Pro-lifers call for action at ‘National Celebrate’ Life Day’ rally

WASHINGTON (OSV News)—Sheila and David Porter left their home in Newport News, Va., at 5 a.m. to celebrate the first anniversary of the Supreme Court’s landmark decision to overturn Roe v. Wade in Washington on June 24.

Together, the couple attended the 2023 National Celebrate Life Day rally held by national pro-life groups on the steps of the Lincoln Memorial. The event commemorated the court’s ruling in Dobbs v. Jackson Women’s Health Organization that freed states to decide abortion policy by overturning Roe, which legalized abortion nationwide in 1973.

“I hope next year, this time, that we have much more to celebrate,” 64-year-old David told OSV News. “In order to do that, I and the rest of the people that are pro-life have much work to do.”

Sheila, 63, agreed: “We can’t stop fighting.”

The Porters brought with them shirts, available for a donation, which cited a Bible verse from the Book of Jeremiah: “Before I formed you, I knew you” (Jer 1:5). In between the text was an image of an unborn baby resting in the palm of a hand.

The event invited pro-life Americans to celebrate the anniversary, honor past pro-life heroes and unite to protect the unborn from abortion as persons under the 14th Amendment, which says, in part, that “no state ‘shall deprive any person of life, liberty or property, without due process of law.”

“I think it’s very important now that we’re living in this post-Roe era, this new dawn for our nation, that our generation, the pro-life generation, understands we haven’t reached high noon yet,” said Krisi Hawkins.

See PRO-LIFE, page 16

In the transition from college to adult life, woman finds peace where she once felt doubt

(Edited note: Many young adult Catholics experience the tremendous difference that eucharistic adoration makes in their life and their relationship with God. Here is another young adult’s story in this continuing series.)

By John Shaughnessy

When she looks back to her freshman and sophomore years at Indiana University in Bloomington, 25-year-old Rachel Levy is amazed at how far she has come in her relationships with God and the Catholic Church.

“I was going to church occasionally but questioning the teachings of the Church,” she recalls. “After getting involved in different student organizations at IU and hearing all these different opinions of the world, I was given this idea that the things the Catholic Church taught were very hateful.

“There were a couple of years of interior wrestling. When you have so many opinions coming at you in college, it’s hard to stay true to what the Church is teaching. Looking back, there was such a lack of joy. I was having fun living it up as a college student, but there was no actual pure joy that I was experiencing. I was just chasing after the next thing that would be fun for a little while.”

See ADORATION, page 2

Unity among nations, ‘human family’ promoted at Mass honoring Africa Day

By Natalie Hoefer

It was not your typical Mass. Many differences stood out: songs were sung in multiple languages, those of numerous nationalities were present, and many of them wore bold and colorful attire representing various African tribes.

Despite the differences, the theme of the Mass was unity. “From the beginning, God said, ‘Let us create man in our image,’” said Marianhill Father Didier Samangpi, parochial vicar of St. Jude Parish in Indianapolis, during the homily.

See AFRICAN MASS, page 16
ultimately, Jesus, I know I’m not going to
with Christ at a few places of worship
least four hours a week in this bonding
has also increased, as she spends at
faith lives.
St. Paul, leads a Bible study group, and
Adult and Graduate Student Ministry at
for a business to her ever-growing
from her job as a marketing manager
continues to touch every part of her life—
her junior year when she met some young
"I find a lot of joy in my life today.
I find a lot of peace in the questions
This experience—and her new friends
I met at St. Paul just continued to show
about certain teachings of the Church.
That experience—and her new friends
that she worshipped with at St. Paul
place yourself into—to open your heart
hour a week [in adoration]. You’re sitting
I was intrigued. I spent about an
a 2019 IU graduate. "They seemed to
introduced her to eucharistic adoration.
Eucharistic life—

"There’s no better way to spend an
extra 30 minutes"
I find a lot of joy in my life today.
I find a lot of peace in the questions
I was able to see the truth of what the
These missionaries and other people
She serves as the chair for the Young
her embrace of eucharistic adoration
also increased, as she spends at
the little sufferings that I might go through.
In moments of adversity that come up,
I know that the Lord is with me, that
there’s still a way to find joy in being
united to Christ in those sufferings.
any opportunity to enter into suffering is an
opportunity to pick up your cross and
to just be with Jesus on the cross.
Part of her joy also comes from
looking back and seeing how far she has
come in her relationship with Jesus since
the early years of her college life.
"I’d say it comes up once a week in my
regular prayer life, looking back on the
last six years of my life and almost being
moved to tears on several occasions. Just
recognizing how much the Lord loves me,
and all these small ways he gave me
to the grace to see truth and to understand
me, and all these small ways he gave me
and to love him even more. What
a powerful testimony, what a powerful
witness to the power of prayer, the
power of intentional friendships. I’m
just very grateful.”
Knowing the difference it’s making in
her life. Levy encourages others to open
themselves up to the gifts of eucharistic
adoration.
“I would say to anyone else who’s
working at a job in the secular world—or
any adult—you’re never going to regret
spending time with Jesus in eucharistic
adoration. If you really enter into it,
you’re almost always—if not always—
going to leave just feeling even more
united with Christ.
There’s no better way to spend an
extra 30 minutes you have than going
and sitting with Jesus in the Eucharist and
just adoring him and allowing him to look
upon you as well, and just love you.”

She finds that peace even in times of
doubt. “You can get to a point in your life
where you’re feeling unworthy. There
was a profound day when I went into
adoration. I was feeling a lot of doubt
about being able to lead anyone well
in this capacity of being the chair of
this young adult ministry and leading a
Bible study and trying to help form other
women.
I had a very clear moment when
the Lord spoke to me and just reminded me
that he loved me. He always loves us to the
greatest degree that anyone can ever love.
So that was another moment of peace, knowing the Lord’s love is
complete.’

Another moment of peace, knowing the Lord’s
love is constant.’

A change started to happen for her in
her junior year when she met some young
people who were on-campus missionaries
for FOCUS (Fellowship of Catholic
University Students) and other friends
who introduced her to eucharistic adoration.
“The missionaries and other students explained to me what it was,” says Levy, a
2019 IU graduate. “They seemed to have
some powerful experiences with it,
and I was intrigued. I spent about
a hour a week [in adoration]. You’re sitting
right in front of the Lord in the Blessed
Sacrament. What better environment
to place yourself into—to open your heart
and converse with Jesus.”

Finding peace, even amid doubt
She serves as the chair for the Young
Adult and Graduate Student Ministry at
St. Paul, leads a Bible study group, and
serves to help other young women in their
faith lives.
Her embrace of eucharistic adoration
has also increased, as she spends at
least four hours a week in this bonding
with Christ at a few places of worship
in Bloomington: St. Paul, St. Paul
Boorromean Church and Mother of
the Redeemer Retreat Center.
“Last year, as I’ve taken on more
leadership roles, I’ve recognized my
need to surrender everything I’m doing
to the Lord. Just being able to sit in front
of the Eucharist and offer every part of me
to him, to say to him, ‘I’ll do everything I can,
but ultimately, Jesus, I know I’m not going
to be able to do anything without your help,
and so I’m going to give all this to you.’
I find a lot of peace in the questions
I’m asking. A lot of peace in the answers
I’ve come to.”

Public Schedule
Archbishop Charles C. Thompson
July 1–14, 2023
There are no public events scheduled for these two weeks.

World Refugee Day
The Refugees and Immigrant Services program of Catholic Charities Indianapolis
hosted an annual summer on refugee resettlement in Indiana at the Archbishop Edward T. O’Meara
Catholic Center in Indianapolis on June 20—World Refugee Day, which “celebrates the strength
and courage of people who have been forced to flee their home country to escape conflict
or persecution.” The summit brought together the different partners and agencies that collaborate
in helping refugees from around the world find and create a new home and a new life in Indiana.
The summit focused on the challenges and successes in that effort, according to Jessica
Inabnit, director of Catholic Charities Refugees Resettlement Services for the archdiocese.

The Criterion to begin new
summer schedule in July
The Criterion will begin a new summer
publication schedule of every other week
in July and August. The reduced printing
schedule will allow us to make the most
efficient use of our resources during the
summer.
The Criterion will be published
on July 14, July 28, August 11 and
August 25 and will resume its weekly
publication schedule with the September 8
issue. Thank you for reading The Criterion,
and please continue to go to our
website: www.archindy.org/criterion
where our staff will be regularly posting
news stories from across the Archdiocese
of Indianapolis as well as important
national and international news.

