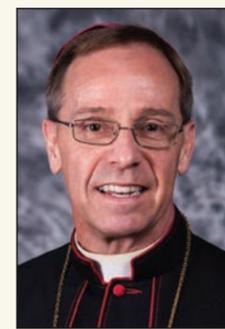




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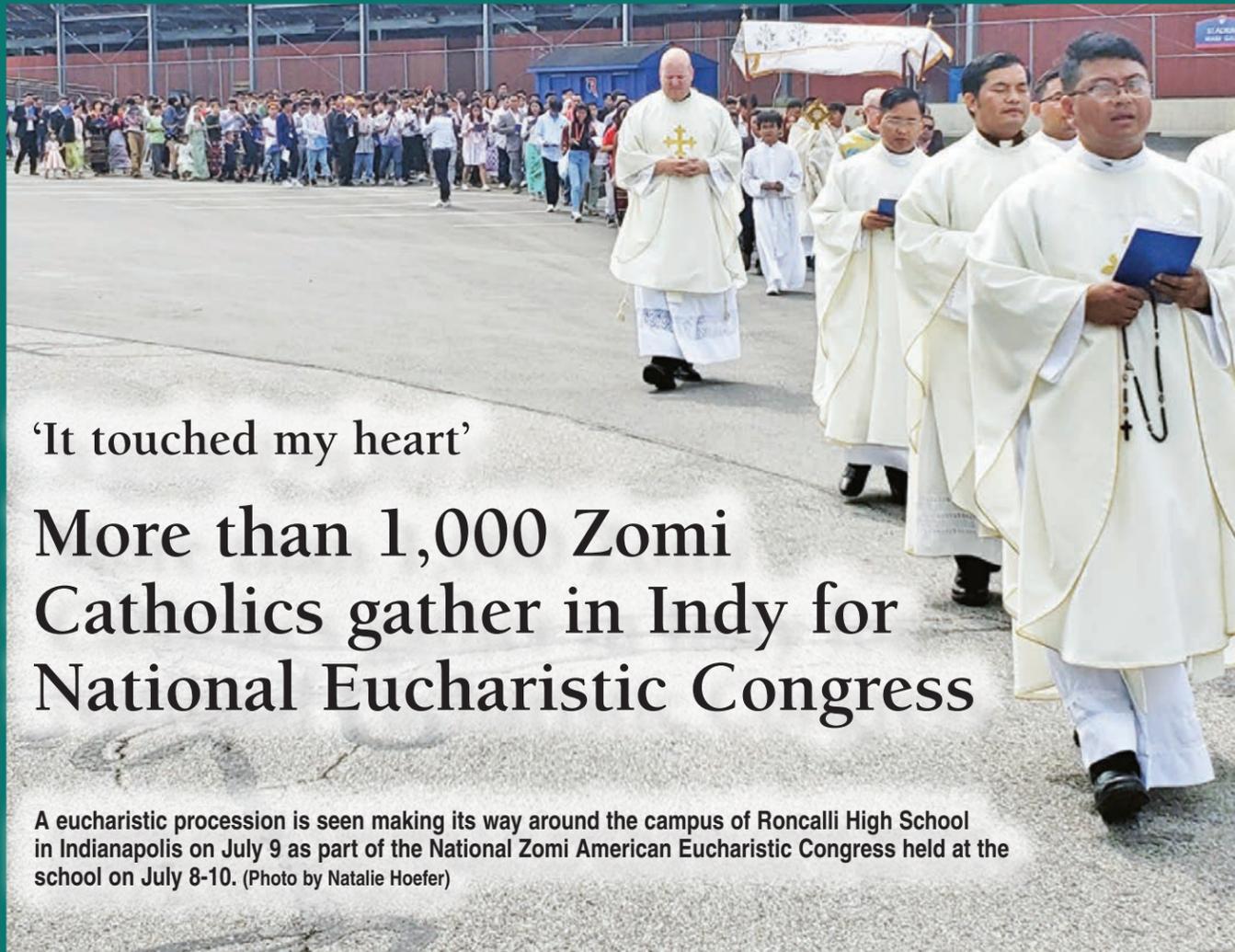
Christ the Cornerstone

Guard against greed, the root of all evil, page 5.

CriterionOnline.com

July 29, 2022

Vol. LXII, No. 40 75¢



'It touched my heart'

More than 1,000 Zomi Catholics gather in Indy for National Eucharistic Congress

A eucharistic procession is seen making its way around the campus of Roncalli High School in Indianapolis on July 9 as part of the National Zomi American Eucharistic Congress held at the school on July 8-10. (Photo by Natalie Hoefler)

By Natalie Hoefler

Angela Zim lives on the southside of Indianapolis, far from the Zomi (pronounced ZOH-mee) region in Myanmar, formerly known as Burma, where she was raised in the Catholic faith.

The refugee is thankful for the Zomi Chin Catholic community at St. Mark the Evangelist Parish in Indianapolis. And she is grateful to worship at Mass there, mostly in English but twice a month in her native tongue.

But it is still not the same as worshipping at Mass in her native land, surrounded by Zomi customs and culture, and her home country feels every bit of its 8,200-mile distance away.

That distance was bridged on July 8-10. During that weekend, Zim was surrounded by more than 1,000 members of her native tribe. They gathered from around the United States for the third National Zomi American Eucharistic Congress, held at Roncalli High School in Indianapolis.

"When we go to English or other Chin Masses, we know [Jesus] is present," she said. "But when so many

[Zomi] sing and adore and worship in our own language, we feel most satisfied, like the feeling we have at home [in Myanmar]. We can express our prayers better."

It was Zim's first time participating in the national event, and the first time the event was held in Indianapolis.

'I am very, very happy!'

After an evening of fellowship and entertainment on Friday evening, the heart of the Eucharistic Congress began Saturday morning with Mass in Roncalli's auxiliary gym. A quick look around the parking lot revealed license plates from at least 14 states, some as far as Minnesota, Texas, Maryland and Alabama.

As Mass began, a line of Zomi wearing their clan's traditional attire sang as they processed down the aisle of the makeshift church in slow, forward-and-back steps to the beat of a lone drum.

Bishop David A. Konderla of Tulsa, Okla., shepherd of the last diocese that hosted the gathering, served as the principal celebrant of the Mass.

See ZOMI, page 8

Special session offers 'historic opportunity' to protect unborn, support mothers and children

By Victoria Arthur

As lawmakers gathered this week at the Statehouse amid the clamor of competing voices over the future of abortion in Indiana, the Catholic Church called for a united effort to protect all human life and care for women, children and families.

Indiana is the first state to call a special session of its legislature following the June 24 U.S. Supreme Court ruling in *Dobbs v. Jackson Women's Health Organization*, which overturned the 1973 *Roe v. Wade* decision that declared

a constitutional right to an abortion and legalized the procedure nationwide.

The *Dobbs* decision returned the issue of abortion to the states, and on July 25 the Indiana General Assembly began considering legislation to restrict abortion and provide necessary support to mothers and children in need.

The Indiana Catholic Conference (ICC)—the public policy voice of the Catholic Church in Indiana—hailed the special session as a pivotal moment for Indiana to promote a culture of life at all stages.

"We have a historic opportunity in Indiana to secure protections for unborn life," said Angela Espada, executive director of the ICC, which represents the five Catholic bishops of Indiana. "We thank God for bringing us to this moment, and we recommit ourselves to lovingly and peacefully moving forward together to care for all mothers, families, pre-born and born children."

All five Catholic bishops in Indiana issued statements following the *Dobbs* ruling, both praising the decision and

See SESSION, page 7

Returning moccasins, pope apologizes for Church role in residential schools

MASKWACIS, Alberta (CNS)—The first step of Pope Francis' "penitential pilgrimage" to Canada involved him returning two pairs of children's moccasins.

The little shoes were not among the Indigenous artifacts held in the Vatican Museums, but rather reminders that Chief Marie-Anne Day Walker-Pelletier of the Okanese First Nation in

See CANADA, page 7

Pope Francis kisses the hand of residential school survivor Alma Desjarlais of the Frog Lake First Nation on July 24. (CNS photo/Paul Haring)



Official Appointments

Effective July 6, 2022

Very Rev. Jeremy M. Gries, V.F., appointed administrator *pro tem* of St. Anthony of Padua Parish, Clarksville, while remaining pastor of Holy Family Parish, New Albany, and dean of the New Albany Deanery.

Rev. Suresh Ganta, HGN, appointed parochial vicar of St. Louis Parish, Batesville, and sacramental minister to St. Anthony of Padua Parish, Morris.

Rev. Ashok Valabazzi, HGN, appointed parochial vicar of Our Lady of the Greenwood Parish, Greenwood, and sacramental minister to St. Rose of Lima Parish, Franklin.

Rev. Robert St. Martin, OFM Conv., pastor of St. Mary Parish, Lanesville, appointed parochial vicar of St. Benedict Parish, Terre Haute, and St. Joseph University Parish, Terre Haute.

Deacon Jerome Bessler appointed to ministry at St. Roch Parish, Indianapolis.

Deacon Kevin Daily appointed to ministry at St. Lawrence Parish, Lawrenceburg.

Deacon Timothy Elder appointed to ministry at St. Joseph Parish, Corydon.

Deacon Mark Henry appointed to ministry at St. Joan of Arc Parish, Indianapolis.

Deacon Elvin Hernandez appointed to ministry at St. Anthony Parish, Indianapolis.

Deacon Thomas Hosty appointed to ministry at St. Barnabas Parish, Indianapolis.

Deacon Jorge Arturo Sanchez Leanos appointed to ministry at Holy Trinity Parish, Edinburgh.

Deacon James Martin appointed to ministry at St. Mark the Evangelist Parish, Indianapolis.

Deacon Martin May appointed to ministry at St. Susanna Parish, Plainfield.

Deacon Michael Nygra appointed to ministry at St. Michael the Archangel Parish, Indianapolis.

Deacon James O'Connell appointed to ministry at Our Lord Jesus Christ the King Parish, Paoli.

Deacon Christopher Rainbolt appointed to ministry at St. Michael Parish, Greenfield.

Deacon Mark Schmidl appointed to ministry at All Saints Parish, Dearborn County.

Deacon David Urbanowski appointed to ministry at St. Martin of Tours Parish, Martinsville.

Deacon James Wood appointed to ministry at St. Simon the Apostle Parish, Indianapolis.

Effective July 11, 2022

Rev. Cyprian Eranimus appointed temporary administrator of St. Gabriel the Archangel, Indianapolis.

Rev. Nicolas Ajpacajá Tzoc granted a temporary leave of absence from active ministry.

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

Public is invited to Aug. 4 Mass, adoration to mark Day of Prayer for Priestly Vocations

To mark the observance of a Day of Prayer for Priestly Vocations and the feast of St. John Vianney, patron saint of priests, a Mass will be celebrated at noon on Aug. 4 at SS. Peter and Paul Cathedral, 1347 N. Meridian St., in Indianapolis. The public is invited.

Father Michael Keucher, archdiocesan director of vocations, will be the principal celebrant, and Father Paul Landwerlen,

the archdiocese's oldest active priest at 94, will deliver the homily.

A relic of St. John Vianney will be present. After Mass, adoration will be offered at the cathedral until 4:30 p.m. Solemn Vespers will follow.

All who wish to pray for priestly vocations and for the priests currently serving in the archdiocese are welcome to attend. †



Pope's prayer intentions for August

- **Small Businesses**—We pray for small and medium sized businesses; in the midst of economic and social crisis, may they find ways to continue operating and serving their communities.

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



Public Schedule of Archbishop Charles C. Thompson

August 4–14, 2022

August 4 – 10 a.m.
Leadership Team meeting at Archbishop Edward T. O'Meara Catholic Center, Indianapolis

August 4 – 7 p.m.
Confirmation for youths of St. Philip Neri and Good Shepherd parishes, Indianapolis, at SS. Peter and Paul Cathedral, Indianapolis

August 6 – 1:45 p.m.
Baptism at Our Lady of Mount Carmel Church in Carmel, Ind. (Lafayette Diocese)

August 6 – 4 p.m.
Filipino Community *Santacruz* Procession and Mass at St. Lawrence Church, Indianapolis

August 7 – 2 p.m.
Confirmation for youths of Annunciation Parish, Brazil; St. Mary-of-the-Woods Parish, St. Mary-of-the-Woods; St. Paul the Apostle Parish, Greencastle; Sacred Heart Parish, Clinton; St. Benedict, St. Joseph University, St. Margaret Mary and St. Patrick parishes, Terre Haute, at St. Patrick Church

August 7 – 6:30 p.m.
St. Lawrence Day Celebration for Permanent Deacons at Our Lady of Fatima Retreat House, Indianapolis

August 8 – noon
Seminarian Convocation at Our Lady of Fatima Retreat House

August 9 – 10:30 a.m.
Priest Personnel Board meeting at Archbishop Edward T. O'Meara Catholic Center

August 9 – 1:30 p.m.
Indianapolis Eucharistic Revival Planning Team meeting at Archbishop Edward T. O'Meara Catholic Center

August 10 – 10 a.m.
Mass for students of St. Lawrence School, Lawrenceburg, at St. Lawrence Church

August 11 – 8:15 a.m.
Virtual Judicatories meeting

August 11 – 10 a.m.
Leadership Team meeting at Archbishop Edward T. O'Meara Catholic Center

August 11 – 6:30 p.m.
Mass for Substance Addiction Ministry at St. Bartholomew Church, Columbus

August 13 – 5 p.m.
Mass and picnic at St. Paul the Apostle Parish, Greencastle

August 14 – 2 p.m.
Archdiocesan Wedding Anniversary Mass at SS. Peter and Paul Cathedral

Inquiry sessions for permanent diaconate set to start on Sept. 18 in Indianapolis

Criterion staff report

The archdiocesan Office of Deacon Formation is beginning a period of inquiry and discernment for those interested in the permanent diaconate.

In the Archdiocese of Indianapolis, formation for the permanent diaconate is a five-year process beginning with a year of inquiry and discernment.

The first year includes a series of monthly meetings, beginning in September and concluding in March, which are held in various locations across central and southern Indiana. The sessions are open to all those who wish to enter into discernment.

Serious applicants are expected to attend all the meetings. If they are married, it is asked that their wives also attend.

Formal application packets will be distributed in January of the discernment year to those who have actively participated in the discernment process. The applications will then be reviewed by a selection committee, and those who are

selected to enter formation will begin the formal four-year process in August 2023.

The sessions will begin at 2:30 p.m. and conclude by 4:30 p.m. No pre-registration is required for these sessions.

The following is a list of the dates and locations of the sessions:

- Sept. 18, St. Lawrence Parish, 6944 E. 46th St., in Indianapolis.
- Oct. 16, Our Lady of Perpetual Help Parish, 1752 Scheller Lane, in New Albany.
- Nov. 13, Sacred Heart of Jesus Parish, 2322 N. 13 1/2 St., in Terre Haute.
- Dec. 11, St. Louis Parish, 13 St. Louis Place, in Batesville.
- Jan. 15, St. Andrew the Apostle Parish, 4050 E. 38th St., in Indianapolis.
- Feb. 12, St. Bartholomew Parish, 1306 27th St., in Columbus.
- March 12, St. Joseph Parish, 1875 S. County Road 700 W., North Vernon.

For more information, contact the archdiocesan Office of Deacon Formation at 800-382-9836, ext. 1492, 317-236-1492, or e-mail Deacon Kerry Blandford, archdiocesan director of deacon formation, at kblandford@archindy.org. †



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Circulation / Subscriptions: 317-236-1425
Toll free: 1-800-382-9836, ext. 1570

Price: \$22.00 per year, 75 cents per copy
Postmaster: Send address changes to *The Criterion*, 1400 N. Meridian St., Indianapolis, IN 46202-2367

Web site: www.CriterionOnline.com

E-mail: criterion@archindy.org

Published weekly except the last week of December and the first week of January. Mailing address: 1400 N. Meridian St., Indianapolis, IN 46202-2367. Periodical postage paid at Indianapolis, IN. Copyright © 2022 Criterion Press Inc. ISSN 0574-4350.

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

1400 N. Meridian St.
Indianapolis, IN 46202-2367
317-236-1570
800-382-9836 ext. 1570
criterion@archindy.org

Periodical postage paid at Indianapolis, IN.
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Archdiocese licensed to share film on Black saints-to-be with parishes, schools

By Natalie Hoefler

Currently there are 11 American saints. None of them are Black—but that could soon change. Six holy Black American men and women are on the path to canonization.

A Place at the Table: African Americans on the Path to Sainthood is a documentary about these six men and women released this year by Stella Maris Productions, LLC.

Recently, the archdiocesan Office of Intercultural Ministry obtained a two-year license to distribute the film to parishes and schools in central and southern Indiana and Catholic organizations affiliated with the archdiocese.

“The film tells about these six people and gives a better idea of how ordinary people can live holy lives,” said Pearlette Springer, archdiocesan coordinator of Black Catholic Ministry.

“But it also gives the historical background of what was going on in the country and in the Church during their lives and how that affected their struggles.”

