección del Señor. El dominio, la gloria y la realización se otorgaron al Hijo del Hombre en previsión de su obediencia a su Padre, su amor abnegado en la cruz y al enviar al Espíritu Santo con los dones de sabiduría y entendimiento. El impulso de Pedro de construir tres tiendas es prematuro porque aún no ha recibido el Espíritu Santo. Pidamos a la Santísima Trinidad que nos ayude a ver la gloria del Señor que se manifiesta en nuestra vida cotidiana. Pidamos sabiduría para que podamos reconocer a Jesús como nuestro Señor y Redentor. †
The Archbishop’s annual conference for Aug. 28 at Our Lady of the Greenwood

Celebrate Marriage conference annual conference set for Aug. 28 at Our Lady of the Greenwood

The archdiocese’s annual Healing Mass will take place at St. Bartholomew Church, 1306 27th St., in Columbus, at 7 p.m. on Aug. 12.

Announcements for couples celebrating 50, 55, 60, 65 or more years of marriage are accepted. Go to cutt.ly/anniversaries or call 317-236-1585.

The couple was married at St. Boniface Church in Peoria, Ill., on Aug. 18, 1956. They have eight grandchildren. †

The couple also has 11 grandchildren. †

They have three children: Julie Harpring, Eric Mangione, 7-9:30 p.m., 11 p.m., kid’s games and rides, 11 p.m., 5-11 p.m., fellowship, pitch-in dinner, prayer and sharing, bring lawn chair. Information: 317-650-1019.

The couple also has 11 grandchildren. †

Archdiocesan Healing Mass set for Aug. 12 at St. Bartholomew Church

English or Spanish. The Mass, sponsored by the Substance Abuse Ministry of the archdiocese’s Office of Human Life and Dignity, offers a chance to pray for those suffering from addiction, their loved ones and for the community.

For a list of resources regarding Recovery, go to cutt.ly/5A4Rsubresource.

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

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Archdiocesan Healing Mass set for Aug. 12 at St. Bartholomew Church

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Celebrate Marriage conference annual conference set for Aug. 28 at Our Lady of the Greenwood

The archdiocese’s annual conference for Aug. 28 at Our Lady of the Greenwood

Celebrate Marriage, a ministry of Our Lady of the Greenwood Parish in Greenwood, will host its annual conference for married couples at Our Lady of the Greenwood Parish, 9995 E. Base Rd., Indianapolis, on Aug. 28.

The event will feature keynote speaker, author, producer and former director of archdiocesan and cathedral youth ministry.

Information: 317-313-0255, cutt.ly/RebootNA.

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Stories of pivotal help mark St. Elizabeth Catholic Charities gala

By Lisa M. Whitaker

Special to The Criterion

LOUISVILLE, Ky. — Caprice Lopez sat with her children as presenters shared their comments with the people who gathered within the large ballroom of the Galt House for St. Elizabeth Catholic Charities’ Giving Hope, Changing Lives Annual Gala. The young mother both listened and tended to the needs of her two young boys as she waited for her turn on the evening of June 24 to express her gratitude to all the St. Elizabeth supporters in attendance.

When she shared her story, Lopez, the gala’s main speaker, told the audience how St. Elizabeth’s staff and programs positively impacted her and her boys’ lives. At times, she became emotional, pausing her talk twice to stop her tears.

She shared that she was in need earlier in her life “when I was about four months pregnant [and] with a 1-year-old … trying my hardest to do everything right.”

“I worked. I was in school. I was referred to St. Elizabeth by Choices for Women [Resource Center],” Lopez explained my story to Tricia, and we moved in the next night.

Lopez was referring to St. Elizabeth Catholic Charities’ current residential director Tricia Byrd who manages the cases of homeless and at-risk families and individuals.

“The first night in the house I probably cried more than I wanted to,” Lopez recalled. “Here I was living in a shelter, sharing a kitchen, having a curfew—it all seemed so unreal. I did not know that that night would completely change our lives and would be one of the best decisions I could make for my boys and myself.”

During her testimony, Lopez noted that the St. Elizabeth resources “that were available to us—the weekly counseling, group meetings, activities, even all the daily chores, all those moments in the house—shaped me into the woman and mother I am today.”

After three months in the shelter, Lopez found a job and was able to move into one of the organization’s affordable supportive housing units, where she lived for two years.

“One day, Trisha called and informed me of Habitat for Humanity. I joined the [Habitat for Humanity] program and shortly became a first-time homeowner. I’m in a great place with my career, the children are happy and healthy—we are all happy,” Lopez exclaimed with a big smile as she looked at the table where her two young boys were sitting with her friends. “My support system is just as strong and growing stronger.”

Meeting needs, healing wounds

Archbishop Charles C. Thompson was on hand for the event. He lauded the charitable organization, saying, “Catholic Charities is doing an incredible job here in New Albany. And we are so grateful. What a great way you witness to the joy of the Gospel.”

“Pope Francis reminds us that we have to meet people where they are and heal their wounds, and then teach them. That’s what Catholic Charities does—meets people where they are and heals their wounds.”

To do this, St. Elizabeth Catholic Charities offers a variety of services: providing a residential program for women and children needing emergency shelter, a family stability program, affordable supportive housing, a community distribution program, Adoption Bridges of Kentuckiana, and a supportive living program for those with special needs.

In fiscal year 2019-20, the organization’s expenditures on the programs cost nearly $1.6 million.

“The word ‘accompany’ means not leaving people where they are, but accompanying them and leading them to the Lord,” the archbishop said. “I think Catholic Charities does that in many, many ways … You do such great work. Thank you for the great witness that you give.”

The crowd applauded in agreement.

