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Theology on Tap

Eucharist at the heart of event drawing 300 young adult Catholics, page 3.

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In joy and thanksgiving, young people head to World Youth Day in Portugal

By John Shaughnessy

When Caroline Bell travels to Portugal to experience World Youth Day with Pope Francis and more than a million young Catholics in



Caroline Bell

early August, the 18-year-old will do so with the thought of thanking God for being with her through her cancer diagnosis and recovery.

Making that same journey, 20-year-old Luke

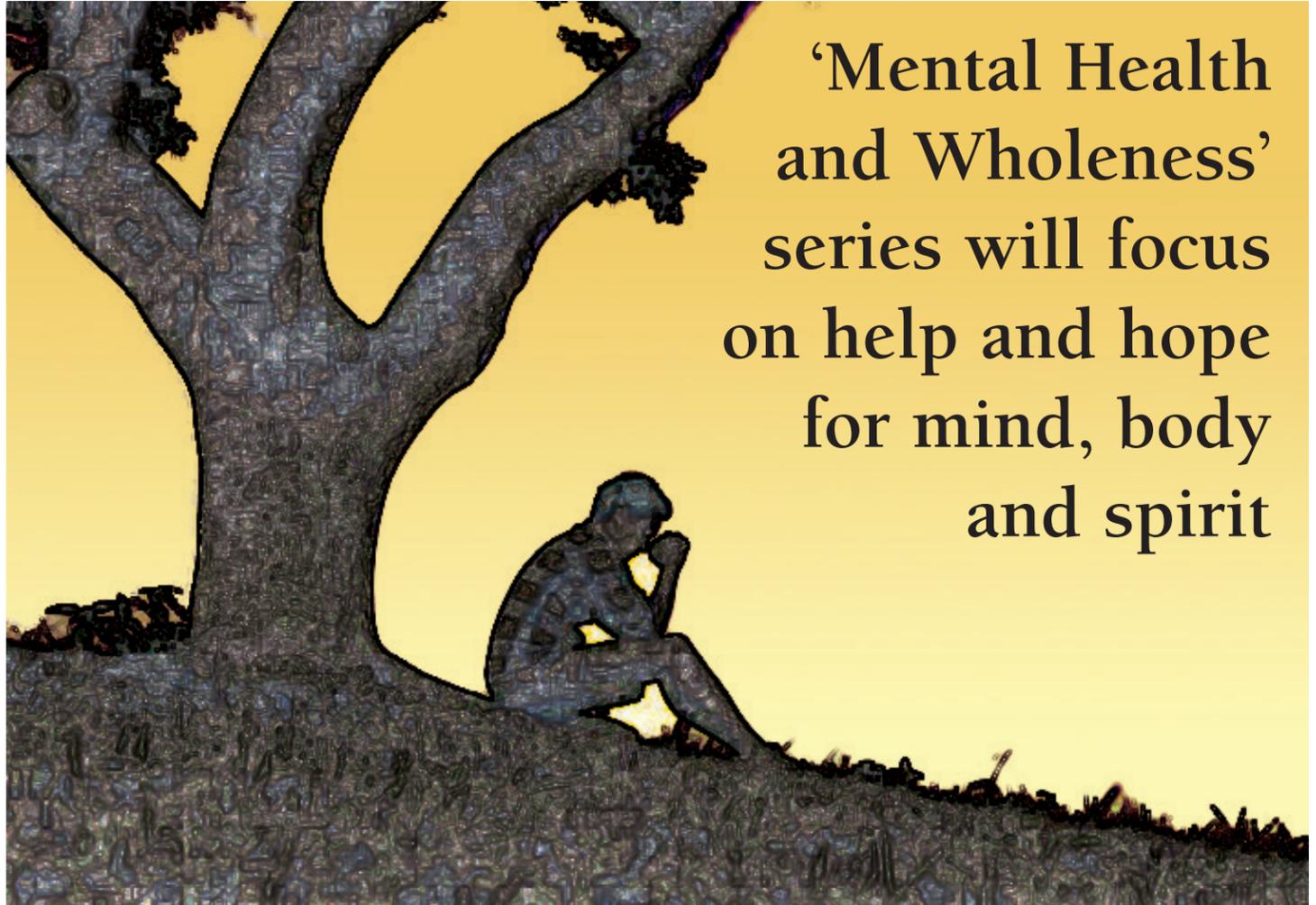
Hornbach views it as a sign of his gratitude to God for leading him from a time of feeling lost to finding a career that will let him serve and even save people.

As for 20-year-old Amori Curiel, she laughs when she recalls her initial response to the opportunity to travel to World Youth Day.

"I'm not going to lie, my first reaction was, 'Oh! I get to go to Europe!' But it became so much more than that once we started meeting and I got to know the other people who are going. I realized the importance of fellowship with people who are as involved with having a relationship with God as I am. That's what really sold it for me."

These three young people are among the group of 188 pilgrims from across the archdiocese who will be attending World Youth Day from Aug. 1-6. Drawing so many young people from around the globe, it's considered the biggest event for the Church, with this year's World Youth Day featuring a journey to the shrine

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'Mental Health and Wholeness' series will focus on help and hope for mind, body and spirit

By Natalie Hoefler

At some point in life, most people can empathize with the psalmist called upon from the cross:

My God, my God, why have you abandoned me? Why so far from my call for help, from my cries of anguish? (Ps 22:2)

Mental Health and Wholeness mind~body~spirit

The state of mental health in the United States is at a critical point, even garnering national attention. In May, the White House released a statement noting, "It is clear that our country is facing an unprecedented

mental health crisis impacting people of all ages."

But what constitutes "mental health?"

The definition is broader than you might think. According to the Centers for Disease Control and Prevention (CDC), "Mental health includes our emotional, psychological and social well-being. It affects how we think, feel and act. It also helps determine how we handle stress, relate to others and make healthy choices."

Causes range from external sources like life events and stress, to internal sources like body chemistry and genetics. And symptoms run the gamut from mild to chronic.

The statistics are staggering. According to the CDC, more than 20% of U.S. adults live with a mental condition, and the same is true for youths ages 13-18.

But numbers aren't necessary to know the reality of the current mental health situation. Chances are you or someone you know is struggling in this area.

But there is help, from individual and group therapy to medication—even to federal funding. The same White House

statement in May announced \$200 million in assistance to address the issue. In Indiana, Senate Bill 1 went into effect on July 1, designating funding for a statewide crisis response system for mental health emergencies and establishing a general help line for non-emergency mental health support.

Just as important in mental health assistance—there is hope. From faith-based counselors to spiritual direction to the sacraments, the Catholic Church professes the essential connection between mind, body and spirit.

"Mental Health and Wholeness" is an occasional series that will look at five areas of mental health issues—in adults, marriages and families, teenagers, children and in the form of addiction—and how faith is a healing source interwoven throughout treatment, recovery and the pursuit of wholeness. A sixth article will address the role spiritual direction can play in the mind-body-soul connection.

Articles include input from Catholic faith-based counselors, insights from those who have suffered various forms of mental health issues, and thoughts from clergy and spiritual directors on the integral role of faith in addressing mental health as a part of healthy wholeness.

The hope of this series is to inform, but also to normalize the topic of mental health. To quote one of the Catholic counselors interviewed: "If we could just make mental wellness the standard, we'd do ourselves a huge favor."

As St. Paul told the Thessalonians, "May the God of peace himself sanctify you entirely; and may your spirit and soul and body be kept sound" (1 Thes 5:23a).

(Those experiencing thoughts of suicide or a mental health or substance use crisis should call or text 988 to reach the 24/7 national Suicide & Crisis Lifeline. A list of Catholic-informed counselors can also be found at Inkiy.in/MentalHealthMinistry and Inkiy.in/CounselorList.) †

Caring for mental health 'is just a good way to live'—and faith can help

(Editor's note: This is the first in an occasional series of articles addressing mental health, including the role of faith in seeking wholeness. Future topics include marriage and family, teens, children, addictions and the role of spiritual direction.)

By Natalie Hoefler

Tom Renken leads a full and fulfilling life. The father of six is active in his parish, and he is co-founder and co-leader of the Celebrate Marriage ministry with Marcy, his wife of 21 years.

Renken also struggles with depression.

"I remember it distinctly kicking in when I was in fourth grade—there was no particular event that happened to cause it," he recalls. "It's been a close companion ever since."

Like Renken, Kile Stevens says there was no one incident he could point to that caused his grades to slip in his junior and senior years of high school.