Learning of those struggles touched Deacon James Wood, archdiocesan coordinator of catechetical resources, who worked with Springer to create study guides for adults and youths to accompany the documentary.

“The history of each person the film talks about is very well done,” he said. “It kind of tugged at my heart because of the struggles they had with racism, even in the Church, like [Venerable] Father Augustus Tolton, who wasn’t allowed to go to seminary in the United States because he was Black.”

Six Blacks on the path to sainthood

Father Tolton is the only priest among the six potential Black saints. He was

born into slavery in Missouri in 1854. Later, as a free man, he was turned down by every seminary he applied to. He ended up attending seminary in Rome, where he was ordained in 1886. Father Tolton became the first American-born Black Catholic priest.

Another former slave on the list is Venerable Pierre Toussaint. He was brought to New York City as a Haitian slave in 1787. He gained his freedom in 1807 and became a successful, wealthy hairdresser. Toussaint used his resources to serve the Church and the poor.

Venerable Henriette Delille, born in Louisiana in 1813, was not a slave. But her Black heritage through her mother, who was one-quarter Black, prevented Delille from joining a convent. She donned a makeshift habit, assumed abject poverty and dedicated her life to nursing, feeding and educating slaves and others forgotten by society. She went on to found the Sisters of the Holy Family, the second-oldest surviving congregation of African-American sisters.

The oldest order of Black women in America, the Oblate Sisters of Providence, was founded by Servant of God Mother Mary Elizabeth Lange. Born in Cuba in 1789, she later moved to Baltimore where she founded her order—thus becoming the first Black mother superior in America.

Known as the “Angel of Charity” of Denver, Colo., Servant of God Julia Greeley was born a slave in Missouri and freed in 1865. She moved to Colorado and became Catholic in 1880. She was a daily communicant. She evangelized and delivered literature about the Blessed Sacrament in Denver. Greeley served as a secular Franciscan for the last 18 years of her life.

Another convert to Catholicism is Servant of God Sister Thea Bowman. She was born in 1937 and raised in a Methodist home. With her parents’ permission, she converted to Catholicism at the age of 9. At 15, she joined the Franciscan Sisters of Perpetual Adoration in La Crosse, Wis., and went on to establish the Institute for Black Catholic Studies at Xavier University of Louisiana.

This documentary is ‘sorely needed’

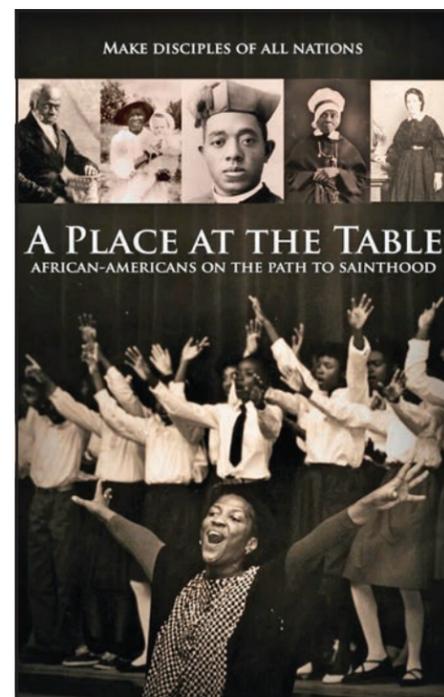
Springer said the film is best suited for those in fifth grade and older. By viewing the film and using the study guides she and Wood wrote, Springer hopes youths and adults gain three takeaways.

“First, I want folks to know there is always an opportunity for each of us to become saints,” she said. “Second is for them to know that becoming a saint is not an easy road. And third, I want them to gain a deeper sense of the Church’s call to social justice, that we’re here to serve God and God’s people. All six in the film have that in common.”

Wood said the documentary, which the archdiocese is licensed to distribute through April 30, 2024, is “sorely needed.”

“Until recently, I didn’t even know there were no Black saints in America or that there were Blacks on the path to sainthood,” he said. “I think it’s fantastic the archdiocese is making this documentary available.

“Those who watch it will learn about the rampant racism of the 19th century and how awful it was. It’s important to



understand the history of slavery, but also the accomplishments of Black Catholics and how important they are to the Church.”

(For information on how to obtain a copy of the film and study guides for use by an archdiocesan parish, school or affiliated organization, and for materials and prayer booklets regarding the six Black men and women on the path to sainthood, contact Pearlette Springer at pspringer@archindy.org or 317-236-1474.) †

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Editorial



Jim Harbaugh, head football coach for the University of Michigan, and his wife, Sarah, chat with Pope Francis after presenting him with a team football helmet during the pope's general audience in St. Peter's Square at the Vatican on April 26, 2017. (CNS photo/L'Osservatore Romano)

A couple's unflinching courage in defense of life is a call to all

In a society where people in prominent positions are often viewed negatively when they use their platforms to profess strong, Christian values, it was affirming and inspiring to see Jim Harbaugh and his wife Sarah recently share those values so openly and publicly.

Jim, who is the head football coach at the University of Michigan, and Sarah stepped to a podium recently to profess the pro-life values they embrace.

A longtime coach and former quarterback for the Indianapolis Colts, Jim Harbaugh has said in the past that "faith, then family, then football" are his priorities.

And he shared his commitment to life as a keynote speaker on July 17 during the Plymouth Right to Life dinner and auction at the Inn at St. John's in Plymouth, Mich. Sarah shared her pro-life testimony as well.

"We Were Made to be Courageous" was the theme of the night. As was reported in the *Detroit Catholic*, the Harbaughs spoke about the courage it takes in today's world to state one's convictions with a clear intent and to follow up on those convictions.

"I believe in having the courage to let the unborn be born," Jim Harbaugh said. "I love life. I believe in having a loving care and respect for life and death. My faith and my science are what drive these beliefs in me. Quoting from Jeremiah, 'Before I formed you in the womb, I knew you. Before you were born, I set you apart. I appointed you as a prophet to the nations'" (Jer 1:5).

The Harbaughs' pro-life witness is to be applauded, especially at a time when some in society continue to harbor anger at the U.S. Supreme Court's recent decision to overturn *Roe v. Wade*, which legalized abortion on demand across America in 1973. The anger has led to protests and even vandalism at churches across the country, many of which are Catholic.

As this week's issue of *The Criterion* went to press, the Indiana General Assembly was meeting in a special session to consider legislation aimed to bring stronger pro-life laws to the Hoosier State. We again pray that legislators and Gov. Eric Holcombe have the courage to do all they can to enact legislation that truly protects the unborn.

The Harbaughs pointed to their parents for planting the seeds to help them develop strong pro-life convictions.

"From an early age, my mom and dad would go to a Planned Parenthood [facility] and pray," Sarah Harbaugh said. "I feel my mom was a big influence for me. Both my parents talked about protecting the unborn. I have friends, even family, who have considered abortion or had an abortion, and I know they are not better for it. If we had more support for women, more people who knew what really happens, we would be in a different place on this issue."

Jim Harbaugh noted that being pro-life means supporting programs for mothers and families and reaching out to women who are expecting and need assistance.

"In God's plan, each unborn human truly has a future filled with potential, talent, dreams and love," he said. "I have living proof in my family, my children, and the many thousands that I've coached that the unborn are amazing gifts from God to make this world a better place. To me, the right choice is to have the courage to let the unborn be born."

Supporting pregnant and parenting mothers and their born and pre-born children has been a priority for our Church for decades. In the archdiocese, programs like Birthline, Gabriel Project, Catholic Charities and crisis pregnancy centers are among the organizations that offer resources. The U.S. Conference of Catholic Bishops' Walking with Moms in Need initiative (walkingwithmoms.com) offers resources, prayers, reflections and ideas for use on a personal and parish level.

These ministries need our prayers and support more than ever. For a developing list in English and Spanish of archdiocesan programs available to help pregnant and parenting moms in need throughout central and southern Indiana, go to cutt.ly/MomResources.

As we move forward in our efforts to strengthen our country's culture of life, we must remember there will continue to be roadblocks. Just as Jim and Sarah Harbaugh have, we must stay strong and let faith guide us in this challenging mission.

—Mike Krokos

Sight Unseen/Brandon A. Evans

The beach at the end of the world

About 200 miles south of Perth, there is a tiny little nook of a beach where the gray-red rocks and bristly brush of the Australian continent yield to the might of the Indian Ocean.



At low tide, jagged tan isles crowned with wispy green stand in gashes over shallow waters striped so brightly with sapphire and sky that they seem to be shining

iridescent from the white sands below. It's quiet there most of the time, a seclusion broken only by the rumbling, regular static of the waves. The beauty of the shore is held shyly by the steep walls that hug around its northern side.

Like so many of the great places in the world, pictures can't do it justice.

At least, that's what I gather from the pictures.

I've never actually been there and very likely never will be. Its sands are not waiting for my feet nor its vistas for my straining eyes.

In truth, it's a place born of a question: if I stood at my front door—*right on the welcome mat*—what would be the most distant place on Earth that I could reasonably go? At 11,202 miles, that little beach would be it. To get any farther, I'd have to wade out beyond my height into the sea.

It's the kind of thing you'd wonder about after a long day when you just wanted to get away from work and cell phone calls and, well, pretty much everything else.

It's nice to dream.

That's what everyone says anyway, and what we say to ourselves: *It's nice to dream, but now I have to get back to the real world.*

Think of it: me, in Australia? It's laughable if you knew me. I'm a person who rarely steps outside routine, let alone leaves the house without a familiar path and destination in mind. What business do I have with traveling to the other side of the globe?

Still, it holds a place on the little

bookshelf of dreams in my mind. Fanciful things like having a house with secret passages or a wild animal as a pet.

To be sure, I'm not talking about the types of delusions that consume us—the kind that rely on impossible futures which create as much despair as does clinging to the regrets of an unchangeable past.

No, I mean the myriad of ones that free us, that open our horizons.

Those dreams are like snowflakes on Christmas morning: beautiful, darting and treasured. They are the thousand happy thoughts that serve as a solace in a fallen world.

And, since we don't quite know the future, we can't *completely* dismiss anything. It has to be admitted that while our craziest ideas may not often be the greatest, the greatest ideas are *always* crazy. They are wild, inventive and unforeseen: wonders of love and art and science and stories.

Our world would be barren of its greatest treasures if some person hadn't stuck to some silly idea.

In that way, I *do* have a beach at the end of the world. So does everyone. A lot of them, in fact, of every kind and color.

Good.

The paths we walk are not all primrose. Our share of sorrows is at times more than it should be. Allowing ourselves to dream is not to prefer fantasy to honest suffering: it's to defy it. To hold it back and keep cutting a way through.

Those hopes of ours may become dulled and burnished by cynical minds and the weight of time, but they cannot be destroyed.

It's *good* to dream.

So cling to them. Smile at them. They are there for a reason.

And you never know: some dreams have a funny way of sneaking into the real world when we least expect it.

Kind of like the surprise of a sudden, salty breeze on a distant shore.

(*Sight Unseen* is an occasional column that explores God and the world. Brandon A. Evans is the online editor and graphic designer of *The Criterion* and a member of St. Susanna Parish in Plainfield.) †

Letter to the Editor

Sisters of Providence committed to following 'consistent ethic of life'

The Sisters of Providence of Saint Mary-of-the-Woods, Ind., describe our purpose as honoring Divine Providence and furthering God's loving plans by devoting ourselves to works of love, mercy and justice in service among God's people. These works are undertaken in service to all life and care for all creation.

Our recent proclamation to join Pope Francis' *Laudato Si'* action platform expresses the scope of life which we service: life of people, plants, animals and planet. It is our commitment to this integrated, integral ecology that calls us to use the U.S. Supreme Court's decision in *Dobbs v. Jackson Women's Health Organization* as an opportunity to reflect on just what it means to stand in support of all life and all lives.

As a nation, we are sorely in need of dialogue and action toward creating conditions under which all life can flourish. This requires a comprehensive view of supporting life: sound economic, political and social policies that address systemic racism and implement corrective actions to bring the entire community of people and planet into balance and equity.

As engaged Catholic citizens, we call on all people of faith, and especially our Catholic companions, to advocate for comprehensive legislative reform that supports the thriving of all life: life on death row; life of families with children in dire poverty; the lives of differently abled

persons, immigrants, persons with chronic mental illness, and so forth.

This is the work of honoring Divine Providence and forming the beloved community. Chicago Cardinal Joseph L. Bernardin articulated the consistent ethic of life during his 1983 Gannon Lecture at Fordham University. He was "convinced that the pro-life position of the Church must be developed in terms of a comprehensive and consistent ethic of life."

What steps can we take to defend the life and dignity of all, including unborn children, immigrant children and children at risk of gun violence, as well as women facing difficult pregnancies, poverty, discrimination and lack of social support and economic means to raise a child?

Advancing laws and policies that support the entire community brings Cardinal Bernardin's desire for a "consistent ethic of life" front and center.

As people of Providence, we are committed to partnering with God and others on this journey toward the beloved community and a world that acts out of love, mercy and justice.

Sisters of Providence Leadership Team
Sister Dawn Tomaszewski
Sister Jeanne Hagelskamp
Sister Laura Parker
Sister Anne Therese Falkenstein
Sister Carole Kimes



Christ the Cornerstone

Guard against greed, the root of all evil

“For the love of money is the root of all evils, and some people in their desire for it have strayed from the faith and have pierced themselves with many pains” (1 Tm 6:10).

The Gospel reading for this Sunday, the 18th Sunday in Ordinary Time, contains a strong warning: “Take care to guard against all greed,” Jesus says, “for though one may be rich, one’s life does not consist of possessions” (Lk 12:15).

This admonition to guard against greed comes in response to a request from “someone in the crowd” who said to Jesus, “Teacher, tell my brother to share the inheritance with me” (Lk 12:13).

The Lord’s reaction, “Friend, who appointed me as your judge and arbitrator?” (Lk 12:14), suggests that Jesus does not want to be caught in the middle of a family quarrel. So he uses this occasion to help the questioner (and all of us) reflect on the dangers of avarice, extreme greed for wealth or material possessions.

Most of us recall the saying attributed to St. Paul that “money is the root of all evil.” What we don’t realize

is that this is not what the Apostle said. In his first letter to Timothy, Paul writes that *the love of money*, (1 Tm 6:10), not money itself, is the root of all evils.

The *love of money* is a disordered desire. It is what Jesus warns against—greed, the perverted desire for the power and influence associated with great wealth and abundant material possessions. Money and possessions are not perverse or evil. They are, or should be, neutral instruments that can be used either for good or for evil.

To illustrate this point, Jesus tells the following parable:

“There was a rich man whose land produced a bountiful harvest. He asked himself, ‘What shall I do, for I do not have space to store my harvest?’ And he said, ‘This is what I shall do: I shall tear down my barns and build larger ones. There I shall store all my grain and other goods and I shall say to myself, ‘Now as for you, you have so many good things stored up for many years, rest, eat, drink, be merry!’” ’ But God said to him, ‘You fool, this night your life will be demanded of you; and the things you have prepared, to whom will they belong?’ Thus will it be for all who store up treasure for themselves

but are not rich in what matters to God” (Lk 12:16-21).

Jesus is not anti-money or opposed to wealth. He is for “the things that matter to God,” the spiritual realities that should always be our first priority.

To “eat, drink and be merry” often suggests a superficial attitude toward life—one that refuses to take life seriously, or to fulfill our obligations as mature, responsible people.

But it doesn’t have to be that way. We all need food and drink, and all of us deserve to experience the love and joy of human companionship. In fact, in the Lord’s Prayer, Jesus teaches us to ask for “our daily bread.” Our Lord wants us to have everything we need to live full, happy lives, and he is particularly distressed whenever he encounters someone who is hungry, homeless or without basic material possessions.

The key to understanding the Christian view of money and material things is the concept of stewardship. Everything we have, including life itself, is a gift from God. We are not owners of our material and spiritual gifts. We are stewards (guardians or caretakers) of what God has so

generously entrusted to us. As the parable in this Sunday’s Gospel makes clear, we can’t take any of our possessions with us when we die. What we can do is make sure that all our gifts and talents are used wisely, and shared generously, for the good of all.

The quote from St. Paul’s First Letter to Timothy goes on to say that some people in their distorted desire for money “have strayed from the faith and have pierced themselves with many pains” (1 Tm 6:10). This recalls another popular notion—that money can buy pain, but it can’t buy happiness.

As responsible stewards of God’s bounty, including all of creation, let’s strive to become rich in the things that matter to God. Chief among these are selfless love, kindness (especially toward those who offend us), peacemaking, forgiveness, justice and equality for all, and the commitment to build a better world. These spiritual gifts make us rich in the eyes of God, and the more we give them away, the richer we become.

Let’s pray for the strength to guard against greed, and for the grace to become good and faithful stewards of all God’s gifts. †



Cristo, la piedra angular

Protégete de la avaricia, la raíz de todos los males

“La avaricia, en efecto, es la raíz de todos los males y, arrastrados por ella, algunos han perdido la fe y ahora son presa de múltiples remordimientos” (1 Tm 6:10).