A year of pivots

St. Elizabeth’s development director Dawn Bennett opened the evening by welcoming everyone, admitting that, due to the COVID-19 pandemic, “It’s been a long, long year!”

Mark Casper, executive director of St. Elizabeth Catholic Charities, noted his joy at seeing the unmasked, “smiling faces” of those present. In an interview with The Criterion before the event, he said that the gala, which usually boasts 800 or more participants, had to be scaled back great this year due to the pandemic.

“Our silent auction we had virtually,” he said. “We normally give out a Spirit of Hope award every year and we are not doing that this year. We cut down a speaker or two, planned for registration to be less crowded, almost anything to provide for social distancing.”

He added, “As you can imagine, many of the services, we provide became more critical in a COVID year. Many of our clients were confused and scared. And many of the populations we serve and care for are at most severe risk during a pandemic. You simply cannot close your homeless shelter, when it is most needed.”

When he looked toward the future, Casper was realistic.

“I could think that this coming year will be better or easier,” he said. “But we know that our three homeless shelter programs continue to see those struggling with addiction, and in this past year the increasing calls we took of those experiencing domestic violence was alarming. And finally, the amount of people facing upcoming evictions is simply stated, scary.”

At the same time, he believes the staff at St. Elizabeth’s will continue to rise to the challenge of helping people in need.

“Using creativity and passion, our staff and volunteers found a way to get the job done,” he said. “And I cannot be more proud of them.”

Lopez says she is living proof of how the staff’s creativity and passion helps to change lives.

“When people ask her how she got to this point in her life, Lopez said, “I never fail to mention my story with St. Elizabeth. For all the times I express my appreciation, I have been told it was because I have worked so hard. To me, it’s because I was introduced to the [St. Elizabeth] resources. I was part of a program that truly cared and that still cares.”

(Lisa Whitaker is a member of Holy Family Parish in New Albany.)

Food Truck Faith Fair set for Aug. 14 in Shelbyville

St. Joseph Parish, 125 E. Broadway, in Shelbyville will host a “Food Truck Faith Fair” from 6-9:30 p.m. on Aug. 14. Billed as a “vacation Bible school for grown-ups,” the outdoor evangelization and faith formation event will feature live music, a variety of food trucks and booths in which participants can learn more about the Catholic faith in such topics as the sacraments, the Mass, the real presence of Christ in the Eucharist, purgatory, the Blessed Virgin Mary and the intercession of the saints and the pope.

For more information, call 317-398-8227 or visit www.stjoseshelby.org.™
All three have years of experience of ministering to and with immigrants in central and southern Indiana. The high degree of hardship and desperate desire for a better life that they witnessed in migrants in Nogales sharpened their own commitment to change hearts and minds—as well as law and public policy—regarding immigrants in the U.S.

Driven by desperation

The three priests chose to spend time at the southern border in part because news reports earlier this year about the surge of migrants seeking to cross the border differed so widely that they wanted to see it for themselves. So, they arranged a trip to Nogales in April where they would do basic service at a center of the Kino Border Initiative on the Mexican side of the border. The organization, which gives material and legal assistance to migrants and advocates for immigration reform, is named after Jesuit Father Eusebio Kino, who was a missionary in the 17th and early 18th centuries in what is now the American southwest.

The priests washed dishes, set tables, served food and cleaned floors. They stayed at a residence of Jesuit priests on the Arizona side of the border city and daily walked through the port of entry to spend the day in service at a Kino center in the Mexican part of Nogales.

The number of migrants seeking to cross the border at Nogales was significant, the priests said, but was less than those seeking to cross the border in other areas, especially in parts of Texas. The priests walked along the border in Nogales, seeing crosses on fences or walls placed there in memory of migrants who died trying to make their way to the U.S. Elsewhere on a border wall, they saw a message in Spanish that said, “Our dreams cannot be captured.”

In their time along the border, the priests wore Roman collars.

“We wanted to be known as priests in case there was someone who wanted to have their confession heard,” Father Wadelton said in his presentation. “It also made it pretty easy to approach people. We could maybe ask a little more boldly about their situation. ‘What’s going on? What brings you to this place?’”

In asking such questions, the priests heard desperate stories from immigrants. Many were from Central America and were suffering for a variety of reasons. The economy there, which was already difficult, has been made worse by the coronavirus pandemic and hurricanes during the past year.

Then, in their homes and in their travels to the border, the immigrants in many cases suffered violence and extortion from drug gangs.

“It was amazing how powerful the gangs are based on what the immigrants said,” Father Wadelton noted in his presentation. “Many times, the police and the government are in cahoots with the gangs. They seem nearly impossible to beat. … They run the border.”

Father McCaslin said that while the influence of drug cartels is not as strong in Mexico near the border with Arizona as in other places along the U.S.-Mexico border, there are other challenges for immigrants there.

“It’s safer in the sense that there’s less victimization, but by no means free from it,” he said in an interview with The Criterion. “But it’s longer and harder because you have to travel longer and go through the Sonora Desert.”

Despite these wide and varied challenges, the migrants still came to the border, driven by desperation.

“We saw people who had just arrived, and you could just see an exhaustion in them,” said Father McCaslin. “There were a lot of single mothers with little ones. I can’t imagine what it was like to make this journey. Their clothing had been worn for days.”

Father McCaslin saw real strength in the migrants’ willingness to face such trials just to get to the border.

“I can’t imagine the fortitude that they had to have to begin the journey, let alone to get to that point,” he said.

Father Goodson was amazed by the migrants’ determination and wondered how different they are from many people the priests serve back in Indiana.

“What would it take for you to leave your homeland, … to leave everything behind, to come here and put your family at risk in order to do so?” he asked during a May 25 presentation at his parish. “Most of us would only do that out of some kind of desperation. And I would make the case that most of the immigrant community is doing that because of that kind of desperation.”