"I always did well academically," he says. "I chalked it up to just being ready to move on. But things just got worse in

See MENTAL HEALTH, page 8

Gearing up for National Eucharistic Congress



Archbishop Charles C. Thompson, left, Bishop Andrew H. Cozzens of Crookston, Minn., Auxiliary Bishop Gerardo J. Colacicco of New York and Father Rick Nagel, pastor of St. John the Evangelist Parish in Indianapolis, concelebrate Mass at St. John the Evangelist Church on July 21. Bishops Cozzens and Colacicco were in Indianapolis for a National Eucharistic Congress planning meeting. Also on July 21, the National Eucharistic Congress team announced the emcees and 17 people who will speak at the July 17-21, 2024, gathering in Indianapolis. The emcees include Eternal Word Television Network president and chief operating officer Montse Alvarado, Society of Our Lady of the Most Holy Trinity Sister Miriam James Heidland and Diocese of Baton Rouge vocations director Father Josh Johnson. Among the 17 speakers named are Bishop Robert E. Barron of the Diocese of Winona-Rochester, Minn., "Bible in a Year" podcaster Father Mike Schmitz, U.S. apostolic nuncio Cardinal-designate Christophe Pierre, Katie Prejean McGrady, Servants of the Pierced Hearts of Jesus and Mary foundress Mother Adela Galindo and more. For a complete list and biographies, go to Inkiy.in/CongressSpeakers. (Photo by Natalie Hoefler)

Nominations sought for Respect Life and Pro-Life Youth awards through Sept. 7

The archdiocesan Office of Human Life and Dignity is accepting nominations for the Archbishop O'Meara Respect Life Award and the Our Lady of Guadalupe Pro-Life Youth Award through Sept. 7.

The Archbishop O'Meara Respect Life Award honors an adult or married couple who demonstrates leadership in promoting the dignity and sanctity of human life from birth to natural death in a parish community and in the archdiocese.

The Our Lady of Guadalupe Pro-Life Youth Award honors a high school student who demonstrates leadership in promoting the dignity and sanctity of all human life in a parish community, school community

and in central and southern Indiana.

The awards will be presented at the Respect Life Mass to be celebrated by Archbishop Charles C. Thompson at SS. Peter and Paul Cathedral, 1347 N. Meridian St., in Indianapolis, on Oct. 1.

Printable nomination forms can be found at Inkiy.in/RespectLifeAwardForm.

Completed forms should be mailed to the Office of Human Life and Dignity, 1400 N. Meridian St., Indianapolis, IN 46202, or e-mailed to bvarick@archindy.org.

For more information, call Brie Anne Varick, director of the archdiocesan Office of Human Life and Dignity, at 317-236-1543 or bvarick@archindy.org. †



Public Schedule of Archbishop Charles C. Thompson

July 28–August 16, 2023

July 28-August 7
World Youth Day, Lisbon, Portugal

August 10 – 8:15 a.m.
Virtual Judicatories meeting

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

August 10 – 6:30 p.m.
Mental Health and Addiction Ministry Healing Mass at SS. Peter and Paul Cathedral, Indianapolis

August 12 – 2 p.m.
Baptism at St. Augustine Church, Lebanon, Ky.

August 13 – 2 p.m.
Confirmation Mass for youths of St. Benedict, St. Joseph University, St. Margaret Mary and St. Patrick parishes, Terre Haute, at St. Benedict Church

August 14 – 11 a.m.
Ordination of Franciscan of the Immaculate Brother Charles M. Robinson at Mother of the Redeemer Retreat Center, Bloomington

August 15 – 8:30 a.m.
Seminar Convocation at Archbishop Edward T. O'Meara Catholic Center

August 15 – noon
Mass for the Solemnity of the Assumption of the Blessed Virgin Mary at SS. Peter and Paul Cathedral

August 16 – 10 a.m.
Department Heads meeting at Archbishop Edward T. O'Meara Catholic Center

August 16 – 11:30 a.m.
Mass for Tribunal Field Associates at SS. Peter and Paul Cathedral

USCCB president: Cardinal and Biden discussed aiding end to war in Ukraine

VATICAN CITY (CNS)—Pope Francis' special envoy went to Washington to explore what the Vatican's role could be in bringing about an end of hostilities in Ukraine, said the president of the U.S. bishops' conference.

Discussing Cardinal Matteo Zuppi's July 17-19 trip to the U.S. capital, Archbishop Timothy P. Broglio of Military Services said the cardinal talked about humanitarian responses and avenues toward ending hostilities in Ukraine in his July 18 meeting with U.S. President Joe Biden.

In an interview with Vatican News published on July 20, Archbishop Broglio stressed that the purpose of Cardinal Zuppi's meeting was "certainly not mediation, but an opportunity to see what the Holy See could do to help in an eventual end of hostilities in Ukraine," yet he noted that "at the present time that seems somewhat unrealistic."

"The Church is concentrating on what we do best, which of course is humanitarian assistance, so that was the primary focus of Cardinal Zuppi's intervention," he said.

The cardinal and the president met for more than an hour at the White House, which Archbishop Broglio said "gives an indication of how much importance the president of the United States attributed to the gesture on the part of Pope Francis to send the cardinal to the United States."

While in the United States, the cardinal also met with Archbishop Broglio, members of the U.S. Helsinki Commission and the Senate Prayer Breakfast group.

Cardinal Zuppi, archbishop of Bologna and president of the Italian bishops' conference, hand-delivered a letter from Pope Francis to President Biden during their meeting, the Vatican said in a July 19 statement. †



Pope's prayer intentions for August

- **For World Youth Day**—We pray the World Youth Day in Lisbon will help young people to live and witness the Gospel in their own lives.

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



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NEWS FROM YOU!

Do you have something exciting or newsworthy you want to be considered to be printed in *The Criterion*?

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Eucharist at the heart of event drawing 300 young adult Catholics

By Sean Gallagher

Theology on Tap has become a well-established speaker series geared for young adult Catholics in central and southern Indiana. It features a presentation on the faith where attendees can imbibe in adult beverages and socialize.

But the popular young adult program went to a higher level during an Indianapolis event on July 12. The usual talk on the faith was offered and conversations among young adults went on well into the night.

But the event also featured a holy hour of eucharistic adoration and Benediction. And young adults waited in line well beyond the event's conclusion to receive God's mercy in the sacrament of penance. Another line of participants led to prayer teams who prayed with young adults desiring spiritual assistance.

Theology on Tap is now popular enough in Indianapolis that it has outgrown each bar or restaurant where it's taken place. The archdiocese's Office of Young Adult and College Campus Ministry, which also bills itself as Indy Catholic, has moved it to the Knights of Columbus' McGowan Hall on the city's near northside.

Some 300 young adults from across central and southern Indiana filled the hall on July 12.

Emily Mastronicola, event and volunteer coordinator for Indy Catholic, was pleased to see so many young adults "actively seeking a relationship with the Lord."

"We believe every baptized person has been commissioned to evangelize and invite others into relationship with our Lord," she said. "We get a lot of e-mails from people who are here for the summer or just moved because of a job and looking for community. The mission of Indy Catholic is to lead young adults

into relationship with Jesus and equip them to become lifelong, missionary disciples."

Father Jonathan Meyer, who helps lead the four parishes in Dearborn County, started the night with a presentation on the Eucharist.

Designated a national eucharistic preacher by the U.S. Conference of Catholic Bishops for the three-year National Eucharistic Revival, Father Meyer invited his young adult listeners to consider why they go to Mass.

Popular reasons, Father Meyer noted, involve preaching, Scripture,



Meagan Morrissey, director of the archdiocesan Office of Young Adult and College Campus Ministry, and other young adult Catholics pray during a holy hour of eucharistic adoration on July 12 during a Theology on Tap event at McGowan Hall in Indianapolis. (Photos by Sean Gallagher)

receiving Communion, music and an experience of community.

"None of those reasons are why you should go to Mass," Father Meyer said. "Not one of them. In fact, none of those are quintessentially what the Mass is. And none of them are necessary for the Mass."

Then why go to Mass? he asked. "The Mass is Calvary," Father Meyer said. "That's what Mass is. That's why

we go to Mass. ... What he did once on Calvary, he continues to offer to the Father. It's an eternal act of self-offering that Jesus offers to the Father on your behalf and on my behalf."

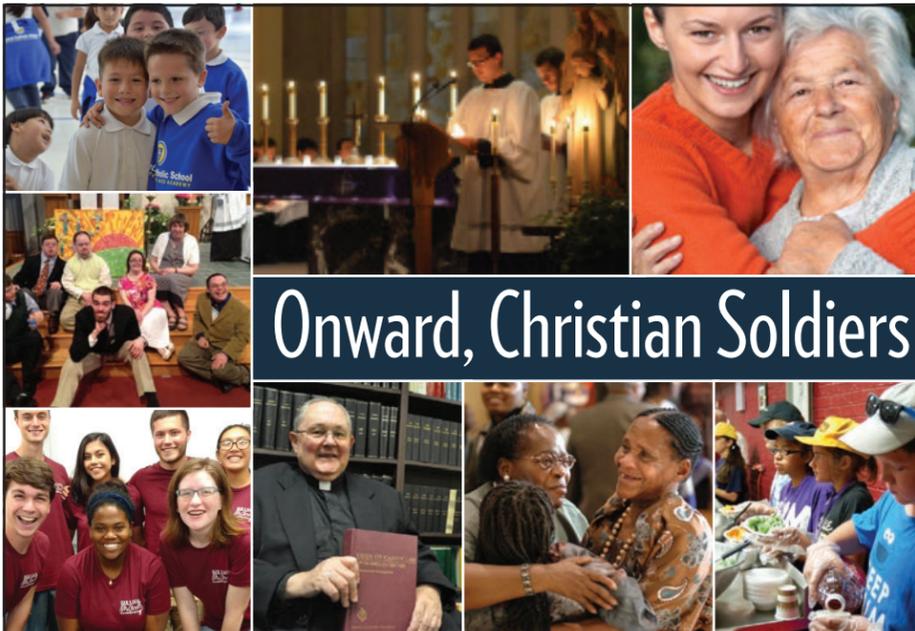
In coming to Calvary at the Mass, though, Father Meyer said, worshippers don't just witness Christ's sacrifice. They enter into it.