La lectura del Evangelio de este fin de domingo, el 18.º del tiempo ordinario, contiene una advertencia enérgica de parte de Jesús: “Procuren evitar toda clase de avaricia, porque la vida de uno no depende de la abundancia de sus riquezas” (Lc 12:15).

Esta advertencia de cuidarse de la avaricia viene en respuesta a una petición de “uno que estaba entre la gente” quien le dijo a Jesús: “—Maestro, dile a mi hermano que reparta la herencia conmigo” (Lc 12:13).

La reacción del Señor: “Amigo, ¿quién me ha puesto por juez o repartidor de herencias entre ustedes?” (Lc 12:14) sugiere que Jesús no quiere verse involucrado en una disputa familiar, así que aprovecha esta ocasión para ayudar al interrogador (y a todos nosotros) a reflexionar sobre los peligros de la avaricia, la codicia extrema por la riqueza o las posesiones materiales.

La mayoría de nosotros recuerda el dicho atribuido a san Pablo de que “el dinero es la raíz de todos los males,” lo que no nos damos cuenta es que esto no es lo que dijo el Apóstol. En su primera carta a Timoteo, Pablo

escribe que *la avaricia*, (1 Tm 6:10), no el dinero en sí, es la raíz de todos los males.

La avaricia es el amor al dinero y esto es un deseo desordenado. Esto es justamente lo que nos advierte Jesús, que evitemos la codicia, el deseo pervertido de poder e influencia asociado a la gran riqueza y a las abundantes posesiones materiales. El dinero y las posesiones no son perversos ni malos, sino que son (o deberían ser) instrumentos neutros que pueden utilizarse tanto para el bien como para el mal.

Para ilustrar esto Jesús cuenta la siguiente parábola:

“Una vez, un hombre rico obtuvo una gran cosecha de sus campos. Así que pensó: ‘¿Qué haré ahora? ¡No tengo lugar bastante grande donde guardar la cosecha! ¡Ya sé qué haré! Derrubaré los graneros y haré otros más grandes donde pueda meter todo el trigo junto con todos mis bienes. Luego podré decirme: tienes riquezas acumuladas para muchos años; descansa, pues, come, bebe y diviértete.’” ’ Pero Dios le dijo: ‘¡Estúpido! Vas a morir esta misma noche. ¿A quién le aprovechará todo eso que has almacenado?’ Esto le sucederá al que acumula riquezas pensando sólo en sí mismo, pero no se hace rico a los ojos de Dios” (Lc 12:16-21).

Jesús no es antidinero ni se opone a la riqueza. Está a favor de hacernos ricos a los ojos de Dios, es decir, las realidades espirituales que deberían ser siempre nuestra primera prioridad.

“Comer, beber y divertirse” por lo general sugiere una actitud superficial hacia la vida, que se niega a tomarla en serio o a cumplir con nuestras obligaciones como personas maduras y responsables.

Pero esto no tiene por qué ser así. Todos necesitamos comida y bebida, y todos merecemos experimentar el amor y la alegría de la compañía humana. De hecho, en el Padre Nuestro, Jesús nos enseña a pedir «nuestro pan de cada día». Nuestro Señor quiere que tengamos todo lo que necesitamos para vivir una vida plena y feliz, y se siente especialmente afligido cuando encuentra a alguien que tiene hambre, no tiene hogar o no tiene las posesiones materiales básicas.

La clave para entender la visión cristiana del dinero y los bienes materiales es el concepto de mayordomía. Todo lo que tenemos, incluida la vida misma, es un regalo de Dios. No somos dueños de nuestros bienes materiales y espirituales, sino administradores (guardianes o cuidadores) de lo que Dios nos ha confiado generosamente. Como se desprende de la parábola del Evangelio

de este domingo, no podemos llevarnos ninguna de nuestras posesiones al morir. Lo que sí podemos hacer es asegurarnos de usar todos nuestros dones y talentos de manera sabia y compartirlos generosamente, por el bien de todos.

La cita de la Primera Carta de San Pablo a Timoteo continúa diciendo que algunas personas, en su distorsionado deseo de dinero, “han perdido la fe y ahora son presa de múltiples remordimientos” (1 Tm 6:10). Esto nos recuerda otra noción popular: que el dinero puede comprar el dolor, pero no puede comprar la felicidad.

Como administradores responsables de la generosidad de Dios, incluida toda la creación, esforcémonos por enriquecernos en aquello que es importante a los ojos de Dios, a saber: el amor desinteresado, la bondad (especialmente hacia los que nos ofenden), procurar la paz, el perdón, la justicia y la igualdad para todos, y el compromiso de construir un mundo mejor. Estos dones espirituales nos enriquecen a los ojos de Dios, y cuanto más los compartamos, más ricos seremos.

Pidamos fuerza para evitar la avaricia y la gracia para ser buenos y fieles administradores de todos los dones de Dios. †

Events Calendar

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

July 29-August 8

Providence Spirituality and Conference Center, Foley Room, 1 Sisters of Providence, Saint Mary-of-the-Woods, St. Mary-of-the-Woods. **Used Book Sale**, 10 a.m.-4 p.m. daily, freewill donation accepted for all books.

Information: 866-996-2947 or lindenleafgifts@spsmw.org.

July 31

St. Augustine Parish, 18020 Lafayette St., Leopold. **Parish Picnic**, 10 a.m.-3 p.m. CT, drive-through chicken dinners with outdoor dining available,

cash and gift certificate raffles, quilt raffle, half pot drawing, dinners \$12, free admission. Information: 812-843-5143.

August 3

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.

Evansville). Information: vocation@thedome.org.

August 11

Nativity of Our Lord Jesus Christ Parish, 7225 Southeastern Ave., Indianapolis. **Mystery Beer Tasting and Cupcakes & Canvas**, 6 p.m.; Mystery Beer Tasting \$25, pay at door, must be 21; Cupcakes & Canvas \$25, register in advance at nativityindy.org. Information: 317-357-1200.

August 12-13

Nativity of Our Lord Jesus Christ Parish, 7225 Southeastern Ave., Indianapolis. **Augustavaganza**, 4 p.m.-midnight, raffle, festival food, children's games, Silly Safari, church tours, bingo, beer tent, Monte Carlo, baby crawling race, carnival rides, live music, \$3,500 grand prize raffle, free admission. Information: 317-357-1200.

August 13

Immaculate Conception Parish, 2081 E. County Rd. 820 S., Millhousen. **Consignment Auction**, 9:30 a.m.-2:30 p.m., includes raffle and lunch, call in advance to drop off consignment items Aug. 12, free admission. Information: 812-591-2362.

Indiana State Library History Reference Room, 315 W. Ohio St., Indianapolis. **The Mystery of "The Darlington Bible,"** presented by Dr. David T. Gura, Notre Dame curator of ancient and Medieval manuscripts and professor of Classics and the Medieval Institute, registration requested, free. Information and registration: cutt.ly/DarlingtonBible or 317-447-1951.

August 13-14

All Saints Parish, St. Paul Campus, 9788 N. Dearborn Rd., Guilford. **Summer Festival**, Sat. 5-midnight, Sun. 11 a.m.-9 p.m.; Sat. live band Misty Creek; Sun. music by DJ Dan Morris; raffles, beer garden, lunch stand, kiddie land, quilts, country store, religious exhibit on Eucharistic miracles, chicken dinner served Sun. beginning at 11 a.m., free admission. Information: 812-576-4302.

August 14

St. Mary Parish, 2500 St. Mary Dr., Lanesville.

Parish Picnic, 10 a.m.-4 p.m., fried chicken or ham dinner, dine-in or carry-out, quilts, capital prize, silent and online auction, games of chance, free admission. Information: 812-952-2853.

August 15

Sr. Thea Bowman Black Catholic Women Monthly Prayer Gathering, via Zoom, third Monday of each month, sponsored by archdiocesan Black Catholic Ministry, 7 p.m. Join meeting: cutt.ly/SrTheaPrayer, meeting ID: 810 3567 0684 or dial-in at 301-715-8592. Information: Pearlette Springer, pspringer@archindy.org or 317-236-1474

August 17

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

August 18

St. Joseph Church, 1401 S. Mickley Ave., Indianapolis. **Third Thursday Adoration**, interceding for women experiencing crisis pregnancy, 11 a.m.-7 p.m., with Mass at 5:45 p.m. Information: 317-244-9002.

Our Lady of Peace Cemetery and Mausoleum, 9001 Haverstick Road, Indianapolis. **Monthly Mass**, 2 p.m. Information: 317-574-8898 or www.catholiccemeteries.cc.

August 19

Northside Events and Social Club, 2100 E. 71st St., Indianapolis. **Catholic Business Exchange**, Archbishop Charles C. Thompson presenting, rosary 6:35 a.m., Mass 7 a.m., buffet breakfast and program following, \$18 members, \$24 non-members. Register by 4 p.m. on Aug. 16. Information and registration: cutt.ly/CBE-Reg.

August 19-20

St. Thomas Aquinas Parish, 4625 N. Kenwood Ave., Indianapolis. **SausageFest**, 5:30 p.m.-midnight, Kincaid's sausages, Sun King beer, sides from Illinois Street Food Emporium, Byrne's pizza, live music, wine, snack shack goodies, kids' zone, teen zone with DJ, free admission. Information 317-253-1461. †

Wedding Anniversaries

Greg and Marilyn (Maxey) Harter,

members of St. Bartholomew Parish in Columbus, celebrated their 55th wedding anniversary on July 8. The couple was married in St. Mary Church in Huntington, Ind. (Diocese of Fort Wayne-South Bend), on July 8, 1967. They have three children: Kristy Nicole Bale, Wendy Harlow and Gregory Harter II. The couple also has six grandchildren.



Dan and Doris (Young) Shaw,

members of St. Monica Parish in Indianapolis, celebrated their 55th wedding anniversary on June 24. The couple was married in Holy Angels Church in Indianapolis on June 24, 1967. They have one child: Andrea Holland. The couple also has five grandchildren and two great-grandchildren.



Jim and Janet (Firsich) Wilmer,

members of St. Mary Parish in Greensburg, will celebrate their 55th wedding anniversary on Aug. 5. The couple was married in St. Mary Church in Greensburg on Aug. 5, 1967. They have two children: Lisa Kane and Bob Wilmer. The couple also has two grandchildren and one great-grandchild.



David and Karen (Batta) Anderson,

members of St. Peter Parish in Franklin County, will celebrate their 50th wedding anniversary on Aug. 5. The couple was married in St. Peter Church in Franklin County on Aug. 5, 1972. They have three children: Jill Dillion, Amy Schuh and Matthew Anderson. The couple also has five grandchildren.



Kevin and Cheryl (Huffman) Freund,

members of St. Anthony of Padua Parish in Clarksville, celebrated their 50th wedding anniversary on July 14. The couple was married in St. Anthony of Padua Church in Clarksville on July 14, 1972. They have two children: Bernadette Dubs and Emily Freund. The couple also has two grandchildren.



Steve and Diane (Heeren) Keucher,

members of St. Charles Borromeo Parish in Bloomington, celebrated their 50th wedding anniversary on July 1. The couple was married in St. Anne Church in Barrington, Ill., on July 1, 1972. They have two children: John and Father Michael Keucher. The couple also has five grandchildren.



Larry and Helen (Kruer) Ott,

members of St. Mary Parish in Lanesville, celebrated their 50th wedding anniversary on July 1. The couple was married in St. Mary-of-the-Knobs Church in Floyd County on July 1, 1972. They have three children: Amy Eisert, Brad and Kyle Ott. The couple also has eight grandchildren.



Announcements for couples celebrating 50, 55, 60, 65, 70 or more years of marriage are accepted. Go to cutt.ly/anniversaries or call 317-236-1585.

Retrouvaille retreat set for Aug. 12-14 at Fatima Retreat House in Indianapolis

A Retrouvaille (pronounced retro-vi) marriage renewal retreat will be offered at Our Lady of Fatima Retreat House, 5353 E. 56th St., in Indianapolis, on Aug. 12-14. Retrouvaille has helped many couples struggling in their marriage. According to helpourmarriage.com, a poll of past participants showed that 96% felt the weekend experience was time well-utilized. Participants listed such benefits as improved communication, grew closer as a couple, improved conflict management and improved relationship with faith. The retreat begins at 7:30 p.m. on

Aug. 12 and ends at 5 p.m. on Aug. 14, and Mass will be celebrated. The cost is \$150 per couple; however, no one is ever denied the chance to heal their marriage due to financial challenges, and assistance is available. For information about Retrouvaille or to register for the program, call 317-489-6811, e-mail register@RetroIndy.com or go to cutt.ly/RetroIndy. The registration deadline is Aug. 8. More information on Retrouvaille, including program details and frequently asked questions, is available at www.HelpOurMarriage.com. †

Events can be submitted to The Criterion at www.archindy.org/events/submission or by mailing us at 1400 N. Meridian St., Indianapolis, IN 46202, ATTN: Ann Lewis.

SESSION

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reaffirming the Church's commitment to caring for women and families in need. Now the ICC has issued guiding principles for proposed legislation, including protecting pre-born life to the greatest possible extent and acknowledging that every pregnancy involves at least two individuals—two patients—with the goal of good medical care being to provide as much as possible for the needs of both.

The ICC is closely watching Senate Bill 1, which would prohibit abortion in Indiana with certain exceptions: preventing “a substantial permanent impairment of the life of the mother” and in cases of pregnancies resulting from rape or incest. The measure, authored by Sen. Susan Glick (R-LaGrange) and introduced on Monday, was the subject of intense debate throughout the week and was expected to receive a vote by Friday. If passed, it would move to the Indiana House for consideration.

The House spent the first week of the special session focused on providing inflation relief to the people of Indiana, which was the original purpose of the session before the *Dobbs* decision changed its scope. In the next phase of the session, expected to last at least through Aug. 5, the Senate will turn its focus to the efforts to help Hoosiers deal with inflation, while the House will take up the proposed abortion legislation.

While the Catholic Church supports some elements of Senate Bill 1, there are aspects not in keeping with Church doctrine, explained Alexander Mingus, associate director of the ICC.

“We support the general prohibition of abortion and the exception for the life of

the mother because there are two human persons involved—each with a distinct right to life,” Mingus said. “We are happy that the General Assembly is seriously considering this issue. But if the intent is to pass legislation that protects pre-born children from elective abortion and preserves a doctor's ability to provide lifesaving and life-affirming medical care, there are areas that need more attention.”



Alexander Mingus

Among the ICC's concerns with Senate Bill 1 is a lack of clarity surrounding enforceability of the law as well as the language surrounding the exceptions. That concern includes questions regarding what constitutes a critical medical situation for the mother, and the exemption of termination of a pregnancy due to a medical condition detected in the fetus that “is incompatible with sustained life outside the womb.”

“If this exception stays in the law, the ICC encourages at least a provision ensuring that parents are adequately informed, as we know that fetal anomalies do not always progress as doctors predict,” Mingus said.

He said the ICC was also disappointed that the legislation applies only to surgical abortion, not medication abortion.

“The Church remains committed to advocating for the dignity of pre-born and born human beings, accompanying moms in need and advocating for social supports that empower women and families as part of a consistent ethic of life,” Mingus said.

Such social supports are a key component of Senate Bill 2, which would establish the Hoosier Families First Fund and provide \$45 million from the

state general fund to assist pregnant women, postpartum mothers and families in need. The measure, authored by Sen. Ryan Mishler (R-Bremen) and Sen. Travis Holdman (R-Markle), also increases the maximum Adoption Tax Credit from \$1,000 to \$10,000.

ICC has long advocated for a comprehensive approach to upholding the dignity of life—from protecting the unborn to opposing the death penalty to providing adequate support for mothers, children and families. In recent years, for example, the ICC has supported legislative efforts to expand reasonable accommodations for pregnant women in the workplace and increase monthly payments in the Temporary Assistance to Needy Families (TANF) program, which has not seen a meaningful update in more than three decades.

Espada expressed gratitude for Indiana's efforts to promote a culture of life and pointed to the key role that the Church has played and will continue to play in this effort, particularly in light of the *Dobbs* ruling.

“In keeping with its long history and experience assisting pregnant women, mothers and families, the Church will continue to support mothers and families through a multitude of ministries,” Espada said. “This includes Women's Care Centers, Safe Haven Baby Boxes, Project Rachel for those who have undergone an abortion, and the countless services provided through Catholic Charities and parish-based ministries. Through education and our witness to service, we will continue to work



Demonstrators in Indianapolis are seen in the Indiana Statehouse in Indianapolis on July 25 as lawmakers reconvened for a special session. (CNS photo/Cheney Orr, Reuters)

to change hearts and minds to recognize the dignity and rights of the pre-born child.”

The ICC encourages people to pray that women who believe themselves unable to care for their infants will allow their children to be born, and, if need be, will either make an adoption plan for their child or place their child in a safe haven.