“IT fortified my resolve and enflamed my passion”

The three priests spoke with The Criterion about three months after their journey to the border. The memory of what they experienced there has only made them more convinced of the importance of working with and for

immigrants.

“It fortified my resolve and enflamed my passion,” said Father Wadelton. “It resolidified my belief that we need to do everything we can as they arrive at our borders, because they have already made heartrending decisions to leave family.”

“So, once they get here, we as the Church need to do everything we can to help make their crossing and movement into our country as painless and as easy as possible.”

For Father Goodson, the little experience helped him understand better the immigrants he ministers to—and with—in his parish.

“A lot of our [immigrant] communities struggle with things,” he said. “But, by and large, the people I work with on a regular basis are relatively stable. So, it made me a lot more empathetic to what they had to do to get where they are. A bigger perspective for me personally.”

The priests wish that the federal government would broaden the criteria for which immigrants could qualify for asylum.

“There’s a real case for quite a few people to have peace and security in their lives,” Father Goodson said. “That’s why they’re fleeing their countries.”

Father McCaslin expressed frustration over the lack of progress in reforming immigration laws and policies.

“It’s hard to kick the can down the road when you see a mom with a 3-year-old and a 6-year-old who have traveled across much if not all of Mexico from maybe Honduras or Guatemala,” he said. This inaction is due in part, he said, to common misinformation about immigrants.

“There’s so much false information in general that we don’t understand why immigration is happening,” Father McCaslin said. “And we’re not looking holistically about both the gift of immigrants to our nation and why it’s happening.”

“Instead of really addressing significant human suffering that’s happening as well as the normal human experience of movement, we have dehumanized [immigrants] and built walls. That doesn’t address what’s going on.”

All three priests have been trying to get the record straight in presentations they have given at their parishes on their experiences. They’re also open to speaking on the topic in other faith communities.

“It’s offered opportunities for conversations,” said Father Wadelton of his presentation. “A lot of people who didn’t see a need to address [immigration issues] are asking questions now. People are basically good, and they want to do what’s right. So, if we can dispel the untruths, then they can help in an effective way.”

“Remember that undocumented immigrants are human beings who are looking for a better life,” Father Goodson said. “I really don’t think they’re doing anything different than you or I would do if we were in their situation.”

A drawing on a chalkboard in a migrant center on the Mexican side of the U.S.-Mexico border near Arizona includes the message in Spanish, “I feel happy when I am with my family.”  Three archdiocesan priests spent time in April

Migrants find shelter in a center operated by the Kino Border Initiative in Nogales, Mexico, near the U.S.-Mexico border. The city of Nogales straddles the border, with part of the city in Arizona. (Submitted photo)

Fathers John McCaslin, left, and Todd Goodson do kitchen work in April at a migrant center operated by the Kino Border Initiative in Nogales, Mexico. The two priests and Father Christopher Wadelton spent a week in service along the border. (Submitted photo)
The Criterion Friday, August 6, 2021 Page 9

Oldenburg Franciscan sisters celebrate their jubilees

75-year jubilarians

Sister Noreen McLaughlin is a native of New Albany. In the archdiocese, she served as a teacher in Indianapolis at the former St. Francis de Sales and Our Lady of Holy Rosary schools, and in New Albany in family ministry and interfaith efforts.

She also served as a teacher in the Diocese of Evansville, Ind., in Papua New Guinea as an elementary teacher assistant, a pastoral minister and a formation minister for the Franciscan Sisters of Mary, and pastoral ministry in Kentucky. She is now retired in St. Clare Health Facility.

Sister Marie Camille Schmaltz served as a coordinator in the archdiocese at St. Louis School in Batesville, and the former Holy Trinity School and St. Therese of the Infant Jesus (Little Flower) School in Indianapolis and at St. Mary School in North Vernon. She also taught in Catholic schools in Missouri and Ohio and served in teleministry in Ohio.

Since 2009, she has resided at the motherhouse where she has worked in the spirituality library and the media room.

Sister Teresa (formerly Sister Bertha Rose) Tomaszewski is another Franciscan sister who has served in the archdiocese at St. Michael School in Brookville, St. Michael the Archangel and St. Christopher schools in Indianapolis, at the former Catholic Central School in New Albany and at Holy Family School (now St. Elizabeth Ann Seton School) in Richmond.

She also served in Catholic schools in Missouri and Ohio and served in teleministry in Ohio. Since 2009, she has resided at the motherhouse where she has worked in the spirituality library and the media room.

Sister Teresa has also ministered as a receptionist, library assistant and parish volunteer.

Since 2001, she has lived at the motherhouse and worked in the media center and in various other ministries.

70-year jubilarians

Sister Ruthann (formerly Sister Brendan) Boyle is a native of Indianapolis. She served as a teacher in the archdiocese at St. Francis de Sales schools, both in Indianapolis; as principal at Holy Trinity School in Brooklyn; as teacher at the former Hoosier School in Brookville; as receptionist at the Office of Catholic Central School in New Albany.

She also served in Indianapolis in private home care and as a cook. Sister Rose Marie retired to the motherhouse in 2011, where she now resides in St. Clare Health Facility.

Sister Dolores (formerly Sister Joseph Mary) Meyer served in the archdiocese as a teacher at St. Michael School in Brooklyn; the former Sacred Heart School in Clinton; Little Flower, St. Mark the Evangelist and the former St. Mary schools, all in Indianapolis; and the former Catholic Central School in New Albany.

She also served in Catholic schools in Montana and Missouri and as a pastoral minister in the Diocese of Evansville, Ind., and in Missouri. In 2010, sister Dolores retired to Oldenburg, where she now resides in St. Clare Health Facility.