"He wants you to offer your life as

See THEOLOGY, page 16



Father Jonathan Meyer, who helps lead the four parishes in Dearborn County, gives a presentation on the Eucharist during a July 12 Theology on Tap event at McGowan Hall in Indianapolis.



Onward, Christian Soldiers

"Like a mighty army moves the Church of God;
Brothers, we are treading where the saints have trod.
We are not divided, all one body we,
One in hope and doctrine, one in charity."

From the hymn *Onward, Christian Soldiers*

Together, we can do many great things. We can feed the hungry, clothe the naked, and give homeless families a safe place to rest. We can educate our future priests and care for our retired priests. We can support our youth and young adults with faith-centered programs and activities. And that's not all!

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Editorial

For World Youth Day pilgrims—and us—Mary's example calls all to say 'yes' to God

It isn't every day nearly 200 people from central and southern Indiana travel thousands of miles to another continent for a once-in-a-lifetime experience of faith.

But that's what Archbishop Charles C. Thompson and pilgrims of the Archdiocese of Indianapolis are doing.

As you read on page 1 of this week's issue of *The Criterion*, 188 people from our local Church are traveling to Portugal to take part in World Youth Day on Aug. 1-6.

And those like Caroline Bell making the pilgrimage of faith are hoping that the experience leads them to a stronger relationship with God.

"I want to follow God's will in my life. I want to grow closer to him, so hopefully wherever he leads me I will be able to listen and follow with whatever I end up doing," said Bell, a member of St. Malachy Parish in Brownsburg.

"Mary arose and went with haste" (Lk 1:39) is the Bible quote chosen by Pope Francis as the motto of the World Youth Day that will be held for the first time in the capital city of Lisbon. The biblical phrase opens the account of Mary's visit to her cousin Elizabeth, the biblical episode following the Annunciation (the angel's announcement to Mary that she would be the mother of the Son of God) that was the theme of the last World Youth Day in 2019 in Panama.

"Mary of Nazareth is the great figure of the Christian journey. She teaches us to say yes to God," reads an explanation of the theme on the World Youth Day website. "She was the protagonist of the last edition of World Youth Day and will be so once again in Lisbon."

The culmination of the event is when the Holy Father celebrates a closing Mass with an estimated 1 million pilgrims on Aug. 6 in Lisbon. God willing, it should be a powerful witness of faith!

The pope has often used the phrase "culture of encounter" when discussing our call to be missionary disciples, and described the type of exchange he hopes participants at World Youth Day will have when he spoke with young people traveling to Lisbon from Argentina on July 16. He encouraged them to live World Youth Day intensely and be "enriched by a great diversity of faces, cultures, experiences and different expressions of our faith."

"When we leave ourselves and meet others, when we share—when we give what we have and are open to receive what others offer us—when we don't reject anyone, then we are all winners," he said.

And in his message for this year's World Youth Day published in August 2022, Pope Francis told young people: "Now is the time to set out in haste



toward concrete encounters, toward genuine acceptance of those different from ourselves."

Archbishop Thompson's hope for pilgrims in Lisbon is that "... those participating will not only experience a spiritual renewal and reinvigoration of their own Catholic faith, but they'll also be empowered to return to their families, parishes, schools, workplaces and communities as missionary disciples in witness to the joy of the Gospel."

We too, pray, this journey not only bears much fruit for those from our archdiocese but for all pilgrims.

As we remember this once-in-a-lifetime journey of faith in the coming days, may we all take time to recite the official prayer for pilgrims attending World Youth Day:

Our Lady of the Visitation, you who arose and went with haste into the hill country to meet Elizabeth, lead us also to encounter all those who await us to deliver them the living Gospel: Jesus Christ, your Son and our Lord!

We, too, will go in haste, without distraction or delay, but with readiness and joy. We will go with peace because those who bring Christ bring peace, and well-being comes from being generous and loving in our deeds.

Our Lady of the Visitation, through your inspiration, this World Youth Day will be a shared celebration of Christ, whom we bring to others, just as you did.

Please make this a time of testimony and sharing, of fraternity and thanksgiving, with each of us looking for opportunities to give to those who are waiting to receive. With you, we will continue on this path of encounter so that our world will join us, too, in fraternity, justice, and peace.

Help us, Our Lady of the Visitation, to bring Christ to everyone, in obedience to the Father and in the love of the Holy Spirit!

Amen.

—Mike Krokos

Be Our Guest/Samantha Stephenson

Why OTC birth control pill is dangerous to women and girls

On July 13, the U.S. Food and Drug Administration (FDA) approved the first over-the-counter hormonal contraceptive.



The progesterone-only "mini-pill" is expected to be on drugstore shelves as early as next year. While the secular media frames this as a win in the fight for reproductive rights, this is really a victory for the culture of death.

Catholic teaching on birth control

In the decades leading up to the initial FDA approval of hormonal contraceptives, Christian denominations were united in their opposition to birth control. The Catholic position against contraceptives was rearticulated in light of this invention in Pope St. Paul VI's 1968 encyclical "*Humane Vitae*," which argues that contraception violates the total, faithful, fruitful gift of the spouses to one another that is proper to the sacrament of marriage.

While the document encourages couples to engage in "responsible parenthood" characterized by prayerful discernment regarding the spacing of births, it condemns the use of artificial means to render the marital act infertile. This is a rejection of God's authority and a refusal to accept the total gift of one's spouse in that act—including his or her fertility.

Amidst dissenting voices in the Church, Pope Paul VI prophetically proclaimed the consequences of widespread contraceptive use we see today: rampant infidelity, promiscuity, pornography and governmental population control.

Links to abortion

In addition to the harm of separating the procreative and unitive aspects of marriage, hormonal contraceptives are gravely immoral because of their inseparable relationship with abortion.

Contraceptives of all types have led to societal dependence on abortion. Because every contraceptive method has a failure rate, their widespread use perpetuates the myth that these technologies can "prevent" pregnancy. It is more accurate to say that contraceptives "lessen the likelihood" of pregnancy. Even a failure rate as low as 1% each month compounds to an unintended pregnancy rate of 70% over 10 years—and that is for standard contraceptives. The mini-pill has an even narrower margin for error; it must be taken daily within a three-hour window to be effective. More than half of the 600,000 to 1 million annual abortions in the United States occur after failed contraceptive use.

In addition to the marital and societal harms common to all contraceptives, hormonal contraceptives and intrauterine devices (even the nonhormonal copper devices) carry additional harms. According to the FDA, all hormonal contraceptives work in part by thinning the lining of the uterus.

When these medications fail by their primary mechanisms to prevent ovulation, fertilization can occur. However, because the lining of the uterus has been thinned, the fertilized embryo has no place to implant and is passed by the mother's body unbeknownst to her via a normal period.

While some "experts" argue that it is a "myth" to characterize contraceptives

as abortifacients in this way, they can only do so because they have redefined pregnancy to begin at implantation. By their definition, pregnancy can never end prior to implantation because it hasn't yet begun. Those of us who recognize the scientific fact that human life begins at fertilization and the moral principle that every human life has value can recognize that intentionally ending that life is wrong—however you define "pregnancy" or "abortifacient."

Finally, from a virtue ethics standpoint, a contraceptive mentality in which children are to be feared and avoided is poor preparation for welcoming and loving children unconditionally.

Risks and alternatives

Moral objections aside, the health risks and side effects of hormonal birth control alone ought to give us pause. Hormonal contraceptives are associated with increased risk for breast and cervical cancer, osteoporosis, depression, suicide, sexual dysfunction, increased susceptibility to developing autoimmune disorders like hypothyroidism and Crohn's disease, and potentially fatal blood clots and stroke. I can attest to these risks personally, having almost died from a serious blood clot called a deep vein thrombosis (DVT) that doctors attributed to hormonal contraceptives.

Add to that brain and mood changes and it is no wonder so many women are seeking natural alternatives. The Church has been promoting effective natural family planning (NFP) methods of observing cycle symptoms for years, with methods like Creighton even offering women medical solutions to the gynecological symptoms conventional medicine only masks with the pill. It also offers women the chance to work with their fertility when seeking to conceive through NaPro technology.

The budding FemTech industry is taking note, with devices like TempDrop and the Oura Ring (used in combination with the FDA-approved app Natural Cycles) providing women with wearables that measure fertility data and chart it automatically.

Protecting young girls

Hormonal contraceptives do not belong on drug counter shelves. This is not Tylenol. These are not medications that should be widely available without physician—and parental—consultation. Young girls will now be able to access these medications anonymously, and should they present with any of the aforementioned side effects, who will know?

Both the health risks and the gravity of the consequences when hormonal contraceptives fail are beyond the capability of young girls to grasp and to which they can truly consent. What happens when the contraceptives fail? Even after the fall of *Roe v. Wade*, minors can still walk into a Planned Parenthood for an abortion—without parental consent—in 13 states.

When we are willing to remove safeguards for children against very real risks of unintended pregnancy, lifelong health complications and death—all for the sake of convenience—that is a culture of death, indeed.

(Samantha Stephenson is the author of *Reclaiming Motherhood from a Culture Gone Mad*, OSV, \$18.95.) †

Letters from readers are welcome.