Pope Francis’ prayer intentions for July
• For a Eucharistic life—We pray that
Catholics may place the celebration of
the Eucharist at the heart of their lives,
transforming human relationships in a very
deep way and opening to the encounter with
God and all their brothers and sisters.
See Pope Francis’ monthly intentions at archindy.org/popeintentions.
Father Paul Dede led Bromlingon Deaney parish for 22 years

By Sean Gallagher

Father Paul Dede, a retired archdiocesan priest, died on June 19 at Providence Health Care at St. Mary-of-the-Woods. He was 85.

The Mass of Christian Burial was celebrated on June 25 at St. Jude the Apostle Parish in Spencer.

Archbishop Charles Thompson was the principal concelebrant. Retired Father William Ernst was the homilist.

Burial followed at Calvary Cemetery in Terre Haute.

Father Dede came from a Terre Haute family with six priests and religious vocations. He is the last of the three sons of the family who were ordained as archdiocesan priests. Father James Dede died in 2002. Father John Dede died in 2005.

The five Dede daughters all entered religious life.

Three who survive Father Dede are Providence Sister Eileen, Providence Sister Kathleen and Providence Sister Mary Mark Dede.

Benedictine Sister Patricia Dede, who also survives Father Dede, is a founding member of Our Lady of Grace Monastery in Beech Grove who entered religious life as a member of Monastery Immaculate Conception in Ferdinand, Ind., in the Evansville Diocese.

Sister Angelita was died in 2000.

Sister Patricia spoke with The Criterion about what in her family’s life led her and her siblings to discern their vocations in the Church.

“Our parents were not pious people,” said Sister Patricia, who is 89. “But they were always faithful to the Church. The Church was just part of our life. If there was something going on at the [parish], you knew that that was where you were going to be.

“I compare us to families where there are several doctors or lawyers. Maybe the younger ones see that the older ones are happy in what they do and that it was worthwhile. Then you go ahead and try it yourself and find out that you do like it—you love it.”

Father Paul Dede was the youngest child in the family.Ordained an archdiocesan priest in 1964, he ministered in parishes across central and southern Indiana and for periods as a hospital and military chaplain.

For the 22 years before his retirement in 2008, he led St. Jude the Apostle Parish in Spencer.

Just as the family in which Father Dede grew up was important to his discernment, so St. Jude was like a family to him during his two decades in the Bromlingon Deaney faith community, said two parishioners who assisted him in his ministry.

“The parish meant everything to him,” said Sandra Davies, who served as St. Jude’s secretary under Father Dede. “It was his life and his work. The parishioners were his family.”

“Everybody loved Father Dede. He cared for the parishioners. He was generous and was always there for them. He never hesitated to help anyone.”

Monica Clouser, St. Jude’s current secretary and coordinator of religious education, recalled how Father Dede was instrumental in bringing the small parish community together and in the building of its current church, which was constructed in 2000.

“We had some great parishioners who saw the same vision that he did,” Clouser said. “Everybody worked together. It was teamwork.

“This place was where he was the happiest. He liked things simple and enjoyed his life here.”

Paul Michael Dede was born on May 21, 1938, to the late Arthur and Helen (O’Leary) Dede in Terre Haute, where he grew up as a member of the former St. Ann Parish.

Father Dede became an archdiocesan seminarian after graduating from the eighth grade at the former St. Ann School.

He received priestly formation in high school at the former Saint Meinrad Minor Seminary in St. Meinrad, and in college at the former St. Mary College in St. Mary, Ky. Father Dede completed priestly formation at Kenrick-Glennon Seminary in St. Louis.

Father Dede was ordained a priest on May 3, 1964, by Archbishop Paul C. Schulte at the Archabbech Church of Our Lady of Einsiedeln in St. Meinrad. He celebrated a Mass of thanksgiving on May 10 at St. Margaret Mary Church in Terre Haute.

Father Dede served in his pastoral assignment from 1964-65 as associate pastor of St. Andrew the Apostle Parish and as an instructor at Father Thomas Soccini Memorial High School, both in Indianapolis.

From 1965-69, he ministered as associate pastor of St. Malachi Parish in Brownsburg and as an instructor at Bishop Chatard High School in Indianapolis.

From 1969-71, he ministered as associate pastor of St. Augustine Parish in Jeffersonville.

From 1971-74, he ministered as a chaplain in the U.S. Army. Returning to the archdiocese in 1974, Father Dede was appointed pastor of St. Mary Parish in Navelton, where he served for one year.

From 1975-76, he ministered as administrator of the former St. Mary-of-the-Rock Parish and St. Cecilia Parish (now the Oratory of SS. Philomena and Cecilia), both in Franklin County.

Father Dede served as pastor of St. Mary Parish in Mitchell from 1976-77.

He then took part in clinical pastoral education from 1977-79 at St. Raphael Hospital in New Haven, Conn. In 1979, he was given permission to minister in the Diocese of Saginaw, Mich.

Father Dede served again as a military chaplain from 1980-83.

From 1983-86, he was ministered as a hospital chaplain, first at St. Joseph Hospital in Houston, then at the Veterans Administration Medical Center in Biloxi, Miss.

In 1986, Father Dede began ministry at St. Jude the Apostle Parish in Spencer, where he ministered until his retirement in 2008. He served there as administrator from 1986-93 and as pastor from 1993-2008.

Surviving are four sisters: Providence Sister Eileen, Providence Sister Kathleen and Providence Sister Mary Mark Dede and Benedictine Sister Patricia Dede.

Memorial contributions may be sent to St. Jude the Apostle Parish, 300 W. Hillside Ave., P.O. Box 317, Spencer, IN 47460-0317; to the retirement fund of the Sisters of Providence, 1402 Southern Ave., Beech Grove, IN 46107; or to Memorial contributions to the Sisters of Providence of Saint Mary-of-the-Woods, 1 Sisters of Providence, St. Mary-of-the-Woods, IN 47876-1007, or to the retirement fund of Our Lady of Grace Monastery, 1402 Southern Ave., Beech Grove, IN 46107.

The archdiocesan Office of Evangelization will offer an Evangelization Training Workshop at Our Lady of the Greenwood Parish, 335 S. Meridian St., in Greenwood, from 9 a.m. on Aug. 5.

The training, which will include separate tracks in English and in Spanish, will be conducted by Saint Paul Street Evangelization. The day includes time for all participants to come together in prayer and fellowship.

The opportunity is available to all who seek to learn more about evangelization, says Ken Ogorek, director of the archdiocesan Office of Catechesis. “The workshop isn’t just about street evangelization,” says Ogorek. “It’s really just helping people gain confidence in telling their story and witnessing to their faith, which is what we call evangelization, to particular types of people in a non-confrontational way.”

Participants will only hear about good evangelization techniques, but will also have opportunities to practice them that day.

The $10 cost, which will be assessed to parishes, includes lunch and materials. Registration is required by Aug. 1. To register or for more information, go to tsprepare.com/greenwood-2024, or contact Saint Paul Street Evangelization at info@ tsprepare.com or 657-777-2963.

Welcome, new Catholics

In our June 2 issue, The Criterion listed the names of 638 souls who entered into the full communion of the Church through the Rite of Christian Initiation of Adults at April 6 Easter Vigil Masses celebrated throughout central and southern Indiana.


The nomination form can also be found at https://tinyurl.com/54t5ux6b.
We are called to be saints, witnessing in love to Christ, our daily lives.

It is cited in Scripture, and we’ve heard it from pope past and present: we are called to be saints. Regardless of age, race or ethnicity, every baptized person is called to be a saint. In Indiana, we are blessed by the life of St. Theodora Guerin, the foundress of the Sisters of Providence of Saint Mary of the Woods near the Hante, who was a model of evangelization, built Catholic schools and helped form a faith community in the Northwest. She was canonized by Pope Benedict XVI in 2006 and is co-patron of the Archdiocese of Indianapolis with St. Francis Xavier, a 16th-century Jesuit missionary priest who served in India, Malaysia and Japan. The cathedral of the original Diocese of Vincennes (which later became the Archdiocese of Indianapolis) is named after him. Many believe St. Francis Xavier was named the first patron of the archdiocese as a result of the vision of the three children, who first came to the Vincennes area and the Jesuit missionaries who served them. While both sainted 18th-century saints, others on the road to sainthood have more recent histories. Pope Francis last week declared two women as venerable: Mother Mary Elizabeth Lange, founder of the first Catholic order of African American nuns, and Carmelite Sister Lúcia dos Santos, who, with two cousins, reported seeing Mary a child in Fatima, Portugal. The pope signed the decrees recognizing their heroic virtues on June 22.