Sister Francesca Thompson was born in California, but grew up in Indianapolis. In the archdiocese, she served as a teacher at the Oldenburg Academy of the Immaculate Conception in Oldenburg and as associate professor of theater at Marian University in Indianapolis.

Sister Francesca also served in New York and Ohio. Since 2005, she has been at the motherhouse, where she now resides in St. Clare Health Facility.

Sister Mary Louise Werner is a native of Brooklyn. She served in the archdiocese as a teacher at the former St. Michael School in Charlestown; the former St. Gabriel School in Indianapolis and the former St. Joseph School in St. Leon, and in food services food services in Indianapolis.

She also served in food service at the motherhouse, as well as done family ministry, worked in the craft room, sewing room and the gardens there.

Sister Mary Louise is now a resident of St. Clare Health Facility.

Sister Carmela Whitton served in the archdiocese as a teacher at the former St. Bernadette School and St. Lawrence School in Indianapolis and the former Sacred Heart School in Clinton, and as a principal at St. Mark the Evangelist School in Indianapolis.

She also served in Michigan and Ohio. Sister Carmela has also served the Oldenburg Franciscan community as a member of the leadership council. She now resides in St. Clare Health Facility.

See FRANCISCANS, page 10

60-year jubilarians

Sister Christine (formerly Mary Austin) Ernest is a native of Greensburg. She served in the archdiocese as a teacher at the former St. Mark the Evangelist School in Indianapolis; as director of religious education at St. Gabriel Parish in Connersville; as pastoral associate at St. Philip Neri Parish in Indianapolis; as pastoral associate/director of religious education at St. Mary Parish in Aurora; and as parish life coordinator of Immaculate Conception Parish in Milhousen and the former St. Denis Parish in Jennings County.

She served at Marian University in Indianapolis as secretary and assistant to the treasurer. Sister Christine also served at Catholic schools in Michigan, Missouri, Montana and Ohio. In 2016, Sister Christine retired to St. Clare Health Facility.
As the drafting process continues, the USCCB’s actions related to the Eucharist are being watched around the world, said panelist Cardinal Joseph W. Tobin of Newark, N.J. “The Eucharist is on everyone’s mind,” he said.

Cardinal Tobin was one of the minority of prelates who voted against drafting the document at the current time. “If bishops on a Zoom call is not an opportunity for discernment,” he said.

He called on the bishops to take up Pope Francis’ call to synodality to discuss and hear from many voices before reaching consensus on the issues and concerns facing the Church.

The pandemic has left people separated from the Eucharist, and Cardinal Tobin suggested that the bishops work to open and welcome people back to the Church rather than restrict participation in Church life.

The debate that showcased the wide disagreements among the bishops on drafting the document should not be one that causes the bishops to fear developing a document that stresses Church teaching, explained panelist Gretchen Crowe, editorial director for periodicals at Our Sunday Visitor (OSV) in Indiana.

The OSV quickly published an editorial supporting the vote to draft the document. Explaining the reasoning behind the editorial, Crowe said it is vital for Catholics to better know Church teaching on the real presence of the Eucharist.

“In my mind, a fear of division or a fear of anything else really, never should prevent the Church from teaching what it professes about anything, much less what it teaches about the real presence [of] Jesus Christ in the Eucharist,” Crowe said.

However, Mollie Wilson O’Reilly, editor-at-large at Commonweal magazine, expressed concern that a document on the Eucharist would bolster an apparent connection the bishops have with the Republican Party.

She questioned why some bishops have been outspoken against Biden, the nation’s second Catholic president, when they failed to speak out about the transgressions of former President Donald J. Trump’s policies that also endangered lives.

Saying she agreed that Democratic politicians should be “pushed” for their support of abortion, Wilson O’Reilly said that “Catholics would live in greater numbers because the document on the Eucharist will be perceived as political rather than genuine teaching.”

Panelist John Carr, co-director of the Initiative on Catholic Social Thought and the Public Square at Georgetown University, sponsored the panel, credited Bishop Rhoades for taking on the most difficult assignment at a time of divisiveness among the bishops and within the Church.

“Humans are capable of finding common ground. If we’re in the Church, somehow become the thing we fight about in terms of politics? It seems to me we’ve goitens ourselves in a terrible place.”

Carr said he disagrees with the bishops’ decision to move forward on the document. “This is terrible timing and, as people have said, in the midst of a pandemic, racial reckoning. Let’s have a fight about whether the president ought to be able to receive Communion. Publicly, this showcases our divisions and is a diversion.”

The program opened with a discussion between Archbishop Christophe Pierre, papal nuncio to the United States, and Kim Daniels, co-director of the Georgetown initiative. The archbishop read from a letter that he told the U.S. bishops during their spring general assembly in June.

The diplomat said in the discussion recorded on July 27 that he had stressed that any work the conference undertakes must be rooted in synodality, as Pope Francis has invited them to do. Synodality allows for discerning a path forward through thoughtful and respectful conversation that allows diverse voices to be heard and overcome misunderstanding, he said.

He also called on the bishops to remember that they are teachers and that the pope has invited them to teach about the sacraments “so we can receive the grace of God.” He also cautioned about the “instrumentalization” of the sacrament of the Eucharist lest it become a tool for ideologies to_over.

“The sacraments of salvation are to be administered only to the people,” he said. “As such, the Church should remain united.”