The editors reserve the right to select the letters that will be published and to edit letters from readers as necessary based on space limitations, pastoral sensitivity and content (including spelling and grammar).

Frequent writers will ordinarily be limited to one letter every three months.

Send letters to "Letters to the Editor," The Criterion, 1400 N. Meridian Street, Indianapolis, IN 46202-2367. Readers with access to e-mail may send letters to criterion@archindy.org. †

ARCHBISHOP/ARZOBISPO CHARLES C. THOMPSON



Christ the Cornerstone

Lazarus' story shows God's love and life-giving power

"Lord, if you had been here, my brother would not have died. But even now I know that whatever you ask of God, God will give you" (Jn 11:21-22).

Life is God's greatest gift. Nothing is more precious or important than life itself for the obvious reason that if we were not alive, we would have nothing, know nothing and be nothing. And yet, we take this amazing and essential gift for granted!

When we recite the Nicene Creed, we profess our faith in the God who created all things visible and invisible. Everything that exists—whether spiritual or material—has been created from nothing by the triune God who is the Divine Life-Giver, the source, ground and goal of everything.

We believe that all human life is sacred from the moment of conception until the time of death. But our faith also tells us that human life transcends death, which is a new beginning, not the end of life.

Because Jesus has overcome sin and death and ransomed us all from death's captivity, we can be confident that our lives will continue beyond death

to an existence that is unlike anything that we can imagine. We believe in the resurrection of the dead—God's ultimate gift.

Tomorrow, July 29, is the memorial of saints Martha, Mary and Lazarus. The amazing story of Jesus' friend Lazarus, which is referenced in tomorrow's Gospel reading (Jn 11:19-27), gives us a foretaste of God's life-giving power. There was no doubt about Lazarus' death. He was in the tomb for three days, and his body was already beginning to decay. His sister Martha assumed that there was nothing Jesus could do to save him. "But even now," she said, "I know that whatever you ask of God, God will give you" (Jn 11:22). Martha trusts that the Giver of Life will honor Jesus' wishes, and this is the reason for her hope.

Jesus tells Martha matter-of-factly: "Your brother will rise" (Jn 11:23). But Martha is ambivalent. She replies, "I know he will rise, in the resurrection on the last day" (Jn 11:24). But it's clear that she has no confidence that Lazarus can be restored to her now. Jesus tells her, "I am the resurrection and the life; whoever believes in me, even if he dies,

will live, and anyone who lives and believes in me will never die. Do you believe this?" (Jn 11:25-26) Martha replies, "Yes, Lord. I have come to believe that you are the Christ, the Son of God, the one who is coming into the world" (Jn 11:27).

This is the faith that we profess: Jesus is the Christ, the Anointed One, whose self-sacrificing love is stronger than death itself. At his command, the powers of death must give way to the all-powerful gift of life. Martha overcomes her ambivalence and affirms her faith in Jesus. And, as we know, Jesus then raises Lazarus from the dead—to the utter amazement of all.

Lazarus receives from God the gift of life in an extraordinary way. Not only will he rise again "in the resurrection on the last day," but he has his earthly life extended as a sign to all who believe in God's life-giving power.

"No one has ever seen God," St. John reminds us in the July 29 first reading (1 Jn 4:12). "Yet, if we love one another, God remains in us, and his love is brought to perfection in us" (1 Jn 4:12). The life-giving power of

God comes to us through love. If we love one another, Divine Life is in us. We know this because "God is love, and whoever remains in love remains in God and God in him" (1 Jn 4:16).

Jesus said to Martha, "Did I not tell you that if you believe you will see the glory of God?" So, they took away the stone. And Jesus raised his eyes and said, "Father, I thank you for hearing me. I know that you always hear me; but because of the crowd here I have said this, that they may believe that you sent me." And when he had said this, he cried out in a loud voice, "Lazarus, come out!" The dead man came out, tied hand and foot with burial bands, and his face was wrapped in a cloth. So Jesus said to them, "Untie him and let him go" (Jn 11:40-44).

Death cannot separate us from the life-giving power of God's love. That's what the miracle of Lazarus's resurrection is meant to teach us. Jesus is the resurrection and the life. If we believe in him, then the gift of life can never be taken away from us. If we trust in him, as Martha did in spite of her doubts, Jesus will never disappoint us. †



Cristo, la piedra angular

La historia de Lázaro demuestra el amor y el poder dador de vida de Dios

"Señor, si hubieras estado aquí, mi hermano no habría muerto. Pero también sé ahora que todo lo que le pidas a Dios, Dios te lo concederá" (Jn 11:21-22).

La vida es el don más grande de Dios. Nada es más preciado o importante que la vida misma por la obvia razón de que si no estuviéramos vivos, no tendríamos nada, no sabríamos nada ni seríamos nada. Y sin embargo, ¡hacemos caso omiso de este don indispensable!

Al recitar el Credo de Nicea, profesamos nuestra fe en el Dios que creó todas las cosas visibles e invisibles. Todo lo que existe—tanto espiritual como material—ha sido creado de la nada por el Dios triuno que es el Divino dador de vida, la fuente, el fundamento y la meta de todas las cosas.

Creemos que toda vida humana es sagrada desde el momento de la concepción hasta el momento de la muerte. Pero nuestra fe también nos dice que la vida humana trasciende la muerte, que es un nuevo comienzo y no el final de la vida.

Porque Jesús ha superado el pecado y la muerte y nos ha rescatado a todos del cautiverio de la muerte, podemos

tener confianza en que nuestra vida continuará más allá de la muerte a una existencia que no se parece a nada que podamos imaginar. Creemos en la resurrección de los muertos: el don definitivo de Dios.

Mañana sábado 29 de julio, se conmemora a los santos Marta, María y Lázaro. Mañana se hará referencia en la lectura del Evangelio (Jn 11:19-27) a la increíble historia de Lázaro, el amigo de Jesús, que es un anticipo del poder dador de vida de Dios. No hubo duda de que Lázaro había muerto. Estuvo en la tumba por tres días y su cuerpo ya se comenzaba a descomponer. Su hermana Marta supuso que no había nada que Jesús pudiera hacer para salvarlo. "Pero también sé ahora que todo lo que le pidas a Dios, Dios te lo concederá" (Jn 11:22). Marta confía en que el Dador de vida honrará los deseos de Jesús, y esta es la razón de su esperanza.

Jesús le dice a Marta con toda naturalidad: "Tu hermano resucitará" (Jn 11:23). Pero Marta está dudosa, y responde: "Yo sé que resucitará en la resurrección, en el día final" (Jn 11:24). Pero está claro que no tiene confianza en que Lázaro le sea restaurado en ese momento. Jesús

le dice: "Yo soy la resurrección y la vida; el que cree en mí, aunque esté muerto, vivirá, y todo aquel que vive y cree en mí, no morirá eternamente. ¿Crees esto?" (Jn 11:25-26) Ella dijo: "Sí, Señor; yo he creído que tú eres el Cristo, el Hijo de Dios, que has venido al mundo" (Jn 11:27).

Esta es la fe que profesamos: Jesús es el Cristo, el Ungido, cuyo amor de autosacrificio es más fuerte que la muerte misma. Por su mandato, los poderes de la muerte deben ceder al todopoderoso don de la vida. Marta supera sus dudas y afirma su fe en Jesús. Y como ya sabemos, Jesús resucita a Lázaro de la muerte, para el asombro de todos.

Lázaro recibe de Dios el don de la vida de una forma extraordinaria. No solo resucitará "en la resurrección, en el día final," sino que su vida terrenal se extendió como signo para todos los que creen en el poder dador de vida de Dios.

"Nadie ha visto jamás a Dios," nos recuerda San Juan en la primera lectura de mañana (1 Jn 4:12). "Si nos amamos unos a otros, Dios permanece entre nosotros, y su amor se perfecciona en nosotros" (1 Jn 4:12). El poder dador de vida de Dios llega a nosotros a través del

amor. Si nos amamos unos a otros, la vida Divina permanece en nosotros. Sabemos esto porque "Dios es amor, y el que permanece en amor permanece en Dios y Dios en él" (1 Jn 4:16).

Jesús le dice a Marta: "¿No te he dicho que si crees, verás la gloria de Dios?" Entonces quitaron la piedra. Y Jesús, levantando los ojos a lo alto, dijo: "Padre, te doy gracias por haberme escuchado. Yo sabía que siempre me escuchas; pero lo dije por causa de la multitud que está alrededor, para que crean que tú me has enviado." Y habiendo dicho esto, clamó a gran voz: "¡Lázaro, ven fuera!" Y el que había muerto salió, con las manos y los pies envueltos en vendas, y el rostro envuelto en un sudario. Entonces Jesús les dijo: "Quítenle las vendas, y déjenlo ir" (Jn 11:40-44).

La muerte no nos puede separar del poder del amor dador de vida de Dios. Ese es el milagro que la resurrección de Lázaro nos enseña. Jesús es la resurrección y la vida. Si creemos en él, el don de la vida nunca nos puede ser arrebatado. Si confiamos en él, como lo hizo Marta a pesar de sus dudas, Jesús nunca nos decepcionará. †

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 31-August 7

Providence Spirituality and Conference Center, Foley Room, 1 Sisters of Providence, Saint Mary-of-the-Woods, St. Mary-of-the-Woods. **Summer Used Book Sale**, 10 a.m.-4 p.m., Information: Events.SistersofProvidence.org, 812-535-2952.