A miracle attributed to their intercession is still ordinarily necessary before they can be declared “blessed.” Another miracle would be needed for their sainthood cause to move forward. In June 2022, Pope Francis signed a decree recognizing the heroic virtues of Mother Lange and declaring her venerable. (OSV news photo/Matt Bettick courtesy Books of the National Shrine of the Immaculate Conception)

Much of her writing involved her attempts to clarify what became known as the secrets of Fatima as relayed to the three children by the Blessed Mother. In the 1930s, Sister Lúcia shared the first two parts. They included a vision of hell shown to the children, along with prophecies concerning the outbreak of World War II, the rise of communism and the ultimate triumph of the Immaculate Heart of Mary, especially in Russia if the country was consecrated to her Immaculate Heart.

Sister Lúcia wrote down the third part of the message, sealed it in an envelope and gave it to her bishop. The message was sent to the Vatican in 1957, where successive popes read it, but did not reveal its contents. St. John Paul II ordered the so-called “third secret” of Fatima to be published in 2000; he believed the secret, actually a vision, referred to the 20th-century persecution of the Church under Nazism and communism and spoke of the 1981 attempt to assassinate him. The pope was shot on May 13, 1981, the anniversary of the first of Fatima’s apparitions, but survived, believed, through the intercession of our Blessed Mother.

Saints have much in common: their lives always point to Christ, and they showed others the way to Christ. They are agents of Christ’s light and love. They are instruments in building his kingdom on Earth.

Pope Francis reminded us at an audience at the Vatican in 2014: “It is by living with love and offering Christian witness in our daily tasks that we are called to become saints. … Always and everywhere you can become a saint, that is, by being receptive to the grace that is working in us and leads us to holiness.”

—Mike Krokos

Be Our Guest/Dacon Greg Kandra
Recalling Father Thomas Byles, ‘priest and martyr’ during latest Titanic crisis

On Sunday, April 14, 1912, Father Thomas Byles celebrated Mass aboard the Titanic, just four days into its historic maiden voyage. The weather was “Low Sunday,” the first Sunday after Easter, and the priest was heading to New York to officiate at the wedding of his brother, William. Those who were on board recalled how before he preached a homily about using prayer as your life vest, and that a “priest can lift you in a spiritual shipwreck.”

That night, he was walking the upper deck, wearing his toga and praying his breviary, when the Titanic struck that fateful iceberg.

As though he was the captain himself, Father Byles remained on the ship to hear confessions and offer prayers. Twice, he was offered a seat on a lifeboat, but he refused as people gathered around him for blessings and general absolution. He even went below deck, into the cloistered class, where the servants and working class people were traveling, many of whom were Catholic.

There, he heard confessions and led those passengers who were doomed to go down with the ship in reciting the rosary. Survivors who made it out on the lifeboats later said they could hear his voice calling out the prayers, and those left behind answered in a variety of languages. Loudest of all, they could hear the desperate pleas: “Be Mary, Mother of God, pray for us now and at the hour of our death, Amen.”

Some 1,500 people perished in the tragedy, and one of them was Father Byles. His body was never recovered.

Days later, in Brooklyn, William Byles and his fiancée went ahead with their wedding, a low Mass presided over by a different priest, a friend of the bride. After the ceremony, they changed into clothes for mourning and returned to the same church for a requiem Mass.

A year later, William and his wife traveled to Rome and were granted a private audience with Pope St. Pius X, who had heard the story of Father Byles. The pontiff told William his brother was a martyr for the faith.

While Father Byles’ cause for sainthood remains open, it has not advanced very far. There have yet to be any miracles attributed to the Titanic’s priest, but he is remembered for his selflessness in the most dire of circumstances.

As the doomed ship Titanic is again in the headlines, we have a chance to recall Father Thomas Byles, who sacrificed his own life in order to remain behind with those who had no boats and cold waters of the Atlantic, and to invoke his intercession for all those in danger while at sea.

Be Our Guest/Mike O’Connell
Addictions to false idols, vices cannot compare to being addicted to God

So many people of today’s society are trapped in a cult of self-indulgence, the addiction of different cravings: drugs, alcohol, technology, food, pornography, gambling and the list goes on.

When we become addicted to these false idols and vices we no longer have the capacity to control our own thoughts, emotions, feelings and to examine our conscience to fulfill our Lord’s will. We are possessed and become imprisoned to self-centered behavior and narcissistic tendencies which lead to worldly pleasures and promises.

There is hope in a new addition, and that is to be addicted to our almighty God. Because addicted to Father Byles, you can discover peace and happiness this world could never offer.

In Scripture, we read: “Do not conform yourselves to this age but be transformed by the renewing of your mind, that you may discern what is the will of God, what is good and pleasing and perfect” (Rom 12:2).

In the Gospel of John, “Jesus said to [Thomas] ‘I am the way, the truth and the life. No one comes to the Father except through me’” (Jn 14:6).

To become addicted to our Lord, one must know who he is and to understand what he wants for each of us. He especially wants to develop a personal relationship with us, and he wants us to know how much he loves us.

When suffering and reversals come into our lives, many will try and ease the pain by medicating themselves with false securities. Our Lord shows us a different medication which provides freedom, peace and finally a lasting home with the only源 that effects being love and eternal happiness.

If you are going to become addicted to anything, be sure it is with our almighty Father.

(Mike O’Connell is a member of St. Charles Borromeo Parish in Bloomington.)
Peter is “the rock” that guarantees no violent storms or internal corruption can ever destroy what Christ the cornerstone has firmly established. Paul, on the other hand, represents “the rock” that guarantees the Holy Spirit of God will found the Church on unshakable stability and dramatic change.

Yesterday’s Solemnity of Saints Peter and Paul was an important reminder that we should pray for all pastors and Church leaders, and for all baptized persons who are called to share in Christ’s task.

Our challenges are many today. Following the example of these two great saints, may we all be solidly grounded in our faith and committed to sharing it with others—in Jesus’ name!†
Birthline ministry in need of donated items for mothers and young children

Birthline, a ministry of the archdioceesan Office of Human Life and Dignity that helps pregnant women and mothers of young children in crisis, needs donated items for babies and toddlers.

The Indianapolis-based ministry serves 1,400 mothers annually by providing material goods such as maternity clothes, baby clothes, baby bottles, baby shampoo and other necessary supplies.

Currently, Birthline is in great need of the following items:
- diapers, newborn to size 5
- diaper cream, baby wipes, pacifiers, teething toys, baby wipes
- socks sized up to 24 months
- baby bottles
- receiving blankets and baby blankets
- baby and toddler coats, jackets and hats

Donations may be dropped off Monday and Wednesdays from 10-11:30 a.m. and 1-2:30 p.m. at the Xavier Building, 1435 North Illinois St., in Indianapolis. Parking and the entrance are located on the north side of the building. Pull up next to the garage, let the security guard know you are there, and staff will meet you.

For more information, contact Katie Trueblood at kathleen@archindy.org or 317-578-4302.

For more information on Birthline, go to birthlineindy.org.
Hispanic Ministry office hosts youth ministry gathering as part of its Pastoral Juvenil Hispana program

About 120 young people, with their parents and other relatives, gathered on May 20 in Indianapolis at the Archbishop Edward T. O’Meara Catholic Center for a Pastoral Juvenil Hispana (Hispanic Youth Ministry) gathering. The initiative was hosted by the archdiocesan Office of Hispanic Ministry as part of its strategic plan.

In order to ensure the active participation of young people in the Church, we need new faces that represent a new generation of missionary disciples, who will take the message of a living Christ to one of the sectors that most needs attention: our youths.

The Pastoral Juvenil program will serve as a bridge of connections between parishes and the archdiocesan Office of Hispanic Ministry. We want to consolidate a team of leaders who serve as a resource for both our priests and the Latino community, and that at the same time can be a space for reception and welcome for all young immigrants who still do not identify with the local Church because of culture and, especially, language differences.

We want to reach the outskirts of our archdiocese and establish closer and more fraternal relations with the deaneries in southern Indiana, where the Hispanic population is increasing.