Cardinal Tobin also called for synodality to be part of the bishops’ process as the document is drafted. “What we need is a broader consultation with the American Church on the mystery of the Eucharist, and not one, like or not, that is perceived as a political action,” Cardinal Tobin said. “We have a perfect invitation from the Holy Father to adopt a more synodal Church and to walk together as we walk the same road.”
**HYDE**

Cardinal Timothy M. Dolan of New York, chairman of the USCCB’s Committee for Religious Liberty, and Archbishop Joseph F. Naumann of Kansas City, Kan., chairman of the USCCB’s Committee on Pro-Life Activities, in a March 2 joint statement, noted the Catholic executives, health care systems and many other pro-life House members. “We call on all legislators, especially Catholic executives, health care systems and other pro-life House members to ultimately pass spending bills favoring the pro-life, pro-family, pro-life and pro-life organizations, and Smith the author of the bill, which has 166 co-sponsors.”

**Joseph F. Naumann**

**Archbishop Joseph F. Naumann**

“Catholic leaders have called on the House to include conscience protections for health care workers who believe abortion is wrong, or whose faith requires them to refuse to perform abortions. Congress must ratify the Hyde Amendment annually as an attachment to the appropriations bills for the Department of Health and Human Services. Hyde language also has been part of a decade’s spending bills for decades. Until this year, Hyde has been reauthorized every year by the Senate. The injustice in H.R. 4502 extends to removing conscience protections and exemptions for health care workers who believe abortion is wrong, or whose faith drives them to serve and heal lives, instead of taking them. When the House adopted the Hyde Amendment in 1976, Archbishop Naumann said, referring to the Weldon Amendment, first passed in 2005. Funding the destruction of innocent unborn human lives and forcing people to kill in violation of their consciences are grave abuses of human rights,” they said.

The Hyde Amendment has saved at least 2.4 million lives since its enactment. Without it, millions of poor women in desperate circumstances will make the irrevocable decision to take the government up on its offer to end the life of their child,” they said.

The new-approved package of spending bills includes provisions that help vulnerable people, including pregnant moms,” they acknowledged, but “as we have said before, being right in such matters can never excuse a wrong choice regarding direct attacks on innocent human life.”

This “failure to protect and defend life in its most vulnerable stages renders anyone who resists conscience, refusal of care, and other key principles in health care settings as incapable of providing truly ethical and humane care,” they added, calling on the Senate to stand against the coercive pro-abortion policies of H.R. 4573.

A total of 14 pro-life amendments were ruled out of order by the Democratic Senate to the Appropriations Committee had included the Hyde Amendment in the House debates to defend the unborn and their mothers from the violence of abortion.”

A “total of 14 pro-life amendments were ruled out of order by the Democratic majority,” Smith said in July 27 remarks on the House floor. “All is not lost, however. Republicans and principled House members are working” to advance the pro-life cause, Smith said. “I remain hopeful—confident—that the Supreme Court will ultimately consider the matter.”

Attorney General Mancini was referring to the proposed Hyde Amendment to the COVID-19 vaccine. “The Hyde Amendment has been used by the Supreme Court to protect the rights of nurses, doctors and other health care workers who have a moral or religious objection to participating in the practice of abortion,” he said.

“Consistent polling shows that a majority of Americans want these protections,” she said in a July 29 statement. “It is time to codify these protections into law,” she said. “We urge the Senate to include the Hyde Amendment and other similar protections in all current appropriations packages and for the full Congress to ultimately pass spending bills that contain these protections and the House of Representatives.”

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The issues of race, religion, and politics in our Church

Race and racism are painful issues to discuss. What does this have to do with the Church?

The Catholic Church in the U.S. forms the same relationship to this unproven social construct. We divide ourselves among this same racial clustering, including the building of some of our parishes. Even the windows, statues and other sacred items in our parishes reflect mostly European culture. This is the case even in parishes that have a racially diverse population.

The Church has not yet fully come to the point of being more inclusive on all levels. How do we begin? How do we begin to remain true in our identity, but also teach a more genuine conversion, a conversion that will change the world, and the reform of our institutions and society?

I’m thinking … if we are truly the universal Church, we need to talk on topics that speak to our existence. We need to learn how to talk about race, religion and politics.

Outside Inside (Pearlette Springer is the coordinator of Black Catholic Ministry in the archdiocese of Detroit. She can be reached at pspringer@archdetroit.org.) To read “Open Wide Our Hearts: The Enduring Call to Love,” go to cnt.org/OpenWideOurHearts.

It’s All Good/Patti Lamb

In this hectic world, let’s strive to be more Christ-centered

Recently, I was at the self-checkout at the grocery store, and I had to press the “call attendant” button. There was no four-digit sticker on my produce, and I couldn’t find the item when I took a look on the computer screen. The light above my register turned to yellow, and I waited for a customer service associate to arrive.

I looked around and noticed that she was intently texting on her phone. I gave her the item, and she went off to take care of the transaction. I was frustrated and embarrassed, so I thought the cashier could’ve been a bit more pleasant and less irritated at me for pulling her away from her phone.

Fast forward a few years, and I was at the grocery store again. I supported help bringing to fruition an endowed scholarship in honor of a familiar person, making me feel grateful. Eventually, I met his hero and the two became friends. The piece was beautifully written, but it divulged the story of a tough childhood that made me weep. It’s the only time in my life I’ve wept.

I am no saint. I am not ashamed to say that I was moved to tears by someone’s story at a time. Many pages came before and many more will come after.

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

The Criterion. Friday, August 6, 2021

Well-ordered interior life starts with examining internal monologue

We all have an interior monologue that shapes our view of the world and our behavior in it. Did that person really mean what they said about me? Should I have told my boss where I put the chocolate? Does God still love me in all of my messiness?

Carrying on this kind of silent conversation with ourselves is a part of what it means to have an interior life. In some ways, it is our most authentic self. The self we present to the outside world through our words and actions is rooted in the interior life we are able to weigh and judge and consider everything we encounter in the light of truth.