August 2

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.

August 3-5

Holy Spirit Parish, 7243 E. 10th St., Indianapolis. **Holy Spirit Festival**, Thurs. 6-11 p.m., Fri. 6 p.m.-midnight, Sat. 1 p.m.-midnight, live music, midway rides, food, beer and wine, bingo, Monte Carlo, Texas Hold 'Em, silent auction, rummage sale, parking shuttle available at 7140 E. Washington St., free wrist bands provided to parishioners after Masses, non-parishioner admission \$10 in festival tickets, children younger than 12 free, minors

under 18 unaccompanied by an adult not admitted. Information: holyspiritfestival.org, festival@holyspirit.cc, 317-353-9404.

August 4

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

Our Lady of the Greenwood Church, 335 S. Meridian St., Greenwood. **First Friday bilingual celebration of the Most Sacred Heart of Jesus**, Mass 6 p.m. followed by adoration until 9 p.m., sacrament of reconciliation available. Information: 317-750-7309, msross1@hotmail.com.

St. John Paul II Church, 2253 St. Joe Road W., Sellersburg. **First Friday Devotion**, 11:40 a.m., litany, consecration to the Sacred Heart, Divine Mercy Chaplet followed by noon Mass. Information: 812-246-2512.

August 4-5

St. Thomas the Apostle Parish, 523 S. Merrill St., Fortville. **Summer Festival**, Fri. 6-10 p.m.: Bingo Night, \$35; Sat. 11 a.m.-8 p.m.: children's games, food, raffle, silent auction, free admission.

Information: 317-485-5102. St. Susanna Parish, 1210 E. Main St., Plainfield. **Backyard Bash**, Fri. 6-10 p.m., Sat. 1-10 p.m., raffle, games, food, live music, bounce houses, free admission. Information: 317-839-3333, info@saintsusanna.com.

August 5

St. John Paul II Church, 2253 St. Joe Road W., Sellersburg. **First Saturday Devotion**, 8 a.m., rosary, litany, consecration to the Immaculate Heart of Mary, confessions 8:10-8:30 a.m. followed by 8:30 a.m. Mass. Information: 812-246-2512.

Our Lady of the Greenwood Parish, 335 S. Meridian St., Greenwood. **Basic Evangelization Training**, 9 a.m.-4 p.m., separate English and Spanish tracks, conducted by St. Paul Street Evangelization, sponsored by archdiocesan Office of Evangelization, lunch and materials included, \$10 per person assessed to parish, register by Aug. 1. Information, registration; stpaulse.com/greenwood-bet, info@stpaulse.com, 657-777-2963.

St. Lawrence School cafeteria, 524 Walnut St., Lawrenceburg. **Sidewalk Advocacy Training**, 9 a.m.-3 p.m., doors open at 8:30 a.m., sponsored by

Sidewalk Advocates for Life, workbook, snacks and lunch included, free, freewill donation accepted, register by Aug. 1. Information, registration: 812-290-3574, 859-801-1293, cutt.ly/DCSidewalk23.

August 6

Mount Saint Francis Center for Spirituality, Pump House Studio, 101 St. Anthony Dr., Mt. St. Francis. **Bluegrass Jam**, 5:30 p.m., free. Information: franciscansusa.org/bluegrass-jam.

St. Boniface Parish, 11715 E. County Road 1550 N., Fulda. **Annual Summer Picnic**, 9:30 a.m.-2 p.m. CT., live music, indoor and outdoor dining, quilts, raffles, Fulda's famous soup, food court, family fun center, free admission. Information: 812-357-5533, info@myparishfamily.church.

August 8

Church of the Immaculate Conception, 1 Sisters of Providence, Saint Mary-of-the-Woods, St. Mary-of-the-Woods. **Taizé Prayer at the Woods**, 7-8 p.m., silent and spoken prayers, simple music, silence, virtual option available. Information: Taize.SistersofProvidence.org, 812-535-2952.

August 9

McGowan Hall, 1305 N. Delaware St.,

Indianapolis. **Theology on Tap**, 6-9 p.m., summer speaker series for young adults ages 18-39, free admission. Information: emastronicola@archindy.org, 317-592-4006.

August 10

SS. Peter and Paul Cathedral, 1347 N. Meridian St., Indianapolis. **Mental Health and Addiction Ministry Healing Mass**, 6 p.m. confession, 6:30 p.m. Mass, Archbishop Charles C. Thompson celebrant, opportunities afterward for blessing from archbishop, prayer teams, refreshments and resources. Information: bvarick@archindy.org, 317-236-1543.

August 11-12

Nativity of Our Lord Jesus Christ Parish, 7225 Southeastern Ave., Indianapolis. **Augustavaganza**, 4 p.m.-midnight, rides, catered dinner, food tent, beer/wine tent, Monte Carlo, raffle, live entertainment, kids' games, free admission. Information: 317-357-1200.

August 12

Our Lady of the Greenwood 335 South Meridian St., Greenwood. **Finding Joy: Celebrate Marriage Conference**, 9 a.m.-5 p.m., Joyful Ever After founders

Melanie and Damon Owens keynote speakers, includes light breakfast, lunch and materials, \$75 per couple through July 16, \$100 per couple after, childcare available for \$5, registration deadline July 29. Information, registration: lnkiy.in/celebratemarriage23, 317-489-1557, info@CelebrateMarriageMinistry.com.

August 12-13

All Saints Parish, St. Paul Campus, 9788 N. Dearborn Rd., Guilford. **Summer Picnic**, Sat. 5-midnight, Sun. 11 a.m.-9 p.m., pork-loin dinner and live music Sat., kiddie land, beer garden, ham stand, split-the-pot, raffles, gaming, quilts, \$10,000 raffle, 14 Stations of the Eucharistic religious exhibit, chicken dinner served Sun. beginning at 11 a.m., free admission. Information: 812-576-4302, emilyalig.asp@gmail.com.

August 13

St. Mary Parish, 2500 St. Mary Dr., Lanesville. **Parish Picnic**, 10 a.m.-3 p.m., chicken or ham dinner, dine-in or carry-out, instant bingo, prize raffles, handmade quilt raffles, linens, crafts, online auction, free admission. Information: 812-952-2853, communications@catholic-community.org. †

Retreats and Programs

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

August 10

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Do This in Memory of Me ..."**—an Evening of Prayer and Reflection, 5-9 p.m., Father James Farrell presenting, \$45 includes meal and program. Registration: ftm.retreatportal.com/events, 317-545-7681, lcoons@archindy.org.

August 12

Saint Meinrad Archabbey Guesthouse, 200 Hill Dr., St. Meinrad. **Contributing to a Depolarized World: A Benedictine Project**, 9 a.m.-3 p.m. CT, Benedictine Brother John Mark Falkenhain presenting, \$55. Registration: saintmeinrad.org/retreats.

August 17

Mount Saint Francis Center for Spirituality, Pump House Studio, 101 St. Anthony Dr., Mt. St. Francis. **Trees: A Conversation, Artist Talk**, 6 p.m., painting process of Hagan McGee and Joe McGee, free. Information: lnkiy.in/treesconversation23.

August 18-20

Saint Meinrad Archabbey Guesthouse, 200 Hill Dr., St. Meinrad. **Bible Bootcamp**, Benedictine Brother Zachary Wilberding presenting, \$300 single, \$425 double. Registration: saintmeinrad.org/retreats.

August 24

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **Peace and Nature Garden Walk**, 7-8:30 p.m., Benedictine Sister Angela Jarboe presenting, freewill

contribution. Registration: benedictinn.org/programs. Information: benedictinn@benedictinn.org, 317-788-7581.

August 25

Mount Saint Francis Center for Spirituality, 101 St. Anthony Dr., Mt. St. Francis. **Painting with Padre: Berte Morisot**, 6-9 p.m., Conventual Franciscan Father Vincent Petersen facilitator, painting supplies and snacks provided, bring beverage to share, registration required, \$40, limited to 12 participants. Information, registration: lnkiy.in/8-25-morisot, retreatcommunications@mountsaintfrancis.org or 812-923-8817.

August 25-27

Saint Meinrad Archabbey Guesthouse, 200 Hill Dr., St. Meinrad. **Experience of Prayer in the Bible**, Benedictine Father Eugene Hensell presenting, \$300 single, \$425 double. Registration: saintmeinrad.org/retreats.

August 26

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **Dare to Dream: Nourishing Your Soul with Spiritual Tools and Practices**, 9 a.m.-noon, Catholic spiritual director Julie Gahimer presenting, \$45 credit card, \$40 cash or check. Registration: benedictinn.org/programs. Information: benedictinn@benedictinn.org, 317-788-7581.

Oldenburg Franciscan Center, 22143 Main St., Oldenburg. **A Spiritual Model for Diversity, Equity and Inclusiveness**, 9:30-11:30 a.m., \$30, \$45

with CEU. Information, registration: 812-933-6437, center@oldenburgosf.com, oldenburgfranciscancenter.org.