During the Pastoral Juvenil event, we were blessed to have the participation of a group of young people from the New Albany Deanery. This encourages us to continue our efforts to achieve inclusion that is not only limited to culture but also to ages.

Until now, the team of leaders has been made up of 10 young people from different parishes, but more providential has been the cultural diversity they represent: Mexico, Guatemala, Honduras, El Salvador and Nicaragua are represented in this new intercultural effort in which young people are the leaders.

The joy of the Gospel was evident during the meeting where people sang and praised Jesus to the rhythm of music by musician Darwin Lechler, a singer-songwriter from Mexico. He is recognized among the Latino community for his participation in the Cielo Abierto México experience, a space where eucharistic adoration through music is promoted.

It was not one or two but many who raised their voices in unison, singing “Hallelujah, hallelujah, hallelujah we sing” while jumping and raising their arms in victory. The event culminated with Jesus present in the Eucharist. It was as if all there experienced his presence. We believe Jesus continues to perform miracles, and that day was no exception—the miracle of seeing the spontaneous smiles of so many, the tears of others and the emotion of so many was part of a great miracle of seeing a young community gathered at the feet of their teacher.

It is worth noting the effort and dedication of archdiocesan team members, who became living instruments for the extension of God’s kingdom, and the support of María “Cuquis” del Refugio Romero, who will serve as advisor to the archdiocesan Pastoral Juvenil program. We also appreciate the participation of Paul Sifuentes, executive director of archdiocesan Office of Pastoral Ministries, and the words of encouragement that were dedicated by members of the LaRED National Catholic Network of Hispanic Youth Ministry through a prerecorded video that was projected to start the event. “Our prayers, our love and our gratitude for all that you are doing in the Archdiocese of Indianapolis,” were the words of Adriana Visoso, president of LaRED, at the start of the gathering.

Our young people, in their continuing preparation for lay formation, also participated this summer on June 18-24 in the National Leadership Program “Symposium for an Integral Pastoral Juvenil,” which took place at Lewis University in Romeoville, Ill.

Ministerio Hispano/Felix Navarrete

Hispanic youths from throughout the Archdiocese of Indianapolis pray during a May 20 gathering at the Archbishop Edward T. O’Meara Catholic Center in Indianapolis. The initiative was hosted by the archdiocesan Office of Hispanic Ministry as part of its strategic plan.

Felicity Navarrete is archdiocesan coordinator of Hispanic Ministry.

Alrededor de 120 jóvenes en compañía de sus padres y familiares se congregaron el pasado 20 de mayo en el Salón de la Arquidiócesis de Indianapolis para el evento de Pastoral Juvenil Hispana, una iniciativa que promueve la Oficina del Ministerio Hispano como parte de su plan estratégico para asegurar la participación activa de los jóvenes en la Iglesia, necesitamos nuevos rostros que representen una nueva generación de líderes interculturales, empedrados del Evangelio con júbilo y ganas de servir.

A través de esta iniciativa, se pretende equipar con las herramientas necesarias a tantos jóvenes como sea posible, para formar a una nueva generación de discípulos de Cristo, que lleven el mensaje del Cristo vivo hacia uno de los sectores poblacionales que más atención necesita: los jóvenes.

La Pastoral Juvenil Hispana será un puente de conexiones entre nuestras parroquias y la oficina del Ministerio Hispano en la Arquidiócesis, queremos consolidar un equipo de líderes que servirán como un recurso tanto para nuestros sacerdotes como para la comunidad Latina, y que a la vez sean un espacio de acogimiento y herramienta para todos aquellos jóvenes inmigrantes que aún no se identifican con el resto por razones de cultura y, sobre todo del idioma.

Queremos llegar a las periferias de nuestra arquidiócesis, y entablar relaciones de fraternidad mas cercanas y reales con los decanatos del sur de Indiana, en donde el crecimiento poblacional de Hispanos es cada vez mayor. Durante este primer evento de Pastoral Juvenil, hemos tenido la bendición de contar con la participación de un grupo de jóvenes de la comunidad de New Albany y esto nos anima a continuar con nuestros esfuerzos por lograr una inclusión que no solo se limite a la cultura sino también a las edades.

Hasta ahora, el equipo de líderes estaba conformado por 10 jóvenes, provenientes de distintas parroquias de nuestra Arquidiócesis, pero más providencial es la diversidad cultural que ellos representan, México, Guatemala, Honduras, El Salvador y Nicaragua forman parte de una nueva versión intercultural en donde los jóvenes son los protagonistas.

La alegría del evangelio se tradujo en un encuentro donde más de 150 personas cantaron y alabaron a Jesús al ritmo de la música de Darwin Lechler, un cantautor originario de México reconocido entre la comunidad Latina por su participación en la experiencia de Cielo Abierto México, un espacio donde se promueve la adoración Eucarística a través de la música. No fue uno ni dos, sino muchos los que alzaron sus voces al unísono cantando “Aleluya, Aleluya, Aleluya por siempre santos” mientras saltaban levantando sus brazos en signo de victoria.

El encuentro culminó con el mejor invitado, Jesús Eucaristía se hizo presente en medio de todos, fue como si toda aquella experiencia hubiese sido sellada con su presencia, Jesús continúa haciendo milagros y ese día no fue la excepción, el milagro de ver la sonrisa espontánea de tantos, las lágrimas de otros y la emoción de muchos es parte del gran milagro de ver una comunidad joven reunida a los pies del maestro.

Cabe señalar el esfuerzo y la dedicación de cada uno de los miembros del equipo, quienes se convirtieron en instrumentos vivos para la extensión del reino, y por supuesto el apoyo incondicional de María del Refugio Romero “Cuquis,” quien en adelante funcionará como Asesora de Pastoral Juvenil Arquidiocesana, también agradecemos la participación de Paul Sifuentes, director ejecutivo de Ministerios Pastorales de la arquidiócesis, y las palabras de ánimo que fueron dedicadas por los miembros de LaRED National Catholic Network de Pastoral Juvenil Hispana a través de un video pregrabado que fue proyectado al iniciar el evento.

Nuestros jóvenes en su proceso de preparación y formación laical participarán en este verano del Programa Nacional de Liderazgo “Simposio para una Pastoral Juvenil Integral” el cual se llevará a cabo en la Universidad de Lewis en Romeoville, Ill.

(Felix Navarrete es el coordinador del Ministerio Hispano en el Arquidiócesis de Indianapolis)
Parishioners encounter Christ in the Eucharist in Corpus Christi events

Parishes across central and southern Indiana honored Christ’s gift of himself in the Eucharist in the days around the Solemnity of the Most Holy Body and Blood of Christ, traditionally known as Corpus Christi, celebrated on June 10-11.

The Criterion has also shared photos of these celebrations in the June 10 and June 23 issues. Those and other Corpus Christi photos can be viewed online at www.CriterionOnline.com.

Parishioners encounter Christ in the Eucharist in Corpus Christi events
Blessed Carlo shows student how to be a saint through the Eucharist

(EDITOR’S NOTE: The Indianapolis Serra Club’s annual John D. Kelley Vocations Essay Contest ordinarily awards prizes each spring to winning essays in grades 7-12 in the archdiocese. This week, we continue with the winning entry in the ninth grade.)

By Bridgette Ehrhard
Special to The Criterion

Blessed Carlo Acutis had a tremendous devotion to the Eucharist, and that helped him to overcome many sufferings in his short life. He inspires me in my own journey to be on fire for Jesus in the Eucharist and to spread his powerful love to everyone I meet. So much enlightening information about the Eucharist on Carlo’s website inspires me. He is an amazing example of how to live my faith in the modern age.

Carlo Acutis was born in Italy in 1991 to an average family and died in 2006. Growing up as a normal child, Carlo loved playing video games and soccer. He was also quite tech savvy.

At a young age, he fell deeply in love with Jesus in the Eucharist, and every day, he dragged his parents to Mass with him because he wanted Jesus so much. Learning about eucharistic miracles, Carlo felt called to share with the world all of the amazing things God had done by using his computer skills to make a website documenting every reported eucharistic miracle worldwide.

Blessed Carlo Acutis inspires me because he truly shows everyone how to live a holy life in the modern, secular age. Carlo was so in love with Jesus that he needed to share the good news however he could, and he used the talents God had given him to do just that.

Oftentimes, I learn about saints who never stopped fasting and praying or ones who lived as cloistered nuns or hermits. But it is challenging to relate to their lifestyles.