The Disney Pixar movie Inside Out made emotions like joy, anger and sadness the center of the story by portraying them as humanistic characters. The setting of the film is the interior life of a young girl in a way, but it presented emotions as a mirror to herself and to the psyche (the Greek term for “soul”).

We are not simply a collection of emotions that react to stimuli with the proper feeling. We are eternal souls, made in the image and likeness of God, with mystery, imagination and rational faculties for making sense of reality.

The more our memory and imagination are engaged in reality, the more authentic human relationships, the more well-ordered our interior life tends to be. A well-ordered interior life is a surefire path toward the kingdom of heaven.

We are living in a time when our intuitive beliefs about what makes us who we are are spurred by questions of technology and digital technology and displayed on screens. Rather than engaging regularly with our own thoughts and pursuing a deeper connection and observations about what’s happening around us, we are engaging with disconnected content.

Oftentimes that content is snippets of thought, feeling and observation from the lives of famous people, God and serving God and God’s people. As we use it, the term “race” describes people based on skin color and the origins of their ancestors. It is a social construct with no scientific backing. In other words, the term race was created by humans based solely on physical characteristics. However, some evidence points to the possibility that this construct as a declaration of the intellectual greatness of people of European descent versus those from the continents of Asia and Africa—and the unknown Indigenous people found in the Americas.

In their 2012 post on racism, Open Wide Our Hearts: The Enduring Call to Love, the U.S. bishops state that “who we are and whose we are.” It is our most authentic self. In some ways, it is our most authentic self. It is who we are and whose we are. It helps bring to fruition an endowed scholarship in honor of a familiar person, making us feel grateful. Eventually, I met his hero and the two became friends. The piece was beautifully written, but it divulged the story of a tough childhood that made me weep. It’s the only time in my life I’ve wept.

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The Sunday Readings
Sunday, August 8, 2021

- John 6:41-51
- Ephesians 4:30-5:2
- 1 Kings 19:4-8

The Sunday Readings

Sunday, August 8, 2021

The First Book of Kings provides this weekend’s Mass with its first biblical reading.

As the name implies, the kings of Israel are the central figures in these books. However, prominence is also given to prophets, such as Elijah in this weekend’s reading. He lived close to the border of the ninth century B.C.

In the reading, Elijah is weary and discouraged. He even asks God to take his life. Then, he fell asleep. When he awoke, a hearken cake and a jug of water were at his hand. He ate, drank and was refreshed.

Then an angel came, revealing that this sustenance was from God, and ordered Elijah to continue his journey. Strengthened by God’s food, Elijah obeyed, finally arriving at the mountain of God, Horeb.

The second reading this weekend is from St. Paul’s Epistle to the Ephesians. A context surrounds all the epistles, the second reading this weekend is no exception.

St. Paul’s Epistle to the Ephesians was home to a major pagan shrine. Such places were associated with such places, but Ephesus was a thriving seaport and commercial center easy in the first century. Christians faced challenges familiar in our own world, as the epistle of St. Paul’s Epistle to the Ephesians.

The second reading this weekend is from St. Paul’s Epistle to the Ephesians. A context surrounds all the epistles. First, living the Gospel of Jesus was not easy in the first century. Christians faced temptations on every side.

Christians in Ephesus faced a special challenge. Not only did they live in a thriving seaport and commercial center with all the vice and distraction usually associated with such places, but Ephesus was home to a major pagan shrine. Pilgrims to its great temple to Diana, the Roman goddess, thronged the city.

The Christians had to be faithful to Christ amid these conditions. As advice, Paul urged the Christian Ephesians to rid themselves of all bitterness and anger and to rise above gossip and malice. On the positive side, he calls upon them to be compassionate and forgiving, noting that God had forgiven them.

St. John’s Gospel is the source of the last reading. Jesus declares, “I am the living bread that came down from heaven” (Jn 6:48, 51). Anyone who consumes this bread attains everlasting life.

Reflection

All of us can identify with Elijah, the prophet of whom we heard in the reading from 1 Kings. Whatever the circumstance, life for each of us can be tiring and distressing. Any of us can be reduced to desperation, as was Elijah.

Today and always, the Church speaks with great confidence and assurance.

First, it recalls for us through the first reading, that God sustains us and strengthens us. He sustained and strengthened Elijah. The prophet was no dearer to God than we are.

Secondly, God has given us Jesus, the Son of God. Jesus is in our midst. He is in our world. He shares human nature with us. Born of Mary, a human, Jesus is as human as we are.

Jesus is indeed the bread of life. This reading is aptly associated with the Eucharist. The food given mercifully by God is more than material food, composed of bread and wine. It is divine food, the Body and Blood of the Lord. It enlivens our souls.

The last element in this weekend’s reading comes again from Elijah. Life usually brings hardships. They may assume many forms.

As disciples, we must continue our long walk to the mountain of God. More often than not, we will travel uphill. But we must keep our goal in sight: life with God. He will give us the strength we require. He awaits us with everlasting life and peace.

Daily Readings

Monday, August 9
St. Teresa Benedicta of the Cross, virgin and martyr
Deuteronomy 10:12-22
Psalm 147:12-15, 19-20
Matthew 17:22-23

Tuesday, August 10
St. Lawrence, deacon and martyr
2 Corinthians 9:6-10
Psalm 112:1-2, 5-9
John 12:24-26

Wednesday, August 11
St. Clare, virgin
Deuteronomy 34:1-12
Psalm 66:1-3a, 5, 8, 16-17
Matthew 18:15-20

Thursday, August 12
St. Francis de Chantal, religious
Joshua 3:7-10a, 11, 13-17
Psalm 114:1-6
Matthew 18:21-19:1

Friday, August 13
St. Pontian, pope and martyr
St. Hippolytus, priest and martyr
Joshua 24:1-13
Psalm 136:1-2, 16-18, 21-22, 24
Matthew 19:3-12

Saturday, August 14
St. Familius Kolbe, priest and martyr
Joshua 24:14-29
Psalm 101:2-5, 7, 8, 11
Matthew 19:13-15

Vigil Mass for the Assumption of the Blessed Virgin Mary
1 Chronicles 15:3-4, 15-16, 1:1-2
Psalm 121:7-8, 9-10
1 Corinthians 15:54-57

Sunday, August 15
The Assumption of the Blessed Virgin Mary
Revelation 11:9a; 12:1-6a, 10ab
Psalm 45:10-12, 16
1 Corinthians 15:20-27
Luke 1:39-56

Question Corner

Fr. Kenneth Doyle

Lay Catholics can give blessings in some contexts, but not during Mass.