August 27

Virtual You Are Not Alone Session: The Spiritual Journey After Suicide Loss, 4-6 p.m., third of three stand-alone Zoom sessions, Father James Farrell presenting, free will offering, registration required. Registration: ftm.retreatportal.com/events, 317-545-7681, lcoons@archindy.org.

August 30

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Day of Silence**, 8 a.m.-4 p.m., \$40, includes room, lunch, Mass and use of common areas and grounds, overnight stay available for additional \$30, dinner additional \$10. Registration: ftm.retreatportal.com/events, 317-545-7681, lcoons@archindy.org.

September 1

Oldenburg Franciscan Center, 22143 Main St., Oldenburg. **A Day of Quiet Renewal**, 9 a.m.-4 p.m., \$20, \$80 with spiritual direction. Information, registration: 812-933-6437, oldenburgfranciscancenter.org.

September 1-3

Saint Meinrad Archabbey Guesthouse, 200 Hill Dr., St. Meinrad. **Contemplative Christianity: God's Call to Holiness**, Benedictine Father Adrian Burke presenting, \$300 single, \$425 double. Registration: saintmeinrad.org/retreats. †

Wedding Anniversaries

JAMES AND MARY KAY (FRANZ) BRAMELL, members of St. Michael Parish in Greenfield, celebrated their 65th wedding anniversary on July 19.

The couple was married in the former Holy Cross Church in Indianapolis on July 19, 1958.

They have four children: Susan Campbell, Kathleen Wildridge, Daniel and William Bramell.

The couple also has seven grandchildren and eight great-grandchildren. †



JAMES AND BARBARA (WOZNIAK) VANDYGRIF, members of St. Rose of Lima Parish in Franklin, will celebrate their 65th wedding anniversary on Aug. 9.

The couple was married in St. Hedwig Church in South Bend, Ind., (Diocese of Fort Wayne-South Bend) on Aug. 9, 1958.

They have six children: Karen Agrodnia, Marjorie De Bruyne, Mary Ellen Gin, Kim Miller, Cindy Workman and Robert Vandygriff.

The couple also has 17 grandchildren and 12 great-grandchildren. †



CLETUS AND BETTY (STEVENS) LAMPING, members of St. Louis Parish in Batesville, celebrated their 60th wedding anniversary on July 27.

The couple was married in St. Michael Church in Brookville on July 27, 1963.

They have three children: Michelle Schaffstein, Brent and Scott Lamping.

The couple also has eight grandchildren. †



DONALD AND RITA (SPECK) KLUEMPER, members of St. Jude Parish in Indianapolis, will celebrate their 50th wedding anniversary on Aug. 4.

The couple was married in St. Patrick Church in Indianapolis on Aug. 4, 1973.

They have three children: Natalie Fitzgerald, Amanda Hewlett and Nicole Pinkiston.

The couple also has seven 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.



The Face of Mercy

By Daniel Conway



The heart of what it means to be human, and the God who loves us

On June 19, the 400th anniversary of the birth of the brilliant French layman Blaise Pascal, Pope Francis published an apostolic letter reflecting on his life and work. The Latin title, “*Sublimitas et Miseria Hominus*,” translates into English as “The Grandeur and Misery of Man,” and it summarizes the writings of Pascal, who was amazed at the fundamental contradiction that is at the heart of what it means to be human.

“In a century of great advances in many fields of science,” the Holy Father writes, “accompanied by a growing spirit of philosophical and religious skepticism, Blaise Pascal proved to be a tireless seeker of truth, a ‘restless’ spirit, open to ever new and greater horizons.”

Pascal’s “brilliant and inquisitive mind” sought the truth in every realm—science, philosophy, art, politics, sociology and theology. He was a true man for all seasons who sincerely believed that human reason can only arrive at truth when it is informed by faith.

Pope Francis believes that Pascal can be an example for all who seek the truth

regardless of their beliefs. He observes:

For this reason, I believe that it is fitting to describe Pascal as a man marked by a fundamental attitude of awe and openness to all reality. Openness to other dimensions of knowledge and life, openness to others, openness to society.

For example, in 1661 he developed, in Paris, the first public transport system in history, the “five-penny coaches.” If I mention this at the beginning of this letter, it is to make clear that neither his conversion to Christ, which began with the “night of fire” on 23 November 1654, nor his masterful intellectual defense of the Christian faith, made him any less a man of his time. He continued to be concerned with the questions that troubled his age and with the material needs of all the members of the society in which he lived.

Pascal did undergo a dramatic religious conversion at the age of 31, just eight years before his untimely death. Here is the way the pope describes this epiphany or encounter:

On 23 November 1654, Pascal had a powerful experience that even now is

referred to as his “night of fire.” This mystical experience, which caused him to weep tears of joy, was so intense and so decisive for him that he recorded it on a piece of paper, precisely dated, the “Memorial,” which he inserted in the lining of his coat, only to be discovered after his death. While it is impossible to know the exact nature of what took place in Pascal’s soul that night, it seems to have been an encounter which he himself acknowledged as analogous to the encounter, fundamental for the whole history of revelation and salvation, that Moses experienced in the presence of the burning bush. (Ex 3)

For a mathematician to experience God as personal, not abstract or theoretical, is itself a powerful witness. “This is not the abstract God or the cosmic God, no.” Pope Francis quotes Pascal. “This is the God of a person, of a call, the God of Abraham, Isaac and Jacob, the God who is certitude, who is sentiment, who is joy.”

No wonder Pope Francis, who so often speaks about the “joy of the Gospel,” is impressed with what this man

of science and philosophy has to say about his encounter with the living God.

“Yet while faith is reasonable,” the pope writes, “it remains a gift of God and may not be imposed.”

“We do not prove that we should be loved by setting out the reasons why; that would be ridiculous,” Pascal tells us with his subtle humor, comparing human love and the way that God beckons us. Like human love, “which proposes but never imposes—the love of God never imposes itself.”

Pope Francis concludes his reflection on the life and writing of this great man who possessed a lustrous, inquisitive mind in love with God with these words: “May the brilliant work of Blaise Pascal and the example of his life, so profoundly immersed in Jesus Christ, help us to persevere to the end on the path of truth, conversion and charity. For this life passes away in a moment: Everlasting joy in return for a single day’s effort on Earth.”

(Daniel Conway is a member of The Criterion’s editorial committee.) †

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

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

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

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

El rostro de la misericordia/Daniel Conway

El corazón de lo que significa ser seres humanos, y el Dios que nos ama

El 19 de junio, en el cuarto centenario del nacimiento del brillante laico francés, Blaise Pascal, el papa Francisco publicó una exhortación apostólica en la que reflexiona sobre su vida y obra. El título en latín “*Sublimitas et Miseria Hominus*,” significa en español “La grandeza y la miseria del hombre” y resume la obra de Pascal, que estaba maravillado con la paradoja fundamental que está en el centro de lo que significa ser un ser humano.

“En un siglo de grandes progresos en muchos ámbitos de la ciencia”— escribe el Santo Padre—“acompañados de un creciente espíritu de escepticismo filosófico y religioso, Blaise Pascal se mostró como un infatigable buscador de la verdad, y como tal permaneció siempre ‘inquieto,’ atraído por nuevos y más amplios horizontes.”

La “mente brillante y curiosa de Pascal” buscó la verdad en todos los ámbitos: la ciencia, la filosofía, el arte, la política, la sociología y la teología. Fue un verdadero hombre para la eternidad que sinceramente creía que la razón humana solo podía llegar a la verdad al ser informada por la fe.

El papa Francisco considera que Pascal puede ser un ejemplo para

todos los que buscan la verdad independientemente de sus creencias. Observa:

En la base de esto, creo poder reconocer en él una actitud de fondo, que yo llamaría “asombrada apertura a la realidad.” Apertura a otras dimensiones del conocimiento y de la existencia, apertura a los demás, apertura a la sociedad.

Por ejemplo, estuvo detrás de la creación, en 1661, en París, del primer sistema de transporte público de la historia, los “Carruajes de cinco centavos.” Si recalco este suceso desde el principio de esta carta, es para insistir en el hecho de que ni su conversión a Cristo, a partir sobre todo de su «Noche de fuego» del 23 de noviembre de 1654, ni su extraordinario esfuerzo intelectual en defensa de la fe cristiana, lo convirtieron en una persona aislada de su época. Estaba atento a las cuestiones que en ese entonces eran más preocupantes, así como a las necesidades materiales de todos los que componían la sociedad en la que vivió.

Pascal sí pasó por una dramática conversión religiosa a los 31 años de edad, justo ocho años de su fallecimiento prematuro. Esta es la forma en la que el

papa describe esta epifanía o encuentro:

El 23 de noviembre de 1654, Pascal vivió una experiencia muy fuerte, que se conoce hasta hoy como su “Noche de fuego.” Esta experiencia mística, que le hizo derramar lágrimas de alegría, fue para él tan intensa y decisiva que la anotó en un pedazo de papel fechado con precisión, el “Memorial,” que había cosido en el forro de su abrigo, y que fue descubierto después de su muerte. Aunque es imposible saber exactamente cuál es la naturaleza de lo que sucedió en el alma de Pascal aquella noche, parece que se trató de un encuentro del que él mismo reconoció la analogía con aquel que fue fundamental para toda la historia de la revelación y de la salvación, y que Moisés vivió ante la zarza ardiente. (Ex 3)

Que un matemático viva una experiencia de Dios como personal y no abstracta ni teórica, es en sí mismo un poderoso testimonio. “No es el Dios abstracto o el Dios cósmico, no”—cita el papa Francisco a Pascal—“es el Dios de una persona, de una llamada, el Dios de Abraham, de Isaac, de Jacob, el Dios que es certeza, que es sentimiento, que es alegría.”

Con razón el papa Francisco, que

a menudo habla de la “Alegría del Evangelio” está impresionado con lo que este hombre de la ciencia y la filosofía dice sobre su encuentro con el Dios vivo.

“Pero si la fe es razonable”—escribe el Papa—“también es un don de Dios y no puede imponerse.”

“No se demuestra que debemos ser amados sometiendo a método las causas del amor; sería ridículo,” señala Pascal con la finura de su humor, estableciendo un paralelismo entre el amor humano y la forma en que Dios se nos manifiesta. Como el amor humano, “que se propone pero no se impone—el amor de Dios nunca se impone.”

El papa Francisco concluye su reflexión sobre la vida y obra de este gran hombre que posee una mente brillante y curiosa enamorada de Dios, con estas palabras: “Que su obra luminosa y los ejemplos de su vida, tan profundamente sumergida en Jesucristo, nos puedan ayudar a seguir hasta el final el camino de la verdad, la conversión y la caridad. Porque la vida de un hombre es muy breve: Eternamente gozoso por un día de sufrimiento en la tierra.”

(Daniel Conway es integrante del comité editorial de The Criterion.) †

MENTAL HEALTH

continued from page 1

college. That's when the depression started showing up. It made it impossible for me to function."

Psychotherapist Christine Turo-Shields, owner of Kenosis Counseling Center in Greenwood, puts it bluntly: "If you are depressed or anxious and it's affecting your life, you have a mental health issue."

Whether mild or chronic, such issues are no cause for shame, she adds, noting that "a health issue is a health issue, no matter where it occurs in the body."

When it comes to treating mental health issues, she says, "From a research standpoint, the best treatment is a combination of therapy and medication."

But Turo-Shields, a Catholic, also has a saying: "When all else falls away, the only thing that remains is faith."

In this article, Turo-Shields and two other Catholic therapists will share their insights on mental health issues and the difference that the Catholic faith can make in



Kile Stevens leads the congregation in the responsorial psalm at St. Thomas Aquinas Church in Indianapolis on Sept. 24, 2017, during the archdiocese's first Mass for those affected by mental illness. (File photo by Natalie Hoefler)

addressing this illness—a reality that Renken and Stevens have both experienced.

'A condition as opposed to a personal flaw'

There are myriad causes for mental health issues, says Turo-Shields. Some triggers are external—relationship issues, the death of a loved one, a stressful life change, a traumatic experience.

"Some [people] have a genetic predisposition or a chemical imbalance," she adds. "It's like, 'All this time I thought something was wrong with me because I couldn't get rid of these thoughts.' But with depression and anxiety, the distorted and negative thinking are symptoms of a condition as opposed to a personal flaw you can control."

Renken can relate. His ongoing depression was diagnosed as dysthymia, or persistent depressive disorder. "It's like I'm always at a three or four out of 10 on the happiness scale," he says.

Sometimes mental health issues may arise at certain stages in life, such as postpartum depression.

"This is not a character flaw or a weakness," says Pauline Laue, a licensed mental health counselor at Central Psychological Services, LLC, in Indianapolis. "A new mom can experience symptoms of depression that interfere with her ability to enjoy her baby and her life."

She says hormonal changes, lack of support, stress, breastfeeding complications, past trauma or difficult childhood experiences are among a few issues that can exacerbate this condition.

"It becomes crucial then for these moms to remember that you are not alone, you are not to blame, and with help you will get better," Laue advises. "Most importantly, be gentle and give yourself grace."

Middle-age is another example of a life stage that can create mental health issues, says Turo-Shields.

"Oftentimes, individuals get to that point in their lives when they look back and question, 'Why is this happening? Is this really how I want to live? Is this really all there is to life? Am I happy?'" she says. "This struggle may be prompted by some external life stressor or circumstance, or it may be an internal wrestling, questioning one's purpose or even very existence."

"Some call it a mid-life crisis, but explored through the lens of faith, it becomes an opportunity to examine the 'dark night of the soul.' These times offer us an opportunity to deeply explore the meaning of the suffering in our lives and consider how God is unfolding our path of life."

'Fight or flee'

Mental health issues can manifest in numerous ways. For instance, symptoms of anxiety can be physical, like an increased heart rate or tension in the body, says Dr. Joseph Molitor.

"Anxiety is like a person's emotional alarm system going off saying danger or threat—we respond with fight or flee," says Molitor, a Catholic psychologist at Whole Hearts Psychology in Lawrenceburg.



Dr. Joseph Molitor

"Anxiety can look like going away, avoiding what's triggering the anxiety. But it can also look like irritability and frustration as the person responds to the threat by fighting back and trying to overcome it."

Renken's symptoms tended toward avoidance, or escapism behavior, "motivated by perfectionism and scarcity—the feeling that I'll never be enough, have enough, failure to measure up," he says. "It is definitely fed by stress," he adds, to the point that he contemplated—but never attempted—suicide.

"Counseling helped me to identify what my issues were," he says. "Being able to name the situation is a first step in recognizing the errors in my thinking when [depression] happens."

Stevens describes his initial depressive symptoms as "thinking more slowly, not taking care of myself or doing the things I needed to do, hyper-somnia—sleeping all the time, suicidal thoughts."

Then he became hyper-energized or "manic." Stevens didn't sleep for two days and started hearing voices. He was admitted to the hospital and diagnosed with bipolar-I disorder, in which moods swing from very high to very low. Some experience psychosis, like voices or visions.

Chronic mental diseases like bipolar disorder and schizophrenia require medication for daily functioning. Therapy can help as well.

"Psychotherapy has been very helpful [with] managing my symptoms in a natural sense," says Stevens. "It provides coping skills to help you deal with the illness and make things better so you can hopefully deal with daily life."

While he calls medication and therapy his "main lines of defense," Stevens admits he "wouldn't be here without my faith."

'Psychology, informed by the Catholic faith'

"Faith is a huge piece" of addressing mental health issues, says Laue. "I firmly believe that, and that's why I'm here practicing as a Catholic faith-based counselor. "With a faith-based approach, you can look at an individual from a more holistic sense—body, mind and spirit."

Molitor agrees. In fact, the mission of Whole Heart Psychology is "to restore hearts and relationships through psychology, informed by the Catholic faith."

"Counseling is not a replacement for the need for God," he explains. "It's not like you do therapy and forget your spiritual life. Working at a natural level can pave the way for a better spiritual life. It's helpful for Catholics to see the integration between the two."

Incorporating faith into therapy "offers a connection to something beyond us," says Laue. "It gives a person

hope. I do think working from that framework is just a complete, fuller approach to treating a client."

Turo-Shields welcomes bringing faith into therapy if a client wishes. She notes that the Greek word "kenosis" in her counseling center's name refers to "Christ emptying himself and taking human form" (Phil 2:7).

"Divine providence is ever present, regardless of what cross you carry," she says. "It's about reframing the cross given to you—not just thinking, 'Life is unfair,' but, 'This is a heavy cross, but this too shall pass.'"

That doesn't mean faith alone will solve a problem, Turo-Shields notes.

"If my appendix bursts, I'm not just going to sit and pray about it, I'm going to the emergency room," she says. "But the hand of divine providence is in that doctor taking care of the problem."

'This very difficult cross'

Renken sought a Catholic counselor to help cope with his depression. He says his faith continues to help him.

"You think about the world differently when you know you're loved," says the convert to Catholicism. He and his family are members of Our Lady of the Greenwood Parish in Greenwood.

He finds solace in St. Ignatius of Loyola's eighth step of spiritual discernment "about reminding yourself that the desolation will only last a little longer." And he finds that "being in community helps, as I'm at my worst when I'm alone and isolated."

Stevens is also a convert to Catholicism. He worships at the Oratory of SS. Philomena and Cecilia in Oak Forest, where he finds "consolation in the contemplativeness of the Latin Mass."

In addition to medication and therapy, he finds help in coping with his mental health through many facets of the faith: frequently receiving the sacraments of Eucharist and reconciliation, praying the rosary and embracing Marian devotion ("especially Our Lady of Sorrows"). He also receives spiritual direction (a topic for deeper discussion in a future article in this series. See article on page 12 for general information on spiritual direction).

Stevens firmly believes in the role of faith in addressing mental health issues—so much so that he helped start the archdiocese's Mental Health Ministry as part of the Office of Human Life and Dignity in 2017.

"I knew there needed to be some sort of ministry to help people spiritually who struggle with this very difficult

cross," he says. "People need to know they're not alone."

'Taking care of mental health is a good way to live'

By sharing about their struggles, Renken and Stevens are doing their part to remove the stigma surrounding mental health.

"When people talk about their mental health problems and how they're working on it, that normalizes [the topic]," notes Molitor.

Turo-Shields states it simply: "Mental health issues are health issues."

"Taking care of mental health is just a good way to live," she adds. "The more we learn those skills early on, the more we can make healthy decisions."

Renken admits coping with mental health issues—whether through therapy, medication or both—"is not always simple."

"But when I remember—when I remember," he emphasizes, "faith does wonderful things."

(Those experiencing thoughts of suicide or a mental health or substance use crisis should call or text 988 to reach the 24/7 national Suicide & Crisis Lifeline. A list of Catholic-informed counselors can also be found at Inkiy.in/MentalHealthMinistry and Inkiy.in/CounselorList.) †

Mental health resources in central and southern Indiana

Following is a list of mental health resources for adults available in central and southern vetted by the archdiocese.

- On Aug. 10 at 6:30 p.m., the archdiocese's Mental Health and Addiction Ministry Healing Mass, to be celebrated by Archbishop Charles C. Thompson, will take place at SS. Peter and Paul Cathedral in Indianapolis. The sacrament of reconciliation will be offered starting at 6 p.m.

- The Mass is for all those suffering from mental health difficulties and addiction, their families and friends and those involved in addressing mental health issues.

- Following the Mass, Archbishop Thompson will offer individual blessings, and prayer teams will conduct prayer sessions with those who wish. Refreshments and resources will be available in the cathedral rectory parlor until 9 p.m.

- The Mass is sponsored by the archdiocesan Office of Human Life and Dignity. For additional information, contact Brie Ann Varick at 317-236-1543 or bvarick@archindy.org.

- Project Hope is a new archdiocesan ministry for parishes that creates a safe and confidential environment for those who struggle with mental health conditions to encounter Christ through community, support and Scripture. Groups of eight to 10 people ages 18 and older meet for six weekly sessions. Sessions are facilitated by a mental health professional. Project Hope

is available at St. Jude Parish in Indianapolis. The next group of sessions there will start on Sept. 12. For more information or to register, go to Inkiy.in/ProjectHope or contact Brie Anne Varick at bvarick@archindy.org or 317-236-1543. Other parish Project Hope groups are coming soon. To learn more about the ministry or to start one in your parish, go to Inkiy.in/ProjectHope or contact Varick as listed above.

- You Are Not Alone, a retreat for those struggling after suicide loss, will take place on Sept. 29-Oct. 1 at Our Lady of Fatima Retreat House in Indianapolis. For more information or to register, go to Inkiy.in/YANA2023.

- A list of Catholic therapists and counselors located in central and southern Indiana, vetted by the archdiocese, can be found at Inkiy.in/MentalHealthMinistry and Inkiy.in/CounselorList.

- Catholic Charities Bloomington offers individual, couples, family and child counseling. Most health insurances are accepted, with a sliding fee scale available. For accessibility to all in need, this counseling is not faith-based. Call 812-332-1262 or go to ccb.in.org for more information.

- Catholic Charities Indianapolis (CCI) offers individual, couple and family counseling on a sliding fee scale based on income. CCI also accepts a variety of private insurances as well as Medicaid. For accessibility to all in need, this counseling is not

faith-based. Call 317-236-1500 and select option 2. Go to Inkiy.in/CCICounseling to complete an intake form and for a list of therapists.

- Caregiving can be stressful and isolating. Catholic Charities Indianapolis offers Caregiver Support groups at the Archbishop Edward T. O'Meara Catholic Center in Indianapolis from 1-2:30 p.m. on the third Thursday of the month, and at St. Jude Parish in Indianapolis from 5:30-7 p.m. on the third Tuesday of the month. Registration is required. For more information, go to Inkiy.in/CCICaregivers, call 317-261-3378 or e-mail mwoodswoth@archindy.org.

- St. Jude Parish in Indianapolis offers a twice yearly six-week bereavement support group open to all. The next sessions start in November. For more information, contact Patti Collins at pcollins@stjudeindy.org or 317-786-4371. Many parishes offer bereavement ministry as well; call your parish office for more information.

- Patron saints: St. Dymphna, patron saint of mental health; St. Benedict Joseph Labre, patron saint of those suffering from mental illness; Our Lady of Lourdes, patroness of healing; St. Thérèse of Lisieux (the Little Flower), who suffered from depression; St. Oscar Romero, who suffered from obsessive-compulsive disorder.

- More resources, including various helplines, links to videos and material for parishes are available at Inkiy.in/MentalHealthMinistry. †

WYD

continued from page 1

of Our Lady of Fatima and a closing Mass with Pope Francis in Lisbon.

Archbishop Charles C. Thompson is looking forward to leading the pilgrims from central and southern Indiana to World Youth Day.

"This is an incredible opportunity for young people to experience the universality of the Catholic faith by encountering the rich fabric of ethnicities, cultures, languages and customs in our Church," says Archbishop Thompson, one of 59 bishops and 26,000 people from the United States expected to join the pilgrimage to Portugal.

"These young people will have an opportunity to deepen their personal encounter with Jesus Christ through special opportunities of prayer, catechesis, dialogue and sacramental celebrations."

That's the hope of Bell, Hornbach and Curiel.

'I could really feel God's presence'

When Bell was diagnosed with thyroid cancer in January, the 2023 graduate of Bishop Chatard High School in Indianapolis was in the thick of leading the girls' varsity basketball team toward an eventual deep run in the state tournament. It was a time when her family, friends, teammates, coaches and teachers rallied around her. And they did the same when she chose to keep her surgery date to remove her thyroid, which meant she missed a semi-state game.

"Especially during that, I could really feel God's presence," says Bell, whose cancer is now in remission. "When I went through my cancer, it helped me really rely on my faith in God and to trust in him through all circumstances, big or small. I feel like ever since then, I've really had more of an appreciation

for the faith and more of a yearning for knowledge to learn about it."

So Bell embraced the opportunity to attend World Youth Day when a last-moment spot to be part of the pilgrimage opened at her parish, St. Malachy in Brownsburg.

"Another girl who was planning on going wasn't able to go so they offered me a spot," she says. "I don't think I could really pass up that opportunity to be in that kind of place with millions of people who believe the same thing as you, who want to get further in their relationship with God, and also to be in community. All of it sounded really, really wonderful. I'm really excited."

The pilgrimage will take place shortly before she heads to St. Louis University to study neuroscience, for a possible career researching cures for brain diseases. She views World Youth Day as paving the path for her future.

"I want to grow in my relationship with God and find that in others. Because a lot of time, I feel I'm extremely busy, and I don't set aside time for that even though I go to church every Sunday. But taking time out for World Youth Day, which is like a whole week, hopefully I can choose to build my life around that."

"I want to follow God's will in my life. I want to grow closer to him, so hopefully wherever he leads me I will be able to listen and follow with whatever I end up doing."

'Getting to meet people from all over the world who have the faith'

At 20, Luke Hornbach has relied on following God's direction in his life, especially in the past two years when he's

tried to find a career path that would let him serve others.

After he graduated from East Central High School in St. Leon in 2021, the member of All Saints Parish in Dearborn County entered Bishop Simon Bruté College Seminary in Indianapolis, considering the priesthood.

"A lot of my exploring the last few years has been a real discernment journey," he says. "I prayed about going into the seminary. Finally, God was like, 'Hey, this is what I want you to do. I want you to give it a shot, whether it works out or not.'"

"When I discerned out [after a semester]—I was praying the whole time whether he wanted me to stay or not—I heard him calling me in a different direction. Even after that, being a little lost, I turned to the Lord and asked, 'What's the next step in my life?'"

Hornbach believes he has finally found his footing for the road ahead as he's amid intensive training to become a firefighter and an emergency medical technician.

"A big part of me is helping other people—especially in the faith aspect. Being able to save people physically and spiritually."

"I really don't think that I'd be where I am right now without my faith. Thinking of World Youth Day—where there's going to be more than a million people there and getting to meet people from all over

the world who have the faith—it was just something I couldn't pass up."

Amori Curiel couldn't either.

"I feel there's so much peace in my life because of my relationship with God"

A 2021 graduate of Father Thomas Scecina Memorial High School in Indianapolis, Curiel is especially looking forward to the last night of World Youth Day, when all the pilgrims from across the world will be together in Lisbon, awaiting the closing Mass with Pope Francis.

"You get to camp out in a field, and you wake up for Mass. I think that's super cool because you're all experiencing God's love at once in one place," says Curiel, who works as an interpreter for the

member of Holy Spirit Parish in Indianapolis.

"To make it a habit to actively participate in my relationship with God—not seeing it as a checklist but actually being more present and intentional with my time. World Youth Day will really help with that in so many ways, especially with the importance of fellowship."

She has already seen the difference that trying to deepen her relationship with God has made.

"Because of God, I'm just more full of joy in life and learning to be present in every moment. If I could describe my relationship with God in one word, it would be 'peace.' I feel there's so much peace in my life because of my relationship with God."

"Being there will help me be more intentional with my time and the way I choose to apply myself in the aspects of praying and reading the Bible," says

Tips for pilgrims to make World Youth Day environmentally friendly

Special to The Criterion

For the youths and young adults headed to World Youth Day in Portugal from Aug. 1-6, the *Laudato Si'* Action Program offers 10 tips for making the pilgrimage environmentally friendly. Many of the tips are also helpful in everyday life for people wanting to do their part for the environment.

Bring a reusable water bottle. Throughout the day, try to fill it with potable water. Say no to disposable bottled water.

For coffee or tea lovers, bring a

reusable mug. It facilitates carrying hot beverages and avoids the use of paper cups