At this critical moment for Indiana, the ICC also calls on the Catholic faithful to reach out to their elected representatives. Those wishing to contact their legislators asking them to protect the life of the unborn and promote services that help women and children can go to indianacc.org/action-alerts and select “Encourage Legislators to Support Unborn Life in Special Session.”

For more information and ways to get involved with the ICC and its mission, visit www.indianacc.org.

(Victoria Arthur, a member of St. Malachy Parish in Brownsburg, is a correspondent for The Criterion. For continuing coverage of the special session of the Indiana legislators, log on to www.CriterionOnline.com.) †

CANADA

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Saskatchewan had left with Pope Francis in March so he would think and pray about the children who went to residential schools and, especially, about those who never returned home.

On the treaty land of the Ermineskin Cree Nation, Samson Cree Nation, Louis Bull Tribe and the Montana First Nation, near the former site of one of Canada's largest residential schools, Pope Francis said, “I humbly beg forgiveness for the evil committed by so many Christians against the Indigenous peoples.”

“The first step of my penitential pilgrimage among you is that of again asking forgiveness, of telling you once more that I am deeply sorry,” the pope said on July 25.

“I am sorry,” he said again. “I ask forgiveness, in particular, for the ways in which many members of the Church and of religious communities cooperated, not least through their indifference, in projects of cultural destruction and forced assimilation promoted by the governments of that time, which culminated in the system of residential schools.”

The pope spoke in Spanish. When his words of apology were read in English, the crowd responded with applause.

Pope Francis' meeting with more than 2,000 residential school survivors, community elders and knowledge keepers, their family members and mental and emotional support staff was held at the Muskwa, or Bear Park, Powwow Grounds under a persistent drizzle.

Canada's governor general Mary Simon and prime minister Justin Trudeau were in attendance. But the dignitaries were the pope and Indigenous chiefs from across Canada who made a grand entrance, carrying staffs decorated with eagle feathers and wearing “war bonnets.”

The local master of ceremonies explained that the chiefs must be warriors who defend the Indigenous people, language, customs and children.

Before the pope arrived, Ruby Rose Henry of the Tla'amin Nation warmed up her drum and voice by a fire. She hoped to sing the “Wild Flower Song” for the pope.

When government officials would come into the

village to take children to the residential school, she said, “the children would run and hide.” When the officials would leave, “the children would sing this song so the parents would know they were not kidnapped.”

The pope had begun his visit meeting the pastoral staff and a few parishioners at Our Lady of Seven Sorrows Parish before stopping to pray in the Ermineskin Cree Nation Cemetery and then going, by wheelchair, to the site of the former Ermineskin Indian Residential School.

Five teepees were erected on the site—four of them to represent each of the nations that call Maskwacis home, and the fifth to mark the school.

Pope Francis had described his visit to Canada on July 24-29 as a “penitential pilgrimage” to ask forgiveness for the trauma inflicted on Indigenous children by too many of the priests and nuns who ran about 60% of the schools for the Canadian government.

The government now estimates at least 150,000 First Nation, Inuit and Métis children were taken from their families and communities and forced to attend the schools between 1870 and 1997. At least 4,120 children died at the schools, and several thousand others vanished without a trace.

As the meeting with the pope began, dozens of people carried a long red banner through the crowd. The banner bore the names of each of the 4,120 deceased children and the school where they died.

Students at the schools were forbidden to speak their native languages or practice their traditions. The government provided so little financing that the students often were malnourished. And many were emotionally, physically or even sexually abused.

The discovery of unmarked graves and of possible burial grounds at several sites across Canada in 2021 increased attention on the residential-school legacy and increased pressure on Pope Francis to apologize on Canadian soil for what members of the Church had done.

Ernest Durocher, a member of the Métis Nation Saskatchewan and a survivor of the Ile-a-la-Crosse Residential School, traveled to Maskwacis with his wife, also a survivor. He sat alone outside the powwow grounds for a while, just thinking, he said.

“I hope to hear an apology from the pope,” he said.

Emily McKinney, 21, a member of the Swan Lake First Nation, traveled to Maskwacis from the Treaty 1

territory in Manitoba, where she is chair of the Treaty 1 Youth Council.

“I hope to hear a sincere, genuine apology for those who need it to heal from intergenerational trauma,” she said.

The schools' policy separated parents and children, she said. “It wasn't natural, but by force, and for seven generations! There are huge, traumatic effects.”

“These kids were raised in institutions. How were they supposed to know how to raise their families with love and kindness and our teachings?” she asked.

At the powwow grounds, Pope Francis acknowledged the Church's complicity in the “deplorable evil” of suppressing native languages and cultures, the destruction of family and community bonds and the trauma endured by the children at the schools and often passed on to their children and grandchildren in the form of a lack of affection or actual abuse.

Cree Chief Wilton Littlechild, 78, an Ermineskin residential school survivor who had traveled to Rome in March to meet Pope Francis, welcomed the pope to his home.

Littlechild, a lawyer and politician, told the pope that as a member of Canada's Truth and Reconciliation Commission, he had heard “nearly 7,000 testimonies from former students of residential schools” across Canada. The people gathered at Maskwacis, he said, represented all of them.

After Pope Francis spoke, Gerry Saddleback offered an “honor song” in Cree. The Canadian organizers said the song is a way of showing “openness and, for some, acceptance of the Holy Father's apology and [is] an invitation to all those present, in their own way and according to their own personal timeline, to seek to accept that same invitation toward forgiveness.”

The pope promised the Church's cooperation in further investigating what occurred at the schools and to walk alongside survivors in their journey toward healing.

“On this first step of my journey,” the pope said, “I have wanted to make space for memory. Here, today, I am with you to recall the past, to grieve with you, to bow our heads together in silence and to pray before the graves.”

“In the face of evil, we pray to the Lord of goodness,” he said. “In the face of death, we pray to the God of life.” †

Pro-life movie *Lifemark*, based on *I Lived on Parker Avenue*, in theaters on Sept. 9-16

A pro-life film titled *Lifemark* will be in select theaters throughout the country for one week only, Sept. 9-16.

The film, starring Kirk Cameron and Alex Kendrick, is inspired by the true story told in the short documentary *I Lived on Parker Avenue*, which was released in 2018.

Both productions tell the story of a mother (who now resides in south-central Indiana) who reaches out to the now-18-year-old son she offered for adoption, and the young man's journey of discovery in meeting her, a journey that includes learning the truth surrounding his birth.

The movie is produced by Kirk Cameron and the Kendrick Brothers, creators of *War Room* and *Fireproof*.

In central and southern Indiana, the film will be shown in select theaters in Avon, Bedford, Bloomington, Greenwood, Indianapolis, New Albany, Richmond,

Seymour and Terre Haute.

It will also be shown in cities near the archdiocese, including Cincinnati, Evansville and Louisville.

For a listing of theaters and showtimes and to purchase tickets, go to lifemarkmovie.com. †

ZOMI

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"I must apologize if I am difficult to understand," he said as a Zomi priest translated. "I'm afraid my Burmese accent sounds a bit like English."

The Mass was followed by an outdoor eucharistic procession that wrapped halfway around the large high school and its attached gyms, performing arts center and chapel.

"This was my favorite part" of the weekend, said Zim. "I have never seen this before. It was so beautiful. Some were silent, some were quietly singing, some were praying the rosary. It was a very long line."

With "Behold the Lamb of God" as the congress theme, the next two days included catechetical sessions on confession, the Eucharist and the celebration of the Mass. Each talk was offered in tracks for adults, young adults and youths.

"We chose the theme because the United States bishops started the National Eucharistic Revival," said Father Robert Kim, a Zomi priest of the Diocese of Tulsa who started the National Zomi American Eucharistic Congress in 2018.

Lucy Vung-Nu, a young Catholic woman from Illinois, attended the Congress for the first time.

"It's so amazing to see so many Zomi Catholics gathered in one place," she said enthusiastically. "Where I'm from in Illinois, there aren't that many Zomi people as opposed to other Burmese

tribes, so it was really special to me to see so many of this one ethnicity in this one place."

"It's like we're beginning again," said Nicholas Mung of Oklahoma City, who missed having the event in 2020 and 2021 due to the pandemic. "Now we continue to learn how the Eucharist fits in our lives. We continue to learn how to build our faith, especially for our kids. I am very, very happy!"

'A strong desire for the sacraments'

The event also included adoration and Sunday Mass.

"The whole weekend was very faith-filled," said Rusty Albertson, director of outreach for St. Mark. "There was a lot of excitement and a lot of reverence, especially during eucharistic adoration. People were kneeling even in the bleachers."

"The Burmese people, that's the standard for them—the participation, the singing, the reverence. When one of the reasons you become a refugee is because you want to practice your religion, it brings your faith to the forefront."

Father Kim shared with *The Criterion* about the importance of the faith to Zomi Catholics.

"In my home diocese [in Myanmar], every morning we had Mass in the parish [church] at 6 a.m., Monday through Friday," he recalled. "Always at Mass there were 70-100 people."

Burmese of many tribes started fleeing Myanmar in the late 1990s through the mid-2000s as victims of attacks carried out by both the government and rebels opposing the government.



Bishop David A. Konderla of Tulsa, Okla., is joined by other priests in reciting the eucharistic prayer during the opening Mass of the National Zomi American Eucharistic Congress in the auxiliary gym of Roncalli High School on July 9. Directly behind the bishop are Father Timothy Wyciskalla, pastor of St. Mark the Evangelist Parish in Indianapolis, left, and Father Eustace Thang, parochial vicar of St. Barnabas Parish in Indianapolis. To his right is Father John Mang, new associate pastor for St. Mark, who will minister to the parish's Zomi Catholics. (Photos by Natalie Hoefler)

Before being settled in the United States, many Zomi were sent to refugee camps in Malaysia, said Father Kim.

"It is a Muslim country," he noted. "Economically, there were many Chinese-run businesses. We needed jobs, so we worked at Chinese restaurants that are busy on the weekends, so we could not go to Mass. We did not have the chance for confession."

"That made us feel a strong desire for the sacraments. We come to the U.S., and we have the freedom to go to Mass and confession."

But that privilege was lost to many Zomi Catholics in the last two years due to the pandemic and the lack of Zomi-speaking priests, said Father Kim.

"After this crazy crisis, we had this special moment of adoration and confession" during the congress, he said. "We started at 7 p.m. [on Saturday] and concluded with Benediction at 10 p.m. We had six priests hear confessions for two hours. Everyone went to confession—we are so proud of that!"

In addition to helping Zomi Catholics grow in their faith, the gathering also serves as a reunion, said Father Kim.

"We meet people from our hometowns or people we met in the refugee camps," said Father Kim. "We never dreamed we'd meet in the U.S.! This is great divine providence beyond our imagination—after 10 or 15 years, we meet again!"

Zim said she was "so excited to see people from my same city in Burma! And I got to meet so many new friends."

'I feel like I am born again'

"It was such an honor to host this event here in Indianapolis, especially for the Zomi parishioners of St. Mark," said Father Tim Wyciskalla, the parish's pastor.

The first two events were held in 2018 and 2019 in Tulsa, Okla., home to the nation's largest Zomi Catholic population, according to Father Kim. He is pastor of the United States' only Zomi Chin parish.

Indianapolis was chosen as the site for the 2020 gathering "because the Zomi Catholic community at St. Mark is the biggest [population] after Tulsa," said Father Kim.

"To finally welcome so many other Zomi Catholics living around the United States, as well as the various Zomi priests, and to host others from their homeland and show their hospitality was a wonderful opportunity for our parishioners," said Father Wyciskalla.

"Everyone in our Zomi community pitched in, from coordinating food, parking and security," said Albertson. "They worked all year for this."

The effort was worth it, said Zim. "I am already excited to go to the next one," she said, enthusiasm filling her voice. The next National Zomi American Eucharistic Congress will take place in Nashville, Tenn., on July 8-9, 2023.

Reflecting on her current experience, Zim said she feels "peace and Jesus alive in my body. It really touched my heart. I feel like I am born again." †



A line of Zomi Chin wearing their Myanmar tribe's colors processes toward the altar at the beginning of the opening Mass for the National Zomi American Eucharistic Congress on July 9 in the auxiliary gym of Roncalli High School in Indianapolis.

Catholic Charities Bloomington seeking to raise \$6,000 by Aug. 12 to be eligible for \$100,000 grant

Criterion staff report

Catholic Charities Bloomington (CCB) is participating in a fundraising campaign called "A Community Thrives," with a goal of raising \$6,000 by Aug. 12. If successful, CCB will be eligible for a Gannet Foundation grant of up to \$100,000 to recruit, hire, onboard and offer competitive wages for two new, clinically trained therapists to join its agency by September.

CCB offers counseling services in several Bloomington offices to make possible a comprehensive, integrated continuum of quality mental health care for children and adults struggling with a range of life issues.

According to the National Alliance on Mental Illness, one in five adults in the U.S. are experiencing mental

illnesses that include depression and anxiety. In 2020, the Centers for Disease Control reported that suicide was the second leading cause of death for people ages 10-34 in the U.S.

CCB reports that in the past two years it has experienced a 300% rise in inquiries from individuals and families seeking mental health support. Its therapists are operating at maximum productivity, and the waitlist continues to accumulate with more frequent and urgent calls.

"This is such an exciting opportunity," said Michael Stribling, a clinical director, mental health therapist and social worker for CCB. "It would be wonderful if we could get as many people as possible to make donations so we can reach our goal to be considered

for the larger grant award."

He noted that only contributions made through Aug. 12 will count toward the \$6,000 goal, and all donations must be made online via credit card, PayPal or Venmo at cutt.ly/ACCommunityThrives.

For more information on the campaign, contact Cheri Bush at 317-236-1411.

For more information on Catholic Charities Bloomington and their services, call 812-332-1262 or go to ccbin.org. †



Social Concerns ministry will lead monthly virtual rosary for peace and justice

The archdiocesan Catholic Charities-Social Concerns Ministry will begin offering a virtual scriptural rosary for justice and peace at 8 p.m. on the third Thursday of each month, starting on Aug. 18.

The scriptural rosary for justice

and peace that will be used was developed by the U.S. Conference of Catholic Bishops (cutt.ly/peacerosary) and is based on the Luminous Mysteries.

To register, go to bit.ly/scripturalrosary. †

Bilingual Substance Abuse Ministry Healing Mass with Archbishop Thompson set for Aug. 11 at Columbus parish

A healing Mass for those suffering from addictions, as well as for their loved ones and the community, will be celebrated at 6:30 p.m. on Aug. 11 at St. Bartholomew Church, 1306 27th St., in Columbus. Archbishop Charles C. Thompson will serve as the principal celebrant.

Opportunities to receive an individual

blessing from the archbishop and for individual prayer with prayer teams in English and Spanish will be available after the Mass, as well as a simple reception.

All are welcome.

For more information, contact Brie Anne Varick at 317-236-1543 or bvarick@archindy.org. †

Los graduados celebran y atienden la invitación de Cristo a servir con amor

Por John Shaughnessy

La mañana había estado repleta de alegría para los graduados, un momento para celebrar con la familia y los amigos, una ocasión que también incluía la celebración de la misa oficiada por el arzobispo Charles C. Thompson.

Antes y después de esa liturgia del 24 de junio, el arzobispo había pasado tiempo hablando informalmente con los 17 recién graduados del Instituto Pastoral Intercultural de la Arquidiócesis que forma líderes pastorales y espirituales dentro de las diversas comunidades étnicas de la Arquidiócesis y de la diócesis de Lafayette.

Esos momentos informales habían dado lugar a sonrisas y risas entre el arzobispo y los graduados. Y esa conexión continuó durante la misa cuando el arzobispo compartió, en español, sus tres deseos para los graduados en el día de la festividad del Sagrado Corazón de Jesús.

“Que nunca se cansen de confiar y celebrar el amor incondicional de Dios y su abundante misericordia, que recibimos mediante el Sagrado Corazón de Jesús,” expresó el arzobispo en su homilía durante la misa en la Casa de Retiro Nuestra Señora de Fátima, en Indianápolis.

“Que sean instrumentos de ese amor y misericordia divinos a través de su ministerio en la guía espiritual y como líderes pastorales, especialmente en la búsqueda de aquellos que se han desviado o están perdidos.

“Y que nunca pierdan el rumbo hacia el altar del Señor, sacando fuerza y alimento del banquete eucarístico del cuerpo, la sangre, el alma y la divinidad de Jesucristo, para que puedan permanecer centrados en Cristo en su testimonio de la abundancia que brota de su Sagrado Corazón para todos los hombres.”

Una invitación de Cristo

Después de la misa, el arzobispo Thompson posó en las fotos con el grupo y con cada uno de los graduados. La celebración en el centro de retiro continuó con una ceremonia de graduación, en la que la coordinadora del Instituto Pastoral Intercultural compartió sus deseos para la décima promoción del programa de formación de dos años de duración.

“La Iglesia, nuestra Iglesia, camina con todos nosotros y al mismo tiempo nosotros caminamos con ella,” afirmó Carmen Hernández a los graduados. “Hay muchos escenarios importantes en los que la Iglesia necesita líderes como ustedes, especialmente en los entornos donde hay desafíos sociales y aquellos en los que se debe dar preferencia a los pobres.”