Q

Some years ago you reminded us that those receiving the Eucharist at Mass is valued regardless of who distributes it. So, a family should not disrupt the congregation’s flow to distribute Communion just to receive from a priest, rather than from an extraordinary minister of holy Communion.

Because I have several young children who do not yet receive Communion, we try to sit where our priest will distribute the Eucharist—since it seems more valuable for my children to receive the blessing of a priest rather than a non-uniform “good wish” from a layperson.

Can you explain more about blessings? I know that there are scriptural references to parents blessing their children, but we once heard a holy priest friend say, “If you’re not a priest, you’re just shooting blanks.” Whose duty is it to offer prayers of blessing and to whom? What has the most merit and efficacy? (Indiana)

A

Ordinarily, it is a bishop, priest, or deacon who imparts a Catholic blessing. But your friend who made the remark about laypeople “shooting blanks” is inaccurate. There are many blessings that are done properly—and perhaps more appropriately—by laypeople. The most common example is the blessing of food, which many families do each evening around their dinner table.

The Church’s Book of Blessings lists several blessings that are normally done by laypeople—including the blessing of sons and daughters by their parents (especially when leaving home or embarking on a new venture). Another particularly touching example recommended by the Book of Blessings is the blessing of a newly engaged couple by sets of parents.

I have sometimes seen extraordinary ministers of holy Communion laypeople—give a blessing to children too young to receive Communion, but that is improper.

The website of the Archdiocese of New York answers the question, “Should an extraordinary minister of holy Communion give a blessing to one who comes forward in the Communion process, but who does not wish to receive the Eucharist?” In this way: “No. In this case, an extraordinary minister of holy Communion should direct the individual whether to receive a blessing to the nearest priest or deacon.”

I can understand that, logistically, this might result in some confusion, but that is the correct answer. And actually, no one needs a blessing at that point since, a few minutes later, the entire congregation will be blessed by the priest at the end of Mass. One possibility, I would think, is just for the extraordinary minister to say to the child, “Jesus loves you,” without giving a blessing.

Q

My dad died during the COVID-19 pandemic. His request was to be cremated. We decided to wait to have his memorial Mass when all family members could attend. Our family is scattered throughout the U.S., and a weekend (Saturday) would be the most convenient, with work and school scheduling.

However, the pastor of the parish will not have a funeral Mass on a Saturday. Is this traditional, or just his personal preference? If it’s just a preference, can I insist on a Saturday? (Pennsylvania)

A

There is no universal prohibition against funeral Masses on Saturdays. In fact, the parish from which I retired after 24 years as pastor, we probably had more funeral Masses on Saturdays than any other day—largely because, as you say, Saturdays were more convenient for families to gather.

If your parish chooses not to do Saturday funerals, it may be that they are short-staffed, and the pastor feels he should retain his energies for the Saturday funerals, it may be that they are short-staffed, and the pastor feels he should retain his energies for the Saturday funeral.

Have you tried explaining to him that people are coming from great distances, and a Saturday funeral is the only day that permits that? If this is not successful, I would try a neighboring parish/pastor.

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

My Journey to God

the warmth of God

By Lauren Smith

Presently here He is. Within each living creature. Creatively and selflessly, He touches this soul, embracing His presence, soothing this soul.

Patiently and tenderly, He enlivens our souls.

Graciously and peacefully, He is the closeness of His care.

Voluntarily, He embraces the peace, embraces the silence, embracing His presence, soothed by this sound deep and presently.

Lauren Smith is a member of St. John the Evangelist Parish in Indianapolis. Photo: Pope Francis participates in adoration of the Eucharist during Mass on the feast of Corpus Christi in St. Peter’s Basilica at the Vatican on June 6.) ( CNS photo/ Giuseppe Lami, Reuters pool)


DONAHUE, Paul P., 85, St. Lawrence, Indianapolis, May 7. Father of Margaret Roland and Darby Durham. Father of five. Great-great-grandfather of eight.


SLAUGHTER, Lori P. (Nierste), 64, St. Lawrence, Indianapolis, Mother of Emily Wright and Clayton Slaughter. Sister of Janiece Gavin. Grandmother of two.


ZBYLUT, Barbara H., 78, St. Lawrence, Indianapolis, June 20. Wife of Louis Zbylut. Sister of Alden Zbylut, Gregory Zbylut, Dan Zbylut and Louis Zbylut.

Grandfather of eight. Great-grandfather of four.
South Korea honors Father Kapaun with country’s highest military honor

WICHITA, Kan. (CNS) — Father Emil Kapaun, a priest of the Wichita Diocese who laid down his life as a military chaplain during the Korean War, received South Korea’s highest military decoration posthumously in Seoul on July 27.

Ray Kapaun, Father Kapaun’s nephew, accepted the Order of Merit for Meritorious Service — the country’s highest military honor — on behalf of his uncle, a candidate for sainthood, from President Moon Jae-in.