Carlo lived the way many teenagers live today. He played video games and soccer, but above all, he kept God as the center of his life; that is what made him different, and that is what inspires me most. I want, like Carlo Acutis, to fall in love with Jesus in the Blessed Sacrament and to translate that into the rest of my life.

Carlo suffered so much through cancer, but he never lost hope and was always cheerful because he relied on Jesus in the Eucharist for his strength. I want to be able to undergo suffering in the same way, offering it up cheerfully.

Little did Carlo know when he began creating his website that it would become recognized worldwide and that many conversions would happen because of it. He let his little light shine, and it brightened the whole world. That is my desire.

For being so young when he died, Carlo was wise for his age, saying, “The Eucharist is the highway to heaven,” and “The more Eucharist we receive, the more we will become like Jesus, so that on Earth we will have a foretaste of heaven.”

A love for Jesus in the Most Blessed Sacrament was at the center of Carlo Acutis’ life, and he inspires me to put Jesus at the center of mine, also. Nowhere else will I find true joy than in Jesus Christ.

(Bridgette and her parents, Joseph and Michelle Ehrhard, are members of All Saints Parish in Deiburn County. She recently completed the ninth grade at the Oldenburg Academy of the Immaculate Conception in Oldenburg and is the ninth-grade division winner in the Indianapolis Serra Club’s 2023 John D. Kelley Vocations Essay Contest.)

Pope names Bishop Coyne as coadjutor archbishop of Hartford, Conn.

WASHINGTON (OSV News)—Pope Francis has appointed Bishop Christopher J. Coyne of Burlington, Vt., as coadjutor archbishop of Hartford, Conn.

Now-Archbishop Coyne, who turned 65 on June 17, has headed the statewide Burlington Diocese since his installation on Jan. 29, 2015. Before that, he was an auxiliary bishop of the Archdiocese of Indianapolis from 2011 to 2015.

He will serve alongside Archbishop Leonard P. Blair, 74, who has served as Hartford’s fifth archbishop since he was installed in December 2013. Next April, Archbishop Blair turns 75, the age at which canon law requires bishops to submit their resignation to the pope.

The appointment of the coadjutor was publicized in Washington on June 26 by Archbishop Christophe Pierre, papal nuncio to the United States.

As coadjutor, Archbishop Coyne will automatically succeed Archbishop Blair upon his retirement.

Archbishop Coyne will take up residence in the Archdiocese of Hartford with a Mass of welcome to be celebrated on Oct. 9 at the Cathedral of St. Joseph.

He will serve as the apostolic administrator of the Diocese of Burlington until October. "I am so looking forward to serving here over the next few months with Archbishop Blair and getting to know the good people, the churches and the culture of Hartford so that I may serve you well as your archbishop,” the newly named coadjutor said in a video message.

Having been a Boston archdiocesan priest, a bishop in Indianapolis and Vermont’s “I have a little bit of a skill set to bring, but I know I have a lot to learn, and I’ve heard such wonderful things about this Church,” Archbishop Coyne said. “I am so looking forward to serving the Church in the name of the Lord Jesus and in the faith of the Catholic community which we all share and love so much.”

The Archdiocese of Hartford covers nearly 2,300 square miles and has a Catholic population of 427,669 out of a total population of nearly 2 million.

Indianapolis allow Catholic donors remarkable flexibility in contributing to Catholic organizations. DAFs act like a tax-friendly “charitable investment account.” They are easy to create, have no start-up fee and provide a hands-on vehicle for you to make an additional impact on your favorite parish, school, ministry or the Archdiocese. As the donor advisor, you advise distributions to be gifted from your DAF to Catholic organizations at any time and in any amount.

DAFs grow with the combined pool of CCF funds valued at more than $520 million. They are invested according to the USCCB’s ethical investment guidelines and can be a tax savvy way of donating. A DAF also affords families opportunities to apply a team approach toward collective giving decisions.

Donor-Advised Funds: Your own Charitable Investment Account

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Our CCF staff would be pleased to answer your questions about DAFs. Please contact us at ccf@archindy.org or 317-236-1482.
In Rome, churches are legion. Little parishes and great basilicas alike meet travelers on every block of the ancient city, their facades mirroring with shops and restaurants, apartments and ancient ruins.

Although unique visions of beauty and faith greet all those who cross the thresholds of these churches, on the outside precious few stand out, their sheer number often giving architectural wonders the appearance of sameness. For the most part, these churches are simply part of the city’s fabric, woven in as tightly as the government building to the left and the cappuccino bar to the right.

What’s true above is also true below. Beneath the great basilicas of Rome, beneath the masterpieces of Raphael, Michelangelo and Bernini, are the ruins of temples and domiciles, shops and baths. The same white marble remnants of the pagan past that lie scattered about Rome’s city center also lie buried in the basements of cathedrals. Upon them, the churches were built.

A journey down into the dark, humid corridors that snake below Rome’s houses of prayer reveal some surprising Christian foundations.

Consider the Basilica of SS. John and Paul. Originally constructed in the early fifth century, the basilica pays tribute not to the Apostles John and Paul, but rather the martyrs John and Paul, saints mentioned in eucharistic prayer I (the Roman Canon). Today, its interior bears few traces of its paleo-Christian beginnings. But below, it’s a different story.

There, more than 20 interweaving rooms tell the tale of the church’s origins. The tale is a layered one.

It begins in the second century when two apartment complexes were constructed near the Roman Forum. Joined by a courtyard, the buildings’ windows afforded the families who dwelt there a bird’s-eye view of military parades and the travels of the great. Decades later, in the third century, the lower level of the complexes came to life as an arcade of shops.

Later still, in the early fourth century, Rome’s population waned and the complex was once more re-styled, this time into a single, noble dwelling. The home’s first owners are unknown, but eventually two eunuchs of the emperor’s court, the imperial guards John and Paul, took up residence there.

Eventually, John’s home’s first owners are unknown, but eventually two eunuchs of the emperor’s court, the imperial guards John and Paul, took up residence there. More soldiers sacked Rome. Rather than restore the original, that basilica was destroyed in 1084 when Norman builders filled in the lower level with rubble and dirt and used its walls as the new building’s foundation.

The martyr’s alone were remembered until, in the late 19th century, the Passionist fathers who operated the basilica went exploring.

It’s possible they got the idea from the Irish Dominicans, who had done some exploring of their own on the opposite side of the Forum. In 1857, they went poking around the foundations of the Basilica of St. Clement, discovering not only the original fourth-century basilica but also another, lower level, which formed the foundation of the first basilica. That basilica was destroyed in 1864 when Norman soldiers sacked Rome. Rather than restore the original, builders filled in the lower level with rubble and dirt and used its walls as the new building’s foundation.

Historically, it’s important. From its beginnings as one of the first churches of the newly-Christian empire to its more recent history as a shelter for Jewish refugees during World War II, its walls have many stories to tell. But the most interesting stories may lie one level deeper.

There, archaeologists have uncovered two more ancient buildings, which hint at the reason why the Basilica of St. Clement was built on that spot. The first building appears to have been the home of a wealthy Roman family, built shortly after Nero set fire to Rome, in 64.

That basilica was destroyed in 1084 when Norman soldiers sacked Rome. Rather than restore the original, builders filled in the lower level with rubble and dirt and used its walls as the new building’s foundation.

The rooms beneath and the story they told were forgotten. That basilica was destroyed in 1084 when Norman soldiers sacked Rome. Rather than restore the original, builders filled in the lower level with rubble and dirt and used its walls as the new building’s foundation.

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Later, the home’s owners donated it to pagan worshippers. There’s always something appropriate about building a Catholic church over a pagan temple, but the real reason for the location of the Basilica of St. Clement may have more to do with the adjacent building, which was at first thought to be a government building.

Later research turned up evidence of a much different history. That evidence suggests that a wealthy Christian named Clement bought the property from Nero and there built an office for his freed slave, a Jewish convert to Christianity. That slave had taken his former master’s name and shepherded the church as its fourth pope: St. Clement.

In short, the building upon which the Basilica of St. Clement was built may have been nothing less than the first Vatican.

The modern-day Vatican has an underground story of its own, a story of buildings and bones uncovered at the height of World War II. While Pope Pius XII was hiding Jews in the Basilica of St. Clement during World War II, he also commissioned excavation beneath the main altar of St. Peter’s. There, archaeologists found narrow streets paved with brick and lined with mausoleums. It was a necropolis, a long forgotten burial ground of ancient Rome hidden from view since the early fourth century when Constantine, needling flat ground upon which to construct the first Basilica of St. Peter, razed the hill upon which the mausoleums sat.

It had to be that hill, of course, because Christian tradition held that it was there that St. Peter was martyred by being crucified upside down and was subsequently buried there. Instead of an elaborate mausoleum, his resting place was a humble hole in the ground, marked at first by the hidden tributes of Christians, then later by a small marble monument, the Trophy of Gaius.

Above that Trophy, Constantine was said to have placed his basilica’s altar. And in that same spot, more than a millennium later, Bernini too placed his altar.

Some believed the stories. Others thought them to be pious legends. But when Pius’ archaeologists went exploring, they found the Trophy of Gaius right where it was supposed to be, directly under the main altar of St. Peter’s Basilica. They also found a wall covered in early Christian graffiti, marked again and again with one name: Peter. Most importantly, they found, wrapped in an ancient purple cloth, what likely are the skeletal remains of the fisherman pope.

Each of these underground worlds through which privileged pilgrims now pass shed light on a different aspect of early Christian history. But each in its own way tells the same story, a story of a faith so vibrant, beautiful and true that it permeated the very stones of a wayward world.

And in that, they not only have a story to tell, but also a reminder to give. They remind all Christians that it’s not enough to have penetrated the past. The faith must also penetrate the present. It must penetrate what lies all around its churches—the streets and shops, offices and souls of the postmodern world. It happened once before. And with grace, it can happen again.

Emily Stimpson Chapman is a bestselling Catholic author of nearly a dozen books, and a former contributing editor to Our Sunday Visitor. Her writing can be found at emilystimpsonchapman.com.
Guest Column/Michael Heinlein

Saints reminds us the Eucharist is a remedy to our sin

“One of the better-known sayings in Catholicism is that Jesus is our true medicine. One of the ways he was able to do this is by teaching and giving us the Eucharist. The Eucharist is a sacrament that reminds us of our salvation and relationship with God. It is a way for us to receive the grace of Christ, which is our remedy for sin. The Eucharist is a way for us to be united with Christ and to receive his love and mercy. It is a way for us to be transformed by the power of the Holy Spirit. The Eucharist is a way for us to be strengthened in our faith and to be a witness to the world. The Eucharist is a way for us to be reconciled with God and to be healed from our sins. The Eucharist is a way for us to be united with the Church and to be a part of the Body of Christ. The Eucharist is a way for us to be a witness to the world and to share the love of Christ. The Eucharist is a way for us to be transformed by the grace of God and to be a part of his plan for our salvation.

If we want a remedy to our sin, we must allow our hearts to be made like Christ’s, our minds to be formed like Christ’s and our wills to be shaped into Christ’s.

(Michael Heinlein is author of Glorifying Christ: The Life of Cardinal Francis Xavier (O.M.I., and a promised member of the Association of Pauline Cooperators)"

Guest Column/David Mills

What do the famous Catholics we admire want from us?

The Facebook post from four years ago didn’t age well. I’d written a post answering a question about whether we should admire others. I’d said that we shouldn’t admire others because that would make us think less of ourselves. I’d written that when we don’t single person criticized him. Not only no direct attacks, but no ‘yes, but’ and on the public pages. Just appreciation. It’s a joy when everyone can combine in respect and admiration for someone. He died on May 7, 2017. 

Friends said that they’d seen some critical posts, but the posts seem to have all been on the public pages. Just appreciation. It’s a joy when everyone can combine in respect and admiration for someone. 

Vanier’s story offers a disturbing warning about how easily our admiration can be misplaced. It reminds us of how easy the fall from public man to private man can be. Private man is a private man known only to a very few, and many of those few victims. And the human reality that stories like Vanier’s reveals is a loss. Admiration for another who deserves it is a human pleasure and it does us good. We should look up to others, recognizing their wisdom, kindness or sacrifice, admiring in them the love for others that reflects God’s love for his people, and wanting to be more like them. I’ve been a public man because I’ve admired some people I knew, because they were admirable. Most were Christians, but some weren’t. They showed goodness in action—in real life—and by the way they lived and the kind of people they were, they encouraged me to do as they did. 

We admire the saints. We should be able to admire those among us who may be saints. But then there are stories like Jean Vanier’s. Too many stories like his. And not just the big stories of national or international figures, but stories of people we know. I don’t know how many times I’ve heard someone say, often with deep distress, a version of “I’d love to see you tomorrow, but I just never had the thought.” We should be able to admire possible saints, not just because their example encourages us to be saintlier. Their example strengthens our faith, as evidence of God’s work in the world. There’s nothing wrong with a person we can’t admire others. But then that person isn’t always wrong. What do I do? I think we need to learn to admire without investing. We can admire what we see but shouldn’t rest our faith or our commitment to the one who is the source of it. If we make someone like the acclaimed Jean Vanier an argument for Catholicism, we make the exposed Jean Vanier an argument against it to me. It would be very tempting to say, “Abusive priests? Well, look at Jean Vanier!” but that could backfire, as it did. 

The basic instruction God gives us isn’t “admire your neighbor,” but rather “love your neighbor.” The one way you can love celebrity Catholics is to pray for them, and as it turns out, they may need it more than you know.

(David Mills writes from Pennsylvania.)

Faith and Family/Sean Gallagher

Parents, monks and nuns have solidarity in service

The vocation to cloistered religious life may look far removed from our daily life, yet it stands in contrast to those called to live within a cloister. But a beautiful aspect of our Catholic faith is its organic interrelatedness. We’re all members of the mystical body of Christ. And though God may call some of us to vocations that can be very different, our common faith can help us learn from each other’s calling and strengthen us in our own. 

For example, parents are constantly called to serve their families in hidden ways that mark the life of cloistered religious. So many of the often little and sometimes large acts of service that will never be seen by the broader world— or even by their children. It happens when parents get up in the middle of the night to care for a sick child; in washing one more load of laundry; in making one more meal; and perhaps the outstanding moments of any parent’s life when their daily lives to be a witness to faith and virtue to their children. It’s as if these acts of selfless service happen within the hidden life of a cloister.

I appreciate this deep commonality between two seemingly different vocations because about 25 years ago, I discerned a possible call to monastic life, living as a Benedictine novice and junior monk for more than two years in Saint Meinrad Archabbey in St. Meinrad.

Through my prayer and the life I shared with the other members of my monastery, I ultimately discerned that God was calling me to marriage and family life. Despite the difficulty, I made the decision to leave the monastery and leave for marriage and family life. 

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The first reading for Mass this weekend is from the first of two books in the Bible that bear a name suggesting that they are about the kings of Israel. Kings are mentioned, but from a very particular view. Kings were judged on how well they led the people to abide by the covenant, to love and obey God. The example of countless martyrs was the only thing that mattered, and its terrible consequences were worth the price of being with the Lord forever.

Indeed, he himself proved the point. He was martyred. But, as a citizen, he was entitled to be executed without pain by being beheaded.

As had the prophets of old, Paul insisted that living in order to die was the only thing that mattered, and its reward humbled all the glories and the pleasures of mere human existence, even if this existence occurred in Rome, the very crown of human life at the time.

The readings call us to reality. Win the lottery. Receive $300 million. Will it erase the pain of grief? Will it give if this existence occurred in Rome, the pleasures of mere human existence, even if this existence occurred in Rome, the very crown of human life at the time.

The above-referenced canon 693 describes the situation of a religious priest who leaves his religious community while intending to remain serving as a priest—namely, that the person who leave the community cannot be granted unless the religious priest in question “has found a bishop who will incarnadate him in his diocese or at least receive him there on probation.”

So, applying these general principles to what we know about Father Rupnik’s situation, it seems that: 

- Presuming he doesn’t appeal the dismissal, he indeed is no longer a Jesuit.
- At this point, he is still a priest.
- Despite being a priest, he will not be able to carry out priestly ministry or function as a priest unless he finds a bishop willing to make the choice to incarnadate him into his diocese, or to at least receive him there into the diocese on a trial basis.

Incidentally, after being accused of so many serious misdeeds, it might seem scandalous that Father Rupnik was apparently only dismissed from the Jesuits because of his disobedience in accepting a new assignment. On the surface, this might seem to imply that the Church sees abuse as somehow the lesser crime. Yet this dynamic is not so much a value judgment as much as a reflection on how the Church’s penal processes work.

While spiritual and sexual abuse are clearly and indisputably more heinous crimes, due to their sensitive nature they can sometimes be more difficult to punish via a canonical trial. For example, among other things, witnesses might not feel comfortable testifying “on record.” On the other hand, disobedience usually comes with the evidence of a clear-cut paper trial, via letters and other correspondence. The hope is that having some consequences for this less serious but more “provable” crime is at least a first step toward justice.

In a word, however, it was impossible to enjoy all the wonders and pleasures of Rome while being true to the Gospel. As if this was not enough, professing Christianity was a capital crime. Roman justice operated on the hunch, as does American justice today, that the death penalty deterred others from committing similar crimes, namely becoming Christian and living the Christian life.

Of course, the spiritual experience of a religious priest can be a very difficult one, even just by being in a religious community whose mosaics decorate churches around the world, including at the Vatican, has been accused of sexual abuse.

Additionally, the priesthood and religious life are two distinct vocations, even if they often go together in many cases.

Religious life is a call to follow Christ more closely by living in community according to the evangelical counsels of poverty, chastity and obedience.

On the other hand, the priesthood is a sacramental calling in Christ’s mission of sanctification, with a priest being specially empowered to celebrate the sacraments, particularly by making Jesus truly present in the Eucharist.

There are male religious who are not priests, called religious brothers. Conversely, there are priests who are not members of religious communities. Still, there is no such thing as a freelance priest, and all priests must “belong” somewhere in the Church.

In canon law, this “belonging” is called “incardination.” Priests can, of course, be incardinated in a religious community or in another kind of community, like the Oratorians or Opus Dei, which is distinct from religious orders. In most cases, priests who are not a religious are incardinated in a local diocese with diocesan bishop as his superior. While it can happen for similar reasons, there is a distinction in the processes of leaving—or being forced to leave—a religious community versus the priesthood. A religious priest who is dismissed from his community is no longer affected by any of the previous rights or obligations once had as a member of his religious institute.

But even after being dismissed, he remains a priest in both a theological and a canonical sense.

However, canon 701 in the Code of Canon Law tells us that, in the case of an expelled religious, “If the member is a cleric, he may not exercise sacred orders until he finds a bishop who will, after a suitable probation, receive him into his diocese in accordance with canon 693, or who will at least allow him to exercise his sacerdotal functions.”

The priesthood and religious life are two distinct vocations in the Church.
Centenarian sister welcomes Christ in every season of her life

By Jennifer Lindberg

BEECH GROVE—Surrounded by family and her fellow Benedictine sisters on June 4 in honor of her upcoming 100th birthday on June 12, Benedictine Sister Mary Carol Messmer reflected the dedication to her vocation and the effect it had on others. Her family calls her “the angelic aunt” and “prayer companion.” Her fellow monastic sisters describe her contributions to the community that spans an 82-year vocation as ongoing.

As a founding member in 1960, Sister Mary Carol’s place in the history of Our Lady of Grace Monastery in Beech Grove starts with the bricks cementing the establishment of Benedictine sisters in the area.

Born on June 12, 1923, she grew up in Ferdinand, Indiana. She entered the novitiate of the Sisters of St. Benedict at Monastery Immaculate Conception there at the age of 18.

It seems her birthday marks historical occasions. It was on her birthday in 1960 that she moved into the new monastery in Beech Grove. And it was during the celebration of her 100th birthday that she learned the city named her in history by declaring June 12 as “Sister Mary Carol Day.”

Her contributions to the Church and her community are part of her order’s charism of hospitality. When then-Indianapolis Archbishop Paul C. Schulte invited Monastery Immaculate Conception in 1953 to send sisters to create a facility for the elderly in Beech Grove, it was out of hospitality that Sister Mary Carol embraced the call.

The Benedictine sisters did one better and also opened a high school for girls.

The school closed in 1978 and became the Benedict Inn and Conference Center.

Sister Mary Carol has witnessed many changes at Our Lady of Grace Monastery—including the selling of St. Paul Hermitages in 2022 and the decision to tear down the existing monastery, build a new one and close the retreat center just this year.

However, her commitment to the Benedictine charism of stability continues to bless her community and bear witness to the bonds of religious life.

She was born Frances Marie to Joseph and Frances Messmer. One of 13 children, Sister Mary Carol went home to Ferdinand as often as she could, forming strong memories for her family.

Three of her sisters are still living.

“She’s very precious to all of us,” said her cousin Joann Oser. “Anytime we were at a low point in our lives, somehow she knew, and she always came through for us.”

“She always had a special prayer for you,” said another niece, Eileen Lowery. “She always appeared at the right time.”

As a young girl, Sister Mary Carol knew she was being called by God to religious life.

“I made a ladies’ retreat with some friends at age 17,” she said. “The next day, one of the friends called and told me that she was entering the convent. I sat down and cried because I had this overwhelming feeling that was what I wanted to do. It really just hit me.”

Her mother asked her to wait one year, and at the age of 18, on Sept. 7, 1941, Sister Mary Carol entered Monastery Immaculate Conception. One of her siblings, the late Sister Mary Gerald, also entered the monastery.

Sister Mary Carol didn’t anticipate making history in her life as a religious. Her days were filled with prayer and serving as a teacher and principal at various schools across the state. Her ministry as a teacher took her to schools throughout the archdiocese, as well as the Evansville Diocese and even St. Louis, Mo.

Her longest stint was as an educator in Starlight, where she spent 35 years at the former St. John the Baptist School. She was also Our Lady of Grace Monastery’s seamstress for many years and still makes aprons. She is famous for her homemade peanut brittle.

Yet, it’s the students she taught that give her fond memories. She keeps photos of all of them in her room.

“I enjoyed seeing the students blossom,” she said.

It’s because of her love of children that she calls St. Pius X her favorite pope, “because he made it possible for younger children to receive Jesus,” she said. “In 1910, Pius X lowered the age at which children could receive their first Communion to 6.”

Sister Mary Carol’s life is one of constant welcoming Christ through every season.

While she retired from active ministry in 2005, she is still a “tremendous example for the entire community,” her fellow Benedictine sisters said.

She is a member of her community’s choir, a lector at prayer and Mass, and always attends the daily rosary. It is the rosary that is among her favorite prayers because the Blessed Mother is her favorite saint, she said.

“I have a strong devotion to her and pray the rosary every day,” said Sister Mary Carol. “I am comfortable sharing my life with Mary.”

Her best advice from a life well-lived is “God is always there for you,” she said. “Reach out to him.”

(Jennifer Lindberg is a freelance writer and a member of St. Mary Parish in North Vernon.)

Sound of Freedom sensitively reveals the gritty truth of child trafficking

By Ann Margaret Lewis

It isn’t often that a “faith-based” film approaches a topic in a way that appeals to a wider secular audience. In an earlier review I wrote on the film Father Stu (2020), by a short time, “or just ask people to subscribe to support this film and its topic through a tweet asking for prayers.”

However, the film’s script and production are well-done.

The film is releasing in several theaters in central and southern Indiana beginning on July 3. To see if the film will show at a theater near you, to purchase tickets or to “pay it forward,” go to Angel.com/sof.†

† Sound of Freedom is now showing in theaters throughout the film’s opening week starting on July 3 to bring awareness to the estimated 2.5 million children trafficked globally each year.

Sound of Freedom producers to put the film on Twitter free for a short time, “or just ask people to subscribe to support this film” (which focuses on the horrors of human trafficking).

Angel Studios, the media company and film distribution studio that uses crowdfunding to finance its other productions such as “The Chosen” series, is offering an opportunity for Sound of Freedom supporters and viewers to “pay it forward” so those who might not be able to see the movie due to financial constraints may see it for free.

On June 13, Eunice Mosek acknowledged the importance of this film and its topic through a tweet asking Sound of Freedom producers to put the film on Twitter free for a short time, “or just ask people to subscribe to support this film” (which focuses on the horrors of human trafficking).

Eduardo Verástegui responded on Twitter that it would be a good idea, but plans have not yet been finalized.

Angel Studios hopes to have 2 million people see the film in theaters throughout the film’s opening week starting on July 3 to bring awareness to the estimated 2.5 million children trafficked globally each year.

The film is releasing in several theaters in central and southern Indiana beginning on July 3. To see if the film will show at a theater near you, to purchase tickets or to “pay it forward,” go to Angel.com/sof.
Investing with Faith/Kimberly Pohovey

Donor-advised funds can be your flexible, charitable ‘checkbook’

Sitting down to pay our bills isn’t usually much fun. But strangely, the very same activity—sitting down with some of our money where we’ve decided to donate—can bring us great and lasting joy.

The difference is that when we do something because we genuinely want to do it, everything changes. And that’s certainly the case when it comes to charitable giving. As St. Paul says, “Each of you must give as you have made up your mind, not reluctantly or out of compulsion, for God loves a cheerful giver” (2 Cor 9:7). In other words, once we’ve freely decided to give, joy begins to take root.

Imagine sitting down with a list of causes and deciding what to give each one of them because the funds have already been set aside. That would be less like paying a bill and more like being on the Santa side of Christmas morning! Of course, deciding to be generous isn’t the only decision we need to make.

We also need to choose what we will give, when and to whom we will give it, and how our giving will take place. For some, all those considerations seem overwhelming enough to delay or even deter them from establishing an ongoing way to give at all.

But complicated planning requirements or ironclad structures shouldn’t keep anyone from experiencing the joy of giving. For those who are committed to charitable giving, but don’t yet have all the details worked out, a donor advised fund (DAF) may well be the best option.

Here’s how it works:

• A DAF acts like a charitable investment account. A donor creates a DAF and makes an initial gift to a sponsoring organization—in this case, the Catholic Community Foundation (CCF). CCF owns the assets and manages the fund, including investing the monies according to the U.S. Conference of Catholic Bishops’ socially responsible investing guidelines. The donor retains advisory privileges over how much, when and to whom distributions from the account are made. That means donors choose how and when to make a positive impact on the parishes, schools and ministries that are close to their hearts.

• A DAF allow for hands-on philanthropic endeavors and more active participation than other vehicles for charitable giving. They offer greater protection to donors who wish to keep their gifts anonymous, as well as the opportunity to name a second generation of advisors for the fund.

• Establishing a DAF immediately qualifies donors for a charitable income-tax deduction in the full amount of the gift, even if nothing has been distributed from the fund. Many find this helpful, particularly in a year with a large or unexpected bump in taxable income.

• DAFs allow donors to clearly separate the funds they plan for charitable giving from their other assets while making use of compound interest as well as the Catholic Community Foundation’s smart and ethical investment strategies.

• DAFs are a simple, convenient, economical and flexible alternative to a private foundation. Quicker and easier to establish with no start-up costs and substantially lower administration fees than 1%, a donor-advised fund is not subject to annual distribution requirements—and some can accept additional contributions in the future.

• Every donor advised fund serves to strengthen the pool of financial resources that funds all the initiatives that make the Archdiocese of Indianapolis a faithful witness to Christ’s mercy and compassion toward all. If you’d like to learn more about donor-advised funds and whether they’re right for you, contact us at the Catholic Community Foundation at 317-236-1482 or ccf@archindy.org.

( 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 our Planned Giving office at any time. We exist to exclusively serve you and your parish in planned giving.)

READINGS

Matthew 10:7-15
Psalm 105:16-21
St. Henry
Thursday, July 13

Romans 5:12-19
Psalm 105:16-21
Matthew 10:7-15

Friday, July 14
St. Kateri Tekakwitha, virgin
Genesis 46:1-7, 28-30
Psalm 37:3-4, 18-19, 27-28, 39-40
Matthew 10:16-23

Saturday, July 15
St. Bonaventure, bishop, doctor of the Church
Genesis 49:29-32, 30:15-26a
Psalm 105:1-4, 6-7
Matthew 10:24-33

Sunday, July 16
Fifteenth Sunday in Ordinary Time
Isaiah 55:10-11
Psalm 65:10-14
Romans 8:1-8
Matthew 13:1-9

Classified Directory

Employment

Parish Receptionist/Administrative Assistant
St. Pius X Catholic Church

The Parish Receptionist/Administrative Assistant position is a critical part of the parish environment welcoming parishioners, new parishioners, visitors and being the first voice of outreach to those who call for Sacramental needs.

Some basic responsibilities include but are not limited to:

• Welcomes visitors and parishioners with care and maintains a welcoming front office; Daily opening and closing of Parish Office; Answers the phones and handles calls as appropriate; Receives deliveries and mail. Assists with tasks such as mailings, copying, or filing, creating labels, telephoning, arranging meetings, etc. Duplicates and/or distributes letters, reports etc., as needed. Schedule Mass intention requests; receives stipends and mass intentions, manages the church website and assisting with the parish directory. Coordinates general office; Daily opening and closing of Parish Office; Answers the phones and handles calls as appropriate.

• Maintain parish calendar, scheduling appointments, special events, and meetings; flexible and adaptable personality to new tasks and responsibilities.

General Qualifications:

• Must be a practicing Catholic faithful to the teachings of the Church. Maintain confidentiality in all parish matters. Excellent organizational and filing skills, basic computer knowledge Professional bearing; Answering door, receiving packages, movement through parish office and church building, light physical lifting involved in organizational duties in office and church. Experience preferred but not required.

Please submit resume letter of interest via email to Kevin Sweeney at kwrenchy@parish.org.

Director of Music Ministry

Little Flower Parish, a vibrant faith community of almost 1,000 households on the Eastside of Indianapolis, is seeking a part-time (approx. 20 hrs. per week) Director of Music Ministry to lead a well-developed liturgical ministry.

Responsibilities include:

• Providing for music at three Masses per weekend, including personal direction and/or performance for at least two
• Recruiting and supervising volunteer musicians.
• Directing adult and youth choirs.
• Training cantors.
• Assisting with liturgical music for school liturgies.

This dynamic person of faith should have a Bachelor’s Degree in music or equivalent experience, a strong knowledge of Roman Catholic Liturgy, and proficiency in keyboard and choral direction. Salary commensurate with education and experience.

E-mail cover letter, résumé, and references to musicdirector@arch.littleflowerparish.org.

Employment

Tribunal Advocate

The Roman Catholic Archdiocese of Indianapolis is seeking a full-time Advocate for the Metropolitan Tribunal. This is an in-person role located in the Bishop Edward T. O’Meara Catholic Center downtown Indianapolis. The Advocate is responsible for assisting persons who are seeking to establish their freedom to marry in the Catholic Church or to clarify their marital status in accordance with Canon Law.

The qualified candidate must have at least a bachelor’s degree (a degree in Canon Law is preferred). Two years of legal experience or equivalent in a position with a large or unexpected bump in taxable income.

The position is an opportunity to work directly in Church ministry that serves people’s human needs as well as their Church needs. If you are interested in this position and an employment application, please contact: Mrs. Kay Summers, Associate Director of the Tribunal, Archdiocese of Indianapolis, 1400 N. Meridian Street, Indianapolis, IN 46202 or by e-mail at ksummers@archindy.org. Applications will be accepted through July 31, 2023.
“We are meant to live in and for community. ‘We have become so individualized, and we’ve lost something of who we are as human beings,” said Kristian Hawkins, the president of Students for Life of America, or SPLA, which organized the rally, in an interview with OSV News. “It is a very lonely, sad moment, every human being must be recognized as they are: A unique, unrepeatable person,” she added. “And the 14th Amendment does acknowledge that, and that is our path to success.”

Ahead of the event, crowds slowly gathered in front of the memorial as the threat of thunderstorms loomed. Curious tourists passed through, asking questions. Printed signs handed out by SPLA read, “Equal rights for all, born and preborn.” Others held handmade signs.

The crowd in the hundreds appeared significantly smaller than the more than 70,000 pro-life advocates who participated in the Life March, which was held on June 20 in Washington. But, like the March for Life, the SPLA March was a day of celebration and remembrance for those who were taken from the world because of abortion.

Nearly 2,000 joined to watch the event online, via livestream. A dozen or so protesters clashed the start of the event, but soon disappeared. By the end, the hot afternoon sun replaced the cold of the morning.

In addition to SPLA and SFLA Action, the event was hosted by Pro-Life Partnerships For Life, Live Action, and 40 Days for Life. Sidewalk Advocates for Life and Patriot Mobile served as co-hosts.

The pro-life movement remains the same as ever: the end of abortion through securing the equal protection of the laws.”

Barret said, “This [Mass] is a chance for us to reach out to them and invite them back.”

Young women attend the National Celebrate Life March in Washington on June 24, commemorating the first anniversary of the U.S. Supreme Court’s 2022 Dobbs ruling that overturned Roe v. Wade, the 1973 decision that legalized abortion nationwide.

(©SV News photo/Evelyn Hockstein, Reuters)