Señaló que considera que durante la pandemia de COVID-19, el Papa Francisco ha redoblado la mención de los pobres en sus homilías.

“En una de esas homilías, señaló que: ‘Cuando Jesús dice de los pobres: ‘Siempre los tendrán con ustedes,’ quiere decir: ‘Yo estoy siempre con ustedes en los pobres.’”

“Esto coloca a los pobres en un lugar teológico,



El Arzobispo Charles C. Thompson posa con los graduados del Instituto Pastoral Intercultural de la Arquidiócesis el 24 de junio en la Casa de Retiro Nuestra Señora de Fátima en Indianápolis. (Foto de John Shaughnessy)

en un lugar de encuentro con Dios. Por lo tanto, la participación activa de todos ustedes—como líderes pastorales—en el encuentro con Dios a través de los pobres, es fundamental para hacer de nuestra Iglesia un signo visible de amor, solidaridad y justicia.”

Hernández les hizo una invitación a los graduados adornados con sus togas y birretes azul marino:

“Los invito a profundizar aún más en nuestra relación y compromiso con los pobres, con los más necesitados, haciéndonos amigos de ellos, acercándonos a ellos,” apuntó. “Esto exige que se conviertan en verdaderos discípulos misioneros, que todos sientan que están escuchando por primera vez la invitación de Cristo a aprender de él: de su corazón, de su enseñanza, de su palabra. Para que ustedes también puedan anunciar esa palabra, y hacerlo con una actitud de apertura, de diálogo, de disponibilidad.”

‘Estoy dispuesto a servir a nuestra Iglesia’

Los graduados de la promoción de este año representan a la Arquidiócesis de Indianápolis y a la Diócesis de Lafayette. Angie Pitts, madre de ocho hijos y abuela de 11, quien se graduó del programa con honores, fue elegida para pronunciar un discurso en nombre de sus compañeros.

Más tarde, Pitts habló con *The Criterion* sobre cómo todo el día—la misa, la ceremonia y la celebración durante el almuerzo—fue “maravilloso.”

“Fue una experiencia impresionante estar allí con el arzobispo Thompson y ver a mis compañeros de clase, nuestras familias y amigos reunidos para celebrar con nosotros.”

Compartió que ella y sus compañeros superaron



Los graduados del Instituto Pastoral Intercultural de la Arquidiócesis se llenan de sonrisas y alegría durante una conversación con el arzobispo Charles C. Thompson el 24 de junio. (Foto de John Shaughnessy)

vicisitudes tales autos averiados, problemas en el cuidado de los hijos y los desafíos de la COVID-19 para culminar el programa. También elogió al Instituto Pastoral Intercultural, un ministerio de la Oficina de Ministerio Intercultural de la Arquidiócesis.

“Me enamoré del Instituto. Los profesores son increíbles,” aseguró Pitts. “Ahora mismo, soy lectora y ministra [extraordinario] [de la Sagrada Comunión], pero quería saber más sobre mi fe desde una perspectiva más profunda. Cristo quiere que difundamos la Buena Nueva. Por eso estoy aquí. Estoy lista para servir a nuestra Iglesia.”

(Para conocer más sobre el Instituto Pastoral Intercultural y su programa, visite www.archindy.org/intercultural.) †

Graduates celebrate and embrace Christ's invitation to serve with love

By John Shaughnessy

The morning had been filled with joy for the graduates, a time of celebration with family and friends—an occasion that also included the celebration of the Mass with Archbishop Charles C. Thompson.

Before and after that liturgy on June 24, the archbishop had spent time informally talking with the 17 recent graduates of the archdiocesan Intercultural Pastoral Institute, which forms pastoral and spiritual leaders within the various ethnic communities in the archdiocese and the Lafayette Diocese.

Those informal moments had led to smiles and laughs between the archbishop and the graduates. And that connection continued during the Mass as the archbishop shared, in Spanish, his three hopes for the graduates on the feast day of the Sacred Heart of Jesus.

“May you never grow tired of trusting and celebrating God’s unconditional love and abounding mercy as made available to us through the Most Sacred Heart of Jesus,” the archbishop said in his homily during the Mass at Our Lady of Fatima Retreat House in Indianapolis.

“May you be instruments of that divine love and mercy through your ministry in spiritual direction and as

pastoral leaders, especially in seeking out those who have strayed or are lost.

“And may you never lose your way to the altar of the Lord, drawing strength and nourishment from the eucharistic banquet of the body, blood, soul and divinity of Jesus Christ—to enable you to remain Christ-centered in your witness to the abundance that flows from his Sacred Heart for all people.”

An invitation from Christ

After the Mass, Archbishop Thompson posed for group and individual photos with the graduates. And the celebration at the retreat center continued with a graduation ceremony—a ceremony in which the coordinator of the Intercultural Pastoral Institute shared her hopes for the 10th graduating class of the two-year formation program.

“The Church, our Church, is walking with all of us as we are walking along with her,” said Carmen Hernandez to the graduates. “There are many important scenarios where the Church needs leaders like you, particularly in social challenges and especially in the preferential option for the poor.”

She noted how she believes that Pope Francis’ homilies during the COVID-19 pandemic have intensified in their

mentions of the poor.

“In one of those homilies, he pointed out, ‘When Jesus says about the poor, ‘You will always have them with you,’ he means, ‘I am always with you in the poor.’”

“This places the poor in a theological place—in a place of encounter with God. Then the active participation of you pastoral leaders, in the encounter with God through the poor, is fundamental to make our Church a visible sign of love, solidarity and justice.”

Hernandez extended an invitation to the graduates in their royal blue caps and gowns.

“I invite you to further deepen our relationship and commitment with the poor, with those most in need, becoming friends with them, close to them,” she said. “This requires that you become true missionary disciples, that all of you feel that you are learning for the first time Christ’s invitation to learn from him—from his heart, from his teaching, from his word. So that you, too, can announce that word, and do it with an attitude of openness, dialogue, availability.”

‘I am ready to serve our Church’

The graduates of this year’s class represent the Archdiocese of Indianapolis and the Lafayette Diocese.

Angie Pitts—a mother of eight and a grandmother of 11 who graduated from the program with honors—was chosen to give a speech on behalf of her classmates.

Later, Pitts spoke to *The Criterion* about how the entire day—the Mass, the ceremony and the lunch celebration—was “breathtaking.”

“It was an awesome experience to be there with Archbishop Thompson and to see my classmates, our families and friends gathered together to celebrate with us.”

She shared how she and her fellow students overcame car breakdowns, babysitting problems and COVID challenges to complete the program. She also praised the Intercultural Pastoral Institute, a ministry of the archdiocesan Office of Intercultural Ministry.

“I fell in love with it. The teachers were awesome,” Pitts said. “Right now, I’m a lector and an [extraordinary] minister [of holy Communion], but I wanted to know more about my faith with a deeper point of view. Christ wants us to spread the Good News. That’s why I’m here. I’m ready to serve our Church.”

(To learn more about the Intercultural Pastoral Institute and its program, visit www.archindy.org/intercultural.) †

Ken's 12-Pack/Ken Ogorek

Things most Catholics wish they knew better: What's so amazing about grace?

Seventh in a yearlong catechetical series

Grace was poorly taught for decades. So now, although we sing about it, do we really grasp the urgency of its presence and power in our life?



Transformers aren't just toys and movies

Grace is a transformer. Grace changes you.

Catechetical textbooks from the late 1960s through the early 1990s presented an insufficient recognition of the transforming effects of grace—an inadequate understanding of grace in general. Many adult Catholics are familiar with the word “grace,” but lack a sense of urgency about its role in daily life.

Grace is often described as God's love, then not much more is said about it. But there's so much more to grace—important details that make it so ... amazing!

Grace really does change you

In last month's installment of “Ken's 12-Pack,” I emphasized that God always makes the first move. Grace provides a concrete example of this reality.

The preparation of the human person for the reception of grace is already a work of grace. Grace is God's initiative, changing you in several key ways:

- You are introduced into the intimacy of trinitarian life. In other words, the love that flows between Father, Son and Holy Spirit becomes real and accessible for you in an entirely new, unique and irreplaceable way.
- God adopts you as his own child! You can rightfully call him not only Father, but also Dad!
- You become a participant in God's life such that your closeness to



him—and his to you—can accurately be called a real, intimate, personal relationship.

What about the sacraments?

Each of the seven sacraments has its own special grace—changing you in specific, concrete ways. Let's take a new look at the sacrament of penance as one of seven potential examples.

Many Catholics think of confession as “that thing I need to do after I sin.” We half-jokingly say, after we do something that could be perceived as sinful, “Oops. I'd better go to confession!”

And while it's true that the sacrament of penance addresses sins already committed, the special grace of this sacrament can help keep you from falling into grave sin in the first place! This is one reason why frequently celebrating the sacrament of penance (monthly is a good pattern for many folks) is warmly recommended by so many spiritual directors, Church leaders and trusted pastors of souls.

If more adult Catholics took to heart the preventative power of grace experienced via the sacrament

of penance, confessions would be more frequent, sin just might decrease and the world would truly be a better place.

Short-changing grace in the catechesis of the 1970s and 1980s dug us a little hole regarding this aspect of Catholic faith and life; thankfully we can and are digging out of it—in part due to the clarity offered by the *Catechism of the Catholic Church*.

It's amazing because it changes you—for the better!

Grace changes you. If you're a wretch, it can help save you. If you're lost, it can help you become found. If your spiritual blind spots trick you into feeling like a soul-sick orphan, grace helps you see how loved you are as an adopted child of almighty God.

Let God's grace transform you. Let his life enfold you. Make the sacraments a priority. You're guaranteed to find the results ... amazing!

(Ken Ogorek, archdiocesan director of catechesis, has lost his six-pack abs. But his 12-part series, whose theme is: Things Most Catholics Wish They Knew Better, will run through December. He can be reached at his archdiocesan e-mail address kogorek@archindy.org or by using the contact information at www.kenogorek.com.) †

ANNUAL PARISH PICNIC

St. Mary Catholic Church, Lanesville
Sunday, August 14, 2022

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| <p>BE OUR GUEST</p> <p>AUGUST 14 Homemade Chicken & Ham Dinner Served 10am - 3pm Games of Chance 50/50 Prize Raffles Handmade Quilt Raffles Cake Wheel Linens & Crafts Silent Auction Online Auction - HarrittGroup.com</p> | <p>ENJOY OUR HOME COOKING</p> <p>Our home cooked meal features fried chicken or ham dinner! The meal will be served dining room or outdoor pavilion area. The meal includes hand-torn dressing, noodles, potato salad, country style green beans, coleslaw, and your choice of pie. The meal is a great value, costing only \$14.00 for adults and \$6.00 for children age 6 to 11. Children under age 6 are, as always, free (dine in only). Shaded outdoor seating is available all day.</p> | <p>Join Us For Mass 9:00 am</p> <p>10am until 3pm</p> |
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WHY DO CATHOLICS GIVE?

Charitable giving is central to Christian spirituality. We see everything we have, material and spiritual, as unmerited gifts from God. God entrusts us with everything we have because he is generous and wants to bless us.

Some interesting facts about charitable giving to religious organizations (according to 2019 studies by USCCB, U.S. Catholic, Sharefaith and Qgiv):

- Overall charitable giving reached nearly \$450 billion in 2019. Of those donations, approximately 1/3 of all charitable gifts benefited religious organizations
- About 69% of all charitable donations come from individuals and 10% of these gifts come in the form of a bequest. Foundations and corporations contribute 17% and 5%, respectively.
- Individuals who attend church regularly tend to donate more money to any cause, giving 81% of their donations to religious organizations with an average donation of \$2,224.
- 95% of Catholics who donate money financially support their parishes
- Younger-aged Christians earning less than \$20,000 are eight times more likely to give church contributions than those making \$75,000.

This begs the question, “What does the Catechism say about giving?” The Catechism of the Catholic Church defines “charity” as “the theological virtue by which we love God above all things for His own sake, and our neighbor as ourselves for the love of God.” Giving of our God-given materials and talent is not merely an act of “giving back.” **At its core, it is an expression of how we love and honor God and our neighbors.**

At the Catholic Community Foundation (CCF), our staff seeks to match donors' stewardship and passions with the needs of the Archdiocese, parishes, schools and agencies. Please contact CCF at ccf@archindy.org or 317-236-1482 to see how we can assist you with your charitable plans.

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USCCB issues annual audit on compliance with charter by dioceses, eparchies

WASHINGTON (CNS)—The U.S. bishops' annual report on compliance with the "Charter for the Protection of Children and Young People" shows that 2,930 victim survivors came forward with 3,103 allegations during the audit year of July 1, 2020 to June 30, 2021.

The number of allegations is 1,149 less than that reported in 2019-2020, according to the audit report released on July 12 by the U.S. Conference of Catholic Bishops' (USCCB) Secretariat of Child and Youth Protection.

"This decrease is due in large part to the resolution of allegations received as a result of lawsuits, compensation programs, and bankruptcies," said a news release accompanying the report. "Of the allegations received, 2,284 [74%] were first brought to the attention of the diocesan/eparchial representative by an attorney."

The majority of allegations received were "historical in nature," meaning the alleged victim is now an adult and the abuse happened in years or decades past. During this audit year, there were 30 new allegations.

The report is based on the audit findings of Stonebridge Business Partners, a specialty consulting firm based in Rochester, N.Y. Also included in the report are results of a survey on allegations conducted by the Center for Applied Research in the Apostolate (CARA) at Georgetown.

The charter was adopted in 2002 by the U.S. bishops following widespread reports of clergy abuse and has been revised several times since to adapt to changing situations surrounding the question of clergy sexual abuse of minors. It was revised in 2005, 2011 and 2018.

Of the new allegations made by current minors, six were substantiated; nine are still under investigation; nine were unsubstantiated; five could not be proven; and one was referred to the provincial of a religious order.

"This year's audit, once again, shows that new cases of sexual misconduct by priests involving minors are rare today in the Catholic Church in the United States," Los Angeles Archbishop José H. Gomez, USCCB president, said in a preface to the report. He added that "every offender was removed from ministry. Every allegation was reported to law enforcement.

"As we know, one allegation of abuse is too many," he said, "but my brother

bishops and I remain firmly committed to maintain our vigilance in protecting children and vulnerable adults and providing compassion and outreach to victim-survivors of abuse.

"On behalf of my brother bishops, I again want to express our sorrow and apologies to every person who has suffered at the hands of someone in the Church. And again, we pledge our commitment to the healing of victim survivors and to doing everything in our power to protect children and vulnerable adults."

The report shows that dioceses and eparchies provided outreach and support to 285 victim survivors and their families who reported an allegation during the audit period. Continued support was provided to 1,737 victim survivors who had reported in prior audit periods.

In 2021, the Church conducted 1,964,656 background checks on clergy, employees and volunteers. In addition, more than 2 million adults and more than 2.4 million children and youths were trained in how to identify the warning signs of abuse and how to report those signs.

Data from CARA said the costs related to allegations for diocese and eparchies for fiscal year 2021 were: settlements, \$118,516,493; other payments to victims, \$13,103,280; support for offenders, \$9,972,414; attorneys' fees, \$45,597,100; and other costs, \$6,930,931.

The grand total of costs was \$194,120,218. This figure is 38% less—or \$117,860,448 less—than the grand total of \$311,980,666 for fiscal year 2020.

"Six-tenths of the payments made by dioceses and eparchies between July 1, 2020, and June 30, 2021, were for settlements to victims [61%] and almost a quarter of the total cost is for attorney's fees [23%]," CARA said.

Despite restrictions experienced due to the pandemic, elements included in the charter audit process conducted by Stonebridge Business Partners, were not altered:

Seventy dioceses/eparchies were visited either in person or via remote technology and data was collected from 122 others.

There were four instances of noncompliance due to the inactivity of their review boards: the Diocese of Corpus Christi, Texas; the Diocese of Lafayette, La.; the Diocese of New Ulm, Minn.; and the Eparchy of Newton were

found noncompliant with Article 2 of the charter.

Article 2 requires they have a lay-run review board that functions as a confidential consultative body to the bishop/eparch.

Subsequent convening of the review boards of the dioceses and the eparchy brought each of them into compliance with Article 2.

Three eparchies and one diocese did not participate in the audit: the Chaldean Eparchy of St. Peter the Apostle, the Eparchy of Our Lady of Lebanon, St. Nicholas Ukrainian Catholic Eparchy, and the Diocese of St. Thomas in the Virgin Islands.

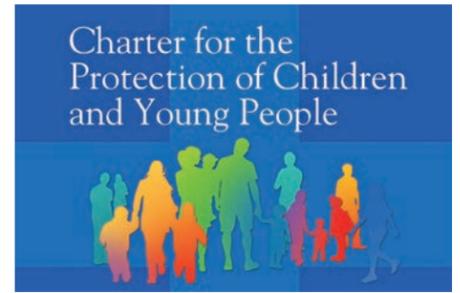
"May the Lord bless and preserve our efforts to make good on our promise to protect and pledge to heal," Suzanne Healy, who chairs the National Review Board (NRB), said in a letter to Archbishop Gomez included in the report.

She said the NRB "continues to recommend that all dioceses and eparchies participate in the audit, but also audit every single parish in their ordinances. Parishes and school audits provide the most effective evaluation tool for diocesan/eparchial safe environment efforts."

The board also "recommends examination of the efficacy of safe environment programs for both adults and children to ensure the training is working toward our promise to protect," she added.

She said the board recommends enhancing the audit process with "possible expansion of the audit scope to include measures" in Pope Francis' 2019 "motu proprio" "Vos Estes Lux Mundi"—which established procedures for reporting allegations of sexual abuse and for holding accountable bishops, eparchs and religious superiors who protect abusers.

The process could also include, she said, a new section of the *Code of Canon Law* dealing with crimes and punishments in the Church: "Book VI: Penal Sanctions in the Church."



The NRB suggested a voluntary "mentorship" program between eparchies that do not participate in the audit and other eparchies that do, she said, and it also proposed there be one day when parishes in every diocese offer "a liturgy of lament for victims/survivors of clergy sexual abuse and their families."

"Through the efforts of many individuals, both lay and ordained, the culture and attitudes surrounding the abuse of children has and will continue to change," Deacon Bernie Mujadara, director of the Secretariat for Child and Youth Protection, said in a letter to the archbishop in the report.

He has been blessed by the survivors he has come to know, he said, by them "sharing their stories and how they learned to cope and survive and, in some cases, thrive. I am honored and humbled to be in the presence of such holy people.

"The Church will be successful in her journey toward conversion, reconciliation, healing and hope through the relationships with victims/survivors," he said.

"The healing of such experiences is a process of listening, accompaniment and atonement. ... Together, with our sisters and brothers who have been abused, we can and will weather this storm and grow in the abundant love of our Lord," the deacon said.

(The full annual report on compliance with the "Charter for the Protection of Children and Young People" of the U.S. Conference of Catholic Bishops can be found online at <https://bit.ly/3aHxm59>.) †

Pope Francis names three women to office that helps him choose bishops

VATICAN CITY (CNS)—Ten days after saying he would name two women to the group that helps him choose bishops, Pope Francis appointed three women to the office.



Pope Francis

The Vatican announced on July 13 that the pope had named 14 new members of the Dicastery for Bishops.

For the first time ever, the members include women: Sister Raffaella Petrini, a member of the

Franciscan Sisters of the Eucharist, who is secretary-general of the office governing Vatican City State; French Salesian Sister Yvonne Reungoat, former superior general of the order; and Maria Lia Zervino, an Argentine who is president of the World Union of Catholic Women's Organizations.

The dicastery is led by Canadian Cardinal Marc Ouellet and is responsible for helping the pope choose bishops for Latin-rite dioceses outside of the Church's mission territories. Members meet twice a month to review dossiers submitted by Vatican nuncios about potential candidates and to vote on the names they recommend to the pope.

Before Pope Francis' reform of the Roman Curia took effect in June, members of the dicastery were only cardinals and a few bishops.

The other new members of the dicastery include: Cardinals Anders Arborelius of Stockholm; Jose F. Advincula of Manila, Philippines; José Tolentino de Mendonca, Vatican archivist; and Mario Grech, secretary-general of the Synod of Bishops.

Pope Francis also named as members several bishops who will become cardinals in August: Cardinals-designate Arthur Roche, prefect of the Dicastery for Divine Worship and the Discipline of the Sacraments; Lazarus You Heung-sik, prefect of the Dicastery for Clergy; Jean-Marc Aveline of Marseille, France; and Oscar Cantoni of Como, Italy.

The other new members are: Archbishop Drazen Kutlesa of Split-Makarska, Croatia; Bishop Paul Tighe, secretary of the former Pontifical Council for Culture; and Benedictine Abbot Donato Ogliari, abbot of St. Paul Outside the Walls in Rome and apostolic administrator of the Abbey of Montecassino, Italy.

The new members join existing members, including U.S. Cardinals Blase J. Cupich of Chicago and Joseph W. Tobin of Newark, N.J. †

August 12 & 13

Grand Prize Raffle:

All proceeds benefit Nativity's Future is Now campaign

\$5 per ticket

1st prize = \$3,500
 2nd prize = \$1,000
 3rd prize = \$500
 4th & 5th prize = \$500 gift card to American Wholesale Furniture
(License #000754)

Thursday, August 11th - pre-festival activities

6:30 Cupcakes and Canvas
Enjoy painting and treats for all ages

6:30 Mystery Beer Tasting Competition and Dinner
Try to match mystery beer and enjoy some dinner.

Friday, August 12th

4-midnight rides, festival food tent
 4-10PM Children's games
 5:30-10 Bingo in the Parish Center
 5:30-7 Fiesta Friday dinner in the gym
 6-midnight Monte Carlo
 8-11PM Black Orchid on the Duke Realty mainstage

Saturday, August 13th

4-midnight rides, festival food tent
 4-10PM Children's games
 4PM Mass
 5:30-10 Bingo in the Parish Center
 5:30-7 Pulled Pork dinner
 6:00 Baby Crawl in the Parish Center
 6-11:45 Monte Carlo
 7:00 Silly Safari by mainstage area
 8-11PM Tony & the 2nd Half Band on the Duke Realty mainstage

Corrections Corner/Deacon Marc Kellams

From start to finish, criminal cases have several steps

In the June Corrections Corner column, we considered the process of the arrest of a person, the filing of charges and their initial hearing in court. This month, we will move forward toward trial or disposition by plea agreement.



I noted that the judge initially sets a pretrial conference. Some judges also set a trial date. For misdemeanor cases, if

an initial trial date is set, it is set for what is called a bench trial, i.e., a trial heard before a judge. The defendant must ask for a jury trial in writing at least 10 days before the bench trial date, or it is waived. For felony cases, the case is automatically set for a jury trial, which may be waived, but only if both sides and the judge agree.

Several things can happen at this point. If the defendant believes that the judge has a reason to be biased, a motion to change venue from the judge may be filed. Those are rarely filed and even more rarely granted, because the reason must be

based on cause.

If the judge knows the defendant personally or has some personal reason that he or she cannot fairly handle the case, the judge normally “recuses,” i.e., withdraws from the case. The fact that the judge has dealt with the defendant in prior cases is not considered cause.

The defendant may also ask for a change of venue from the county if there has been sufficient pre-trial publicity, and there is concern that a fair and impartial jury cannot be selected. If the judge agrees, there are two possible results. One is that the case may be transferred to another county. The second is that when there is a trial, the parties go to another county to select the jury, then the jury is transported to and from their home county for the trial.

Once any venue problems are resolved, the prosecutor and defense attorney begin their preparations for an eventual trial. This includes such things as evaluating the evidence that was collected, which often includes having the evidence analyzed for fingerprints, or in the case of controlled substances, having the

substances transported to the Indiana State Police Laboratory in Indianapolis for analysis. Pretrial conferences periodically occur to make sure that the case is proceeding as it should.

Criminal cases must be disposed of within a year of filing, or if the defendant remains incarcerated, within 180 days. If the person is incarcerated, and asks for a “speedy” trial, the case must be disposed of within 70 days of the date it is requested. Those dates, however, are extended when the defendant asks for or agrees to a continuance.

It is often asked why it seems to take so long for a criminal case to resolve. There are many reasons, including the need to locate and take a deposition of witnesses, have the evidence analyzed, discuss trial strategy, and most often, negotiate a plea agreement.

More to come in future columns.

(Deacon Marc Kellams is the Coordinator of Corrections Ministry for the Archdiocese of Indianapolis. He can be reached at mkellams@archindy.org or call 317-592-4012.) †

Faith and Family/Sean Gallagher

God’s mercy is there for us when we fall for the devil’s tricks

My youngest son Colin experienced his first confession and received his first Communion earlier this year.



In preparing for these important moments in his life of faith, Colin learned about humanity’s tendency toward sin, which our Church’s tradition has called concupiscence.

It is rooted in the fall of our first

parents, Adam and Eve. Colin learned about how they were tempted by the serpent to think of themselves as equal to God and therefore free to disobey him.

After thinking about this foundational story not just for our faith but for the story of humanity itself, Colin said, “I can’t believe they fell for that.”

My first reaction to hearing my 8-year-old son say that was to laugh. You never know what kids are going to say.

But it didn’t take much reflection for me to see that there was more wisdom in those words than Colin knew.

A Catholic theological understanding of Adam and Eve before the fall was that they were filled with God’s grace. Additionally, their minds were unclouded by sin and had far more power of understanding than we have, burdened as we are by the effects of original sin.

Adam and Eve thus knew exactly what they were doing when they sinned and knew the full ramifications of their sin for themselves and the rest of humanity—and nonetheless chose to do it anyway.

In thinking about that, I made Colin’s words my own. I can’t believe they fell for that.

But they did, and we continue to pay the price for it in the crosses of our own faults and foibles and the world’s brokenness that make life burdensome.

Christ, of course, paid the ultimate price out of his infinite love for us. His death on the cross opened for us the way to heaven that had been barred by Adam and Eve’s sin. The cross gives us hope when we are called to pick up our cross daily and follow him.

Those crosses are especially heavy at times. The hope we find in the cross of Christ is thus a source of strength for us as we carry our own each day.

This is important for parents as they daily struggle for years to form their children to embrace a life of virtue and holiness.

My wife Cindy and I have lived out this mission for 20 years now. And it hasn’t gotten any easier.

The gift of our faith gives us a vision for how we and our children should live. We try to pass that gift on to our boys in what we ask them to do and to refrain from doing, in the ways that we reward them for good behavior and punish them for bad.

But it takes a long time for them to get the message. We’re still teaching them the same lessons that we’ve been going over with them for years. Then again, speaking at least for myself, I’m still trying to learn them, too.

That’s where hope comes in—hope for our boys, hope for Cindy and me and hope for all parents and children.

Even though we, like Adam and Eve, fall for the temptations to sin that we experience each day, Christ’s redeeming grace that we received in our baptism—and in every sacrament we’ve received since—keeps our faults from being the end of the story.

God isn’t surprised when we fall in our temptations. But he never gives up on us. His mercy is always there for us. And, with the help of God’s grace, we parents can be channels of that mercy to our children when they, like we, fall for the tempter’s lies and lures. †

Christina Capecchi/Twenty Something

Feminine and modest: designing a better swimsuit

For years, Catherine Huss’ twin passions were evident: faith and fashion.

The 30-year-old Catholic never felt that her faith was at odds with her penchant for apparel. But the career path she projected for herself did appear lonely. She wasn’t aware of any other Catholic fashion designers.



“I didn’t see anyone doing it,” said Catherine, who grew up in Coon Rapids, Minn., and attended Epiphany, a vibrant suburban parish. “That became a big source of motivation: ‘Alright, I guess I have to.’”

Catherine shuttled between two campuses in St. Paul, Minn., studying Catholic Studies at the University of St. Thomas and apparel design at St. Catherine University.

The acclaimed Catholic Studies program steeped her in the Church’s rich tradition of faith and reason. Meanwhile, her sense of social justice was sparked by lively classroom discussions about ethical clothing production and the dignity of the human person.

Studying in Rome for a semester through the Catholic Studies program confirmed her desire to blaze a new trail.

“I had this interesting takeaway about how in Rome there’s a church or two on every block and then there will be a fashion house right next to the church. They’re sharing a wall! So I had

this phrase: *chiesa to Marchesa*. Church to Marchesa, a famous fashion designer. It was a funny juxtaposition—but also a God wink or an affirmation, God saying, ‘Catherine, I see you and I hear the desires of your heart, and I’m with you in it.’”

After college, Catherine relocated to California to work in the fashion industry. The free time provided while quarantining during COVID-19 inspired her to finally make her dreams a reality and launch a swimsuit line. She named it Siena and Co. Swimwear.

“This has been a desire I’ve had since I was young, and what it really took was me taking that first step—pursuing it,” Catherine said. “You can’t move a parked car. God is everything and does everything, but he also needs our cooperation.”

For her first collection, The Classics Collection, she strove for simple elegance, designing black swimsuits that neither revealed too much or too little, honoring the female figure in a demure, stately way. A high-waisted swim skirt. A wrap top with a skirt. A classic swim dress. They’re all made with sustainable materials, sewn by workers paid a fair wage.

Last fall, she launched a Kickstarter campaign that functioned as pre-orders for her debut collection. Her goal for the 30-day campaign was \$30,000.

“God is going to keep the doors open or he’s going to close them,” she thought. “It was very affirming to reach the goal. ‘Yes, people want this!’”

See CAPECCHI, page 14

Worship and Evangelization Outreach/Teresa Venatta

Spiritual direction offers sacred space for those who are grieving

Grief, which can be defined as a complex response to loss, is a universal human experience that will affect all of us throughout life. From losing a pet, to the loss of a job, to shattered expectations of how we thought life would be, to the death of a spouse after 60 years of marriage, the river of “letting go” runs deep and wide in the course of a lifetime.



For a person of faith, God enters into this experience in a very direct and personal way. What makes grief challenging in particular is that it is never fully resolved.

Author and family therapist Dr. Pauline Boss states that “definitive closure is a myth.” As a result, grieving is an ongoing and cumulative process. Grief also disrupts the narrative of our life and calls us to awareness, a search for meaning, and the possibilities of what might be next.

As Catholic Christians, it can be helpful to find a safe space to talk about our experience of grief and connect it to the larger story of how God continues to move in our lives in the midst of loss.

The ministry of spiritual direction can

be a helpful tool in navigating grief. For a person experiencing loss, the loving presence of a spiritual director can be the safe space to express anger, tensions, regrets, fears and hopes.

The wide range of the grieving experience can be shared with the assurance of confidentiality and tenderness. The reality is that, as spiritual director and author Nicholas Collura states, “grief longs for an outward expression and will find it whether we are intentional about it or not.”

For those new to the ministry of spiritual direction, it is basically ongoing spiritual companionship. It is a one-on-one relationship between a trained spiritual director and a directee that is bonded in prayer and conversation. The Holy Spirit is always the true director.

In times of mourning, a spiritual director can be the loving presence to help hold the griever’s lament and receive grief’s outward expression with empathy. There is an affirmation of the validity of personal experience and the director will always meet the directee where they are.

For those coping with grief, it’s important to understand that spiritual direction will not offer solutions. Through compassionate listening, a spiritual director can assist in the discernment of meaning and what life might look like

moving forward—all with the lens of divine presence.

Often, given a safe space to openly speak about the experience of loss, clarity and even a joyful sorrow can surface. It is helpful to remember that God is always communicating with us through the circumstances of our lives—in both abundance and in loss. It also needs to be understood that spiritual direction is not grief counseling or trauma therapy. Counseling is better suited for complicated grief, when traumas of the past surface.

Spiritual direction primarily focuses on the movements of the Holy Spirit in the present moment, and a spiritual director might even suggest professional counseling if warranted. William Shakespeare wrote in *Macbeth*, “Give sorrow words; the grief that does not speak knits up the o-er wrought heart and bids it break.”

Spiritual direction is that sacred space to give our sorrows words, offer them to God in the prayerful presence of spiritual companionship, and be open to where the Holy Spirit guides our hearts.

(Teresa Venatta is a spiritual director and the discernment companion for the Archdiocese of Indianapolis. She can be reached at spiritualdirection@archindy.org.) †

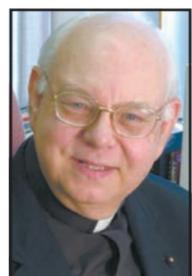
Eighteenth Sunday in Ordinary Time/Msgr. Owen F. Campion

The Sunday Readings

Sunday, July 31, 2022

- Ecclesiastes 1:2; 2:21-23
- Colossians 3:1-5, 9-11
- Luke 12:13-21

The first reading for Mass this weekend is from the Book of Ecclesiastes, which appears only rarely in the readings at



Mass. It is among the works in the Bible collectively called the wisdom literature.

It provides genuine wisdom, saying that the revelation of God and of God's law, which is at the heart of the Hebrew tradition, is

not unreasonable or farfetched. On the contrary, the understandings drawn from divine revelation correspond with the best of human logic.

This weekend's reading shares a basic conviction of the authors of the wisdom literature as well as of the prophets, the conviction that humans create misery for themselves, even their doom, by wandering from the path set down by God's revelation. In other words, people dig their own graves.

Essentially, the Book of Ecclesiastes is frank, hitting the nail on the head, ultimately exposing human recklessness in making decisions without God.

For the second reading on this weekend, the Church offers us a passage from St. Paul's Epistle to the Colossians. As was the case in so many cities and places in the Roman Empire of the last quarter of the first century, Colossae was a pagan city. Most of the population was pagan. The culture was pagan. Christians were considered odd at best and a threat at worst.

Paul wrote this letter to inspire the Christians in Colossae. The first part of this epistle presses once more the basic fact that true believers are united with Jesus. They are in the company of Christ. When the last judgment comes, when the books of life are balanced, truly faithful Christians will have Jesus at their side.

As the second point, Paul tells the Christians of Colossae that there is no substitute for avoiding not just sin, but also occasions of sin. Christians should

realize that their instincts can be very powerful and cannot always be trusted. The faithful put their instincts to the question of whether yielding to them conforms with the Lord's teachings.

St. Luke's Gospel is the source of the last reading. It is a parable, spoken by Jesus in response to an appeal to settle a disagreement between a man and his brother.

Christ calls upon the man, and the disciples, to see material possessions for what they are, hardly the most important thing in the world. Acquiring them can be hard, maybe a burden to the conscience. They certainly have no eternal value.

Jesus speaks harshly in this passage, calling a person who frantically searches for material gain a "fool" (Lk 12:20). This term is not expressly an echo of the theme of the wisdom literature, but it is consistent with the wisdom writings, including Ecclesiastes.

Reflection

A modern French aircraft carrier was the "Richelieu," named for one of the most effective architects of French glory and imperial power four centuries ago, Cardinal Armand Jean de Plessis de Richelieu (1585-1642). As Bishop of Lucon, the cardinal instituted imaginative projects, increased devotion, knowledge of Church teachings, works of mercy and so on to restore Catholic fervor after the Reformation which had so battered the Church.

His administrative brilliance led to his appointment as French prime minister. Never personally immoral, he nevertheless compromised his spiritual bearings. Advancing France by any means was his only purpose in life.

When he was dying, according to one story, he said that if he had substituted the prime minister's palace for a monk's cell, he would not fear death.

Cardinal Richelieu was only one of many people who have looked back on their lives and regretted their foolishness. But their foolish goals were magnificent in the eyes of the world. †

Daily Readings

Monday, August 1

St. Alphonsus Liguori, bishop and doctor of the Church
Jeremiah 28:1-17
Psalm 119:29, 43, 79-80, 95, 102
Matthew 14:13-21

Tuesday, August 2

St. Eusebius of Vercelli, bishop
St. Peter Julian Eymard, priest
Jeremiah 30:1-2, 12-15, 18-22
Psalm 102:16-23, 29
Matthew 14:22-36
or Matthew 15:1-2, 10-14

Wednesday, August 3

Jeremiah 31:1-7
(Response) Jeremiah 31:10-12b, 13
Matthew 15:21-28

Thursday, August 4

St. John Vianney, priest
Jeremiah 31:31-34
Psalm 51:12-15, 18-19
Matthew 16:13-23

Friday, August 5

The Dedication of the Basilica of St. Mary Major
Nahum 2:1, 3; 3:1-3, 6-7
(Response) Deuteronomy 32:35c-36b, 39abcd, 41
Matthew 16:24-28

Saturday, August 6

The Transfiguration of the Lord
Daniel 7:9-10, 13-14
Psalm 97:1-2, 5-6, 9
2 Peter 1:16-19
Luke 9:28b-36

Sunday, August 7

Nineteenth Sunday in Ordinary Time
Wisdom 18:6-9
Psalm 33:1, 12, 18-22
Hebrews 11:1-2, 8-19
or Hebrews 11:1-2, 8-12
Luke 12:32-48
or Luke 12:35-40

Monday, August 8

St. Dominic, priest
Ezekiel 1:2-5, 24-28c
Psalm 148:1-2, 11-14
Matthew 17:22-27

Tuesday, August 9

St. Teresa Benedicta of the Cross, virgin and martyr
Ezekiel 2:8-3:4
Psalm 119:14, 24, 72, 103, 111, 131
Matthew 18:1-5, 10, 12-14

Wednesday, August 10

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

Thursday, August 11

St. Clare, virgin
Ezekiel 12:1-12
Psalm 78:56-59, 61-62
Matthew 18:21-19:1

Friday, August 12

St. Jane Frances de Chantal, religious
Ezekiel 16:1-15, 60, 63
or Ezekiel 16:59-63
(Response) Isaiah 12:2-3, 4bcd, 5-6
Matthew 19:3-12

Saturday, August 13

St. Pontian, pope and martyr
St. Hippolytus, priest and martyr
Ezekiel 18:1-10, 13b, 30-32
Psalm 51:12-15, 18-19
Matthew 19:13-15

Sunday, August 14

Twentieth Sunday in Ordinary Time
Jeremiah 38:4-6, 8-10
Psalm 40:2-4, 18
Hebrews 12:1-4
Luke 12:49-53

My Journey to God

When you look in the mirror
do you like what you see?
Imagine Jesus looking back at you;
would you feel ashamed or happy?

If ashamed is your current emotion,
then change the way you live.
Jesus is patiently waiting for you;
arms opened wide, wanting to forgive.

There's nothing you've said or done
He doesn't already have knowledge of.
He wants you to freely confess,
then experience His mercy and love.

Just like any other loving Father,
He wants you to confidently communicate;
feel safe, trust, and love Him.
Don't wait. It's not too late.

You could be kneeling in church,
or be driving in your car.
Just honestly speak from your heart;
it doesn't matter where you are.

Then look in the mirror again.
Put a smile on your face.
Imagine Jesus looking back at you,
and confident you're **living in Grace**.

Living in Grace

Stephanie Jackson



(Stephanie Jackson is a member of St. Vincent de Paul Parish in Bedford. Photo: A visitor uses a mirror to take a closer look at the ornate architectural details of Iglesia de la Compania in Quito, Ecuador.) (CNS/Barbara Fraser)

Question Corner/Fr. Kenneth Doyle

Catholics can donate their remains to science under certain conditions

(Editor's note: This column by Father Kenneth Doyle was originally published in 2018.)



QI would like to donate my remains to medical science. Does the Catholic Church approve or disapprove of this action? (Virginia)

AThe Catholic Church not only allows this but encourages it. Your donation could enable doctors, nurses and medical researchers to understand the human body better and save lives in the future.

The Catholic bishops in the U.S. in their policy document "Ethical and Religious Directives for Catholic Health Care Services" state that Catholic health care facilities should provide the means for those who wish to donate organs and bodily tissue both for transplant and for research (#63).

Likewise, St. John Paul II in his 1995 encyclical "The Gospel of Life" called organ donation an act of "everyday heroism" that nurtures a genuine culture of life (#86).

A couple of cautions are in place, though. First, a Catholic funeral Mass may and should still be celebrated, even without the presence of the body (i.e., a memorial Mass), to entrust the deceased person to the Lord and to allow the family to mourn and pray together.

Next, following the medical research, any

bodily remains should be entombed or buried in consecrated ground. Finally, it is wise for someone intending to donate his or her body to communicate that desire to family members well in advance to avoid surprise or family friction at the time of death.

QOur parish is meeting in temporary quarters for Mass because we are building a new church. This place has the American flag and the Arkansas state flag flanking the altar. Should those flags be removed during the Mass? (Arkansas)

APerhaps surprisingly, the Catholic Church has no binding regulation on the placement of flags within a church building—neither in the *Code of Canon Law* nor in any of its liturgical books. It is left to the judgment of the diocesan bishop, who most often leaves it to the discretion of the local pastor.

Having said that, it is true that the U.S. bishops' Committee on Divine Worship has encouraged Catholic parishes not to place a national flag in the sanctuary itself, and so, more often, it is displayed in a church's vestibule. Underlying that suggestion is the fact that Catholics belong to a universal faith community.

This same thinking guides the placement of flags on a casket during a funeral Mass, and here there actually is a rule that governs. The *Order of Christian Funerals* provides that "any national flags or the flags or insignia of associations to which the deceased belonged are to be removed from the coffin at the entrance of the church." (#132). During the Mass itself, a white funeral pall normally covers the casket as a symbol of the person's baptism. †

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.

ALBANO, Florence, 98, St. Elizabeth Ann Seton, Richmond, July 2. Mother of Sandy Black and Robert Albano. Grandmother of three. Great-grandmother of one.

BIRK, William, 92, St. Malachy, Brownsburg, May 28. Husband of Doris Birk. Father of Janet Ernstberger, Jayne, Duane, Eric, Glenn and Paul Birk. Brother of Donna Mehling, Martha Schmitt and Carolee Taylor. Grandfather of 14. Great-grandfather of 17.

BOND, Barbara A., 84, All Saints Parish, Dearborn County, June 25. Wife of James Bond. Mother of Jenny Miller, Robin Reckers, Jan Southern, Jeff and Mike Bond. Grandmother of seven. Great-grandmother of 12.

BRADLYN, Linda K., 74, St. Jude, Indianapolis, June 30. Mother of Stephanie Deckard, Pamela McClain and Amber Schiefelbein. Grandmother of six.

BRUCE II, Jeffrey M., 29, St. Teresa Benedicta of the Cross, Bright, July 1. Father of Landyn White. Son of Jeff and Debbie Bruce. Brother of Jessica Broering, Krystina Fielder, Laura Guettler and Katelin McAdams. Grandson of Michael and Carol Bruce.

BUTLER, Charles F., 87, St. Jude, Indianapolis, June 10. Father of Nancy Lowery, Cathy Norman, Jerry, Rick and Tony Butler. Grandfather of 10. Great-grandfather of one.

BUTZ, Debra M., 63, St. Maurice, Napoleon, June 23. Wife of Ron Butz. Mother of Angie McEvoy. Sister of Paula Scheidler and Mike Manlief. Grandmother of four.

CHRISS, Kevin L., 68, St. Pius X, Indianapolis, June 17. Husband of Mary Chriss. Father of Lisa Arbuckle, David and Scott Chriss. Son of Jack and Shirley Chriss. Brother of Craig Chriss. Grandfather of one.

COZART, Daniel, 28, American Martyrs, Scottsburg, Sept. 30, 2021. Son of Richard and Patricia Cozart.

FELDHAK, Jean T., 90, St. Jude, Indianapolis, June 27. Mother of Teresa Ratz, Linda Richardson, Mary Ann Weibrock, Michael and Thomas Feldhake. Sister of Ed Kirch. Grandmother of 12. Great-grandmother of five.

FISCHER, Leroy O., 75, St. Meinrad, St. Meinrad, June 30. Husband of Dorothy Fischer. Father of Lance and Troy Fischer. Brother of Brenda Kleiser, Mary Jo Wirthwein, Danny and Kenny Fischer. Grandfather of four.

FREEMAN, Norman D., 95, St. Paul, Tell City, June 30. Father of Tom Freeman. Grandfather of three. Great-grandfather of four.

GIVAN, Kathleen, 73, St. Malachy, Brownsburg, June 29. Wife of Rex Givan. Mother of Bridgett Alcorn and Jason Givan. Sister of Theresa Ploughe and Patrick Wynne. Grandmother of three.

HASKAMP, Ethel R., 91, Holy Family, Oldenburg, June 24. Mother of Pam Haskamp and Susan Shook. Grandmother of two. Great-grandmother of two.

HUMMEL, Charles A., 88, Sacred Heart of Jesus, Indianapolis, June 23. Husband of Eva Hummel. Father of Terri Lambert, Alisha Renfro, Brad and Gary Hummel, Jr. Stepfather of George Gates, Jr. Grandfather of 18.

JAMISON, David H., 72, Our Lady of Perpetual Help, New Albany, June 24. Husband of Nancy Jamison. Father of Tracy Carroll, Stacy Thorn, Greg Jamison and Drue Scott. Brother of Norman and Robert Jamison. Grandfather of 15. Great-grandfather of three.

KAUFER, Paul J., 76, Holy Family, New Albany, June 26. Husband of Carolyn Kauffer. Father of Christy Boone, Paula Hall, Pamela Miller, Eric and Kevin Kauffer. Brother of Frank and Raymond Kauffer. Grandfather of 12. Great-grandfather of two.

KERR, Laurel, 94, St. Malachy, Brownsburg, June 27. Wife of John Kerr. Mother of Paula, Brian and

Christopher Kerr. Grandmother of five. Great-grandmother of five.

KIESLER, Anthony, 66, American Martyrs, Scottsburg, Feb. 24, 2021. Husband of Shelia Kiesler. Brother of Janet Arbuckle and Teresa Wheat.

KLINGMAN, Elizabeth, 99, St. Gabriel, Connersville, June 29. Mother of Marabeth Selm. Stepmother of Teresa McCann, Dan and Phil Klingman. Grandmother of four. Step-grandmother of several. Great-grandmother of two.

MCMAHON, Ross, 28, St. Luke the Evangelist, Indianapolis, June 19. Son of Judith Mackensie and Christian McMahon. Brother of Amanda McMahon.

MOSTER, Anthony J., 86, St. Anthony of Padua, Morris, July 4. Husband of Patricia Moster. Father of Gloria Brelage, Bernadette Huber, Geraldine Kuntz, Regina Siefert, Stephanie, Dominic, Eric, Sebastian and Vincent Moster. Brother of Beata Moloney. Grandfather of 32. Great-grandfather of 14.

O'DONNELL, Michael J., 69, St. Lawrence, Lawrenceburg, June 12. Husband of Pamela O'Donnell. Father of Amelia Rosser, Aaron and Conor O'Donnell. Brother of Kellie Braasch, Kathy Coulthard, Carol Norman, Beth Redler, Susan Vevon, Dan, John, Joseph and Matt O'Donnell. Grandfather of one.

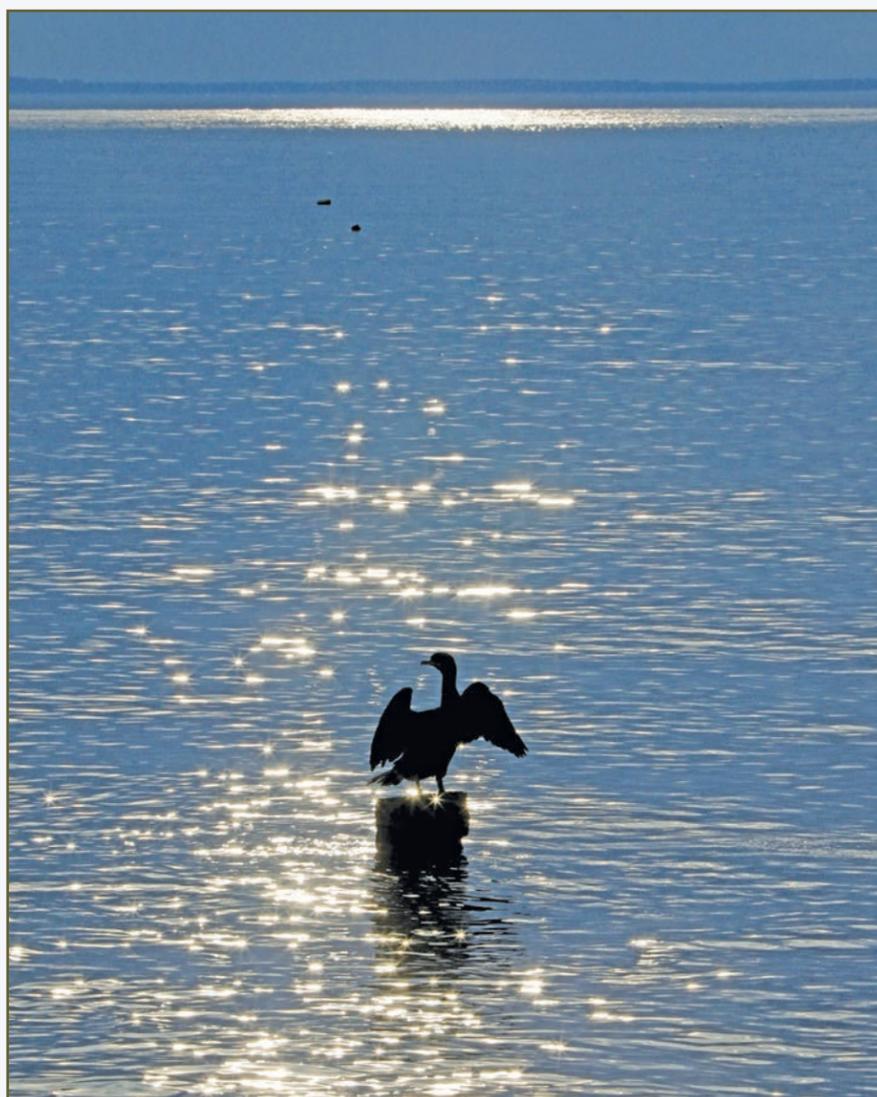
OWENS, Candace, 67, St. Gabriel, Connersville, July 4. Mother of Nicole Martin and Jason Graves. Sister of Karen Leach, Kim Wilson, Kevin, Robbie, Shane, Terry and Todd Gough. Grandmother of eight.

READ, Matt, 51, American Martyrs, Scottsburg, Sept. 30, 2021. Father of Alisha Josh, Dylan and Kyle Brie. Son of Patricia Read. Brother of Tammy Brown, Terri Calloway, Toni, Chris, J.C. and Vince Read. Grandfather of three.

RENN, Patricia A., 64, American Martyrs, Scottsburg, Sept. 21, 2021. Mother of Matthew Renn. Sister of Janet Arbuckle and Teresa Wheat.

RIGGS, Kathleen (Sullivan), 64, St. Gabriel, Connersville, June 17. Wife of David Riggs.

Sign of the season



A loon is silhouetted on Maryland's Chesapeake Bay in Chesapeake Beach on July 15. (CNS photo/Bob Roller)

Mother of Allison Crouch, Stephen and Timothy Riggs. Sister of Anne Hart, Dennis, John and Joseph Sullivan. Grandmother of four.

SCHWAB, Michael T., 81, St. Michael, Brookville, July 4. Husband of Rita Schwab. Father of Christine Ross, Donna, Douglas, Gregory, Keith, Michael and Stephen Schwab. Brother of Raymond Schwab. Grandfather of 24. Great-grandfather of 17.

SMITH, Timothy A., 57, Our Lady of Perpetual Help, New Albany, June 21. Son of Mary Ann Smith. Brother of Marci and Chris Smith.

THOMAS, Janet, 76, St. Joseph, Corydon, June 27. Wife of Denis Thomas. Mother of Doug and Scott Thomas. Sister of Bob and Joe Kerstiens. Grandmother of seven. Great-grandmother of nine.

THORNSBERRY, Mary A., 88, St. Louis, Batesville, June 25. Mother of Julie Day, Mary Jane Harmeyer, Wilma Soular, Marv, Shorty and Tom Thornsberry. Sister of Alberta Fecher, Wilma Ripperger and Kenneth Flaspohler. Grandmother of 21. Great-grandmother of 35.

TIBBETTES, Wyona J., 83, St. Lawrence, Lawrenceburg, June 24. Wife of Howard Tibbetts. Mother of Colleen Meyer, Teresa, Charles and William Tibbetts. Grandmother of 11. Great-grandmother of 12.

TURNER, Charlotte, 84, St. Simon the Apostle, Indianapolis, June 24. Mother of Sharon Canfield, Dan, Paul and Steve Turner. Grandmother of seven. Great-grandmother of two.

WALTERS, Delores, M., 79, St. Bartholomew, Columbus, June 29. Wife of Mike Walters. Sister of Carolyn Chase. Aunt of several. †

Franciscan Sister Maureen Mahon was a missionary for 29 years in Papua New Guinea, served as educator

Franciscan Sister Maureen Mahon, formerly Sister Zita, died on June 20 at the motherhouse of the Congregation of the Sisters of the Third Order of St. Francis in Oldenburg. She was 86.

The Mass of Christian Burial was celebrated on June 28 at the Motherhouse Chapel in Oldenburg. Burial followed at the sisters' cemetery.

Sister Maureen was born on Jan. 28, 1936, in Cincinnati. She joined the Sisters of St. Francis on Sept. 8, 1955, and professed final vows on Aug. 12, 1961.

Sister Maureen earned a bachelor's degree in education at Marian University in Indianapolis and pursued education through

numerous workshops and courses while serving as a missionary in Papua New Guinea.

During 67 years as a member of the Sisters of St. Francis, Sister Maureen ministered in Catholic education for nine years in Missouri and Ohio. In 1966, she began service as a missionary in Papua New Guinea, ministering there for 29 years for different periods as a teacher, catechist and in pastoral ministry.

After returning to the U.S., Sister Maureen served in parish ministry in Missouri and Ohio as well as at *St. Anthony Messenger* in Cincinnati. She retired to the motherhouse in 2014.

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

Online Lay Ministry Formation

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

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

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

CAPECCHI

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It would take time for those pre-orders to be processed, delayed by supply issues, but the swimsuits—about 200 orders—were shipped in May.

Catherine's day job, working on a contract basis for an apparel company, recently ended, and now she's determining whether she can turn Siena and Co. into a full-time job—her dream. She's eager to design new collections, introducing color and designing cover-ups.

A driving force is her desire to uphold the dignity of each person. "If you're comfortable in what you're wearing, you're less worried about what you're wearing

and therefore can be more present to others around you."

As a single Catholic, Catherine knows what it's like to feel uncomfortable in a swimsuit. There were social gatherings she skipped for that reason. "Before I made my swimsuits, I would be self-conscious: 'There are going to be men in this hot tub and you're very close together.'"

She hopes her swimsuits can empower other women this summer.

"Zoom out and remember where your identity lies," she said. "How we look in a swimsuit doesn't matter to the people who love us. They just want to be with you."

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

Investing with Faith/Kimberly Pohovey

Gratitude is at the heart of why we, as Catholics, share our gifts

In times of economic uncertainty and rising expenses, it can be hard to maintain our commitments to charitable



giving and even harder to consider increasing our generosity. That's why, from time to time, it's important to remind ourselves why we give.

All kinds of things motivate us to give. We may

donate in memory of someone we loved or make a gift with the intention of contributing positively to the world around us.

Some of us support charitable endeavors because we welcome the opportunity to share what we've earned or received with others whose needs aren't always met. Others may like how giving from the heart can make them feel or see it as a way to express their values and priorities. And sometimes, we choose to support a particular community, organization or effort that has touched our lives in a personal way.

All of these are worthy reasons to give, but as Catholics, we have at least one more: gratitude.

Because we know that everything we have comes from God, we also know that giving to others is more than just a nice thing to do—it's part of how we live our faith. Giving is the primary way we express our gratitude, not only to God, but also to those in our communities of faith who work so hard to reach out with much-needed assistance.

As Marianne Price, a longtime supporter of the archdiocese's outreach, puts it, "We're so appreciative of the good work being done for members of our community by the ministries of the Archdiocese of Indianapolis."

And because Price appreciates what is already being done, she wants to sustain these efforts now and assure that they will continue in the years ahead. "The Holy Family Shelter and the Notre Dame ACE Academies in particular focus on families and children, helping build better futures," she notes.

Our giving also means the Church is more able to bring the compassion of

Jesus to the world in effective ways. For Price, that means doing what she can to support the formation of priests.

"We're impressed with the wonderful work being done at Bishop Simon Bruté College Seminary [in Indianapolis] to instruct and guide young men discerning a vocation to the priesthood," she says. "It's important because we urgently need more priests, strong and faith-filled men to help guide us on our long and winding journey to heaven."

Heaven, after all, is where we hope to be headed. That's why we choose to support initiatives that build the kingdom of God here. We know that whether large or small, the gifts Catholics make are transformational. And what counts the most isn't the amount we can afford but building the habit of consistent giving into our lives.

When we make a commitment to giving, we discover that we don't have to be rich to be generous. Giving makes us active participants in God's blessings, and witnesses to the amazing things God can do with what we place in his hands.

Still, as the saying goes, "God will

never be outdone in generosity." In fact, he seems to operate according to a different kind of math: one that never subtracts or divides.

What we give multiplies God's goodness, his care and his work. It also has a way of returning to us in ways we don't expect—and sometimes can't even imagine. As the Apostle John writes, "From his fullness we have all received, grace in place of grace" (Jn 1:16). And we know that there's always more than enough grace to share.

(Kimberly Pohovey is the director of major and planned gifts for the archdiocese. Tax or legal information provided herein is not intended as tax or legal advice. Always consult with your legal, tax or financial advisors before implementing any gift plan. If you would like to learn more about including your parish in your estate plans, please contact us any time. We exist to exclusively serve you and your parish in planned giving. For more information on the CCF, visit www.archindy.org/CCF, e-mail ccf@archindy.org, or call 317-236-1482.) †

Catholics need better understanding of the Mass, Pope Francis says

VATICAN CITY (CNS)—The "sense of mystery" and awe Catholics should experience at Mass is not one prompted by Latin or by "creative" elements added



Pope Francis

to the celebration, but by an awareness of sacrifice of Christ and his real presence in the Eucharist, Pope Francis said.

"Beauty, just like truth, always engenders wonder, and when these are referred to the mystery of God,

they lead to adoration," he wrote in an apostolic letter "on the liturgical formation of the people of God."

Titled "*Desiderio Desideravi*" ("I have earnestly desired"), the letter was released on June 29, the feast of Sts. Peter and Paul. The title comes from the Gospel of Luke when, before the Last Supper, Jesus tells his disciples, "I have earnestly desired to eat this Passover with you before I suffer" (Lk 22:15)

In the letter, Pope Francis insisted that Catholics need to better understand the liturgical reform of the Second Vatican Council and its goal of promoting the "full, conscious, active and fruitful celebration" of the Mass.

"With this letter, I simply want to invite the whole Church to rediscover, to safeguard and to live the truth and power of the Christian celebration," the pope wrote. "I want the beauty of the Christian celebration and its necessary consequences for the life of the Church not to be spoiled by a superficial and foreshortened understanding of its value or, worse yet, by its being exploited in service of some ideological vision, no matter what the hue.

"The priestly prayer of Jesus at the Last Supper that all may be one judges every one of our divisions around the bread broken, around the sacrament of mercy, the sign of unity, the bond of charity," he said.

While his letter offered what he called a "meditation" on the power and beauty of the Mass, Pope Francis also reiterated his conviction of the need to limit celebrations of the liturgy according to the rite in use before the Second Vatican Council.

"We cannot go back to that ritual form which the council fathers, '*cum Petro et sub Petro*,' [with and under Peter] felt the need to reform, approving, under

the guidance of the Holy Spirit and following their conscience as pastors, the principles from which was born the reform."

The liturgical books approved by "the holy pontiffs St. Paul VI and St. John Paul II," he said, "have guaranteed the fidelity of the reform of the council."

Although the post-Vatican II Mass is celebrated in Latin and dozens of vernacular languages, he said, it is "one and the same prayer capable of expressing her [the Church's] unity."

"As I have already written, I intend that this unity be re-established in the whole Church of the Roman rite," he said, which is why in 2021 he promulgated "*Traditionis Custodes*" ("Guardians of the Tradition"), limiting celebrations of the Mass according to the rite used before the Second Vatican Council.

The bulk of the pope's new letter focused on helping Catholics learn to recognize and be astounded by the great gift of the Mass and the Eucharist and how it is not simply a weekly "staging" or "representation" of the Last Supper, but truly allows people of all times and all places to encounter the crucified and risen Lord and to eat his body and drink his blood.

And, the pope wrote, it is essential to recognize that the Mass does not belong to the priest or to any individual worshipper, but to Christ and his Church.

"The liturgy does not say 'I' but 'we,' and any limitation on the breadth of this 'we' is always demonic," he said. "The liturgy does not leave us alone to search out an individual supposed knowledge of the mystery of God. Rather, it takes us by the hand, together, as an assembly, to lead us deep within the mystery that the word and the sacramental signs reveal to us.

"Consistent with all action of God," he said, the liturgy leads people into the mystery using symbolic actions and signs.

Pope Francis acknowledged that some people claim that in reforming the liturgy and allowing celebrations of the Mass in the language of the local congregation it has somehow lost what is "meant by the vague expression 'sense of mystery.'"

But the mystery celebrated and communicated, he said, is not about "a mysterious rite. It is, on the contrary, marveling at the fact that the salvific plan of God has been revealed in the paschal deed of Jesus."

The liturgy uses "things that are the exact opposite of spiritual abstractions: bread, wine, oil, water, fragrances, fire, ashes, rock, fabrics, colors, body, words, sounds, silences, gestures, space, movement, action, order, time, light," he said. Those concrete things proclaim that "the whole of creation is a manifestation of the love of God, and from when that same love was manifested in its fullness in the cross of Jesus, all of creation was drawn toward it."

However, Pope Francis wrote, the words and gestures and symbols to be used are only those approved by the Church.

"Let us be clear here: every aspect of the celebration must be carefully tended to—space, time, gestures, words, objects,

vestments, song, music—and every rubric must be observed," he wrote. Otherwise, the celebrant or ministers risk "robbing from the assembly what is owed to it; namely, the paschal mystery celebrated according to the ritual that the Church sets down."

Pope Francis said "the non-acceptance of the liturgical reform" of Vatican II, as well as "a superficial understanding of it, distracts us from the obligation of finding responses to the question that I come back to repeating: How can we grow in our capacity to live in full the liturgical action? How do we continue to let ourselves be amazed at what happens in the celebration under our very eyes?"

"We are in need of a serious and dynamic liturgical formation," he said. †

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Three women receive Sisters of St. Benedict's Angels of Grace awards

By Natalie Hoefler

Throughout the Bible, three archangels are listed by name: Gabriel, messenger of good news to Mary and Zechariah; Michael, defender of heaven who cast the devil into hell; and Raphael, the traveling companion of Tobias.

The Sisters of St. Benedict of Our Lady of Grace Monastery in Beech Grove have annually identified three women who have heroically served in the roles of messenger, defender and companion, and recognized their service with an "Angels of Grace" award.

The 2022 winners are: Seeds of Hope Indy executive director Marvetta Grimes for the "companion" Angel Raphael Award; Face-to-Face Fine Art Commemorative Expressions Inc. founder and artist D. Anne Jones for the "messenger" Angel Gabriel Award; and One Net Coalition founder Linda Hirsch for the "defender" Angel Michael Award.

The recipients will receive their awards at the Angels of Grace Awards Luncheon at Primo Banquet Hall in Indianapolis on Sept. 24.

Following is background on the 2022 messenger, defender and companion as listed at benedictinn.org/angels-of-grace.

Marvetta Grimes, Angel Raphael Award

Marvetta Grimes will receive the Angel Raphael Award for being a companion to those in need of help and assistance.



Marvetta Grimes

She is a graduate and now executive director of Seeds of Hope Indy, a transitional housing facility for women who are recovering from drug or alcohol addiction. A non-profit organization, Seeds of Hope was founded in 1999 with the purpose of providing a structured, loving environment to enable its residents to successfully work through an individualized program of recovery, and to be able to begin a new way of life free from addiction.

Grimes began her journey with Seeds of Hope as a resident of their recovery program. As a graduate of this program, she began working as an overnight supervisor

and house manager. In 2005, she was promoted to executive director.

She says she is honored to help other women through her experience, inspiring them with her strength and hope.

To read a Sept. 10, 2021, *Criterion* article on Seeds of Hope Indy, go to cutt.ly/SeedsOfHope.

For more information on the organization, go to www.seedsofhopeindy.org.

D. Anne Jones, Angel Gabriel Award

D. Anne Jones will receive the Angel Gabriel Award as a messenger of hope and cheer.

She is the artist behind Face-to-Face Fine Art Commemorative Expressions Inc. According to the non-profit organization's website, its mission is to "provide free hand-painted portraits for families or individuals who have lost a loved one to a sudden, unexpected, or tragic death," with the hope of helping to "aid in the [recipient's] grieving process and to commemorate and honor the deceased by creating a lasting memory of their life."



D. Anne Jones

Jones was inspired to create Face-to-Face after losing her sister, mother and husband, all within a 60-day period. Since she has founded Face-to-Face, she has also lost her daughter.

Jones has been practicing portraiture for more than 40 years. She attended John Herron School of Art at Indiana University-Purdue University Indianapolis, and also studied under internationally known Viennese artist Alice Schlessinger.

To honor the memories of her husband, sister, mother and daughter, Jones reaches out to others suffering a sudden, unexpected or tragic loss. Having a memorial portrait can help offer relief in the grieving process and keeps the memory of the deceased loved one alive.

Jones works with survivors to choose a photo that will help her capture the likeness and spirit of each individual subject and is especially interested in making each portrait a unique statement of the individual person.

She is a member of St. Alphonsus Liguori Parish in Zionsville, Ind., in the Lafayette Diocese.

To read a Jan. 14 *Criterion* article about Jones and Face-to-Face, go to cutt.ly/Face-to-Face.

For more information on the organization, go to facetofacefineart.org.

Linda Hirsch, Angel Michael Award

Linda Hirsch will receive the Angel Michael Award as a defender of the dignity and goodness of others.

When she first walked into the Indiana Women's Prison in Indianapolis as a prison ministry faith-sharing group volunteer in 1993, Hirsch soon came to love the women, its dedicated staff and other volunteers. She developed lasting relationships and a commitment to helping the women there with re-entry into society. All are woven into the fabric of the prison.



Linda Hirsch

In 2016, Linda called together a group of volunteers and founded One Net Coalition, a non-profit organization whose mission is to walk with women as they create a new path home.

The organization's 20-week program, served entirely by volunteers, prepares women to overcome obstacles to re-entry and establish a new beginning.

Hirsch says it is easy to see the face of Christ in these women and how God walks through every open door. Every graduate of the program has maintained her freedom.

Today, their program is expanding beyond prison to women who have been released but are still struggling.

Hirsch is a member of St. Pius X Parish in Indianapolis.

For more information on One Net Coalition, go to www.onenetcoalition.org.

(The Angels of Grace Luncheon will be held at Primo Banquet Hall, 2615 National Ave., in Indianapolis, from 10 a.m.-2 p.m. on Sept. 24. Tickets are \$40 per person or \$320 for a table of eight. Proceeds benefit women's programming at Benedict Inn Retreat and Conference Center in Beech Grove. For more information or to register, go to www.benedictinn.org/angels-of-grace, call 317-788-7581 or e-mail benedictinn@benedictinn.org.) †

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