The award, South Korea’s highest decoration for outstanding military service, was given to the “Jesus of the Korean War,” as Father Kapaun is known, for his dedication to peace and freedom on the battlefields of Korea. It was presented on the 71st U.N. Forces Participation Day.

Ray Kapaun’s wife, Lee, accompanied her husband at the presentation at Cheongwadae, known as the Blue House. It is the executive office and official residence of the president.

Father Kapaun, who has the title “Servant of God,” was ordained a priest for the Diocese of Wichita on June 9, 1940. He served as a U.S. Army chaplain in World War II and the Korean War and held the rank of captain.

He died in 1951 in a North Korean POW camp after heroically serving his fellow prisoners. His cause for canonization is now under consideration by the Vatican Congregation for Saints’ Causes.

“In addition to the liturgical events, we’re working with officials to give Father Kapaun all the military honors, and we’re receiving a lot of RSVPs from all over the country from those in the military and lay faithful who wish to pay their respects,” Scott Carter, coordinator of the Father Kapaun Guild, told The Catholic Advance, Wichita’s diocesan newspaper. “It’s going to be a momentous event.”

Diocesan officials are preparing for visits and pilgrimages to the cathedral after Father Kapaun’s remains are entombed.

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“In South Korea, The Korea Times also reported that Moon said that Father Kapaun’s “sacrifice and commitment”—and that of the others he honored the same day from 22 countries—“have become the pride of the Republic of Korea.”

Carter said a Catholic publishing company in Korea is republishing The Story of Chaplain Kapaun: Patriot Priest of the Korean Conflict, published in 1954 by the late Msgr. Arthur Tonne. The book was translated into Korean by a South Korean cardinal when he was a seminarian.

In a 2013 White House ceremony, Father Kapaun was awarded the Medal of Honor posthumously for his heroic actions on the battlefield. It is the United States’ highest military honor.

(More information about Father Kapaun’s life, ministry and sainthood cause can be found at https://frkapaun.org.) †
Author offers ‘the wisdom of tradition’ to his son and us

By Sean Gallagher

“In asking for baptism for your child, you are undertaking the responsibility of raising him in the faith, so that, keeping God’s commandments, he may love the Lord and their neighbor as Christ has taught us.

“Do you understand this responsibility?”

That’s a serious question at any time. Its gravity is increased even more so now for Catholics living in the midst of a culture growing more hostile to the faith every day.

This question should echo in the hearts and minds of Catholic parents as their children grow through the years.

With the help of God’s grace, they’ll carry out this responsibility in countless small ways every day in ordinary family life.

Sohrab Ahmari seems to have chosen a more extraordinary way of embracing this sacred duty. He wrote a book, The Unbroken Thread: Discovering the Wisdom of Tradition in an Age of Chaos (Convergent, 2021), for his young son Maximilian, whom he writes about in the introduction and addresses poignantly in a letter at the book’s end.

Ahmari poses 12 questions in the book that are either driving forces for today’s secular culture or which this culture seeks with great effort to avoid.

They include “Is God reasonable?”; “Can you be spiritual without being religious?”; “What is freedom for?”; “Is sex a private matter?”; and “What’s good about death?”

Ahmari takes up one question per chapter and seeks to answer it by exploring the life and thought of a Chinese thinker whose influence is still felt today.

But he also calls upon Abraham Joshua Heschel, an influential 20th-century Jewish rabbi and scholar; Andrea Dworkin, a radical feminist who rose to prominence in the 1970s; and Confucius, an ancient Chinese thinker whose influence is still felt today.

The questions in the first half of the book explore humanity’s relationship with God. The last six questions address different aspects of what it means to be human.

And that points to a challenging responsibility for Catholic parents today. As if raising children well in the faith wasn’t challenging enough, parents in today’s culture have to pay special attention simply to forming their children to be authentically human.

In various questions that Ahmari delves into in his book, he shows how so much of what it truly means to be human is up for grabs today. Among other trends, prevailing public opinion not only affirms people’s right to choose a gender different from that with which they were born, but socially shuns in the “cancel culture” those who dare to openly question such a view.

Although such basic human formation may not have been at the forefront of parents’ minds in this way as little as 10 years ago, it’s still always been a fundamental part of raising children in the faith.

The bishops of the Second Vatican Council noted that “nothing genuinely human fails to raise an echo in Catholics. That is because “only in the mystery of the incarnate Word does the mystery of man take on light.” It is Christ alone who “fully reveals man to man himself and makes his supreme calling clear” (“Gaudium et Spes,” #11, 22).

Ahmari throws himself into this daunting task as an engaging storyteller with intellectual heft who can draw a broad audience into what might otherwise seem, at least in some of the chapters, to be dry academic tales.

But it’s not just Ahmari’s mind and writing skills that helped him write this book. His own human journey and journey of faith also laid the groundwork.

Born in Iran in 1985 and raised as a nominal Muslim in the theocratic Islamic Republic, Ahmari moved to the U.S. with his mother when he was 13.

From there, he dove headfirst into our secular culture. As a young adult, he began to discover, though, that an entirely materialist view of life gave unsatisfying answers to many basic questions that plagued him.

The search for authentic answers to these questions ultimately led him to embrace the Catholic faith and be baptized in 2016. He recounts his spiritual journey to the Church in From Fire, by Water: My Journey to the Catholic Faith (Ignatius Press, 2019).

God has blessed Maximilian abundantly in giving him a father who cares so deeply for him and his future. The rest of us in The Unbroken Thread just also happen providentially to be recipients of this blessing.

I highly recommend the book for people of all ages, but perhaps especially for youths and young adults in the Church and society as a whole who are increasingly tempted to embrace an exclusively secular view of life that seems to be the hallmark of our contemporary culture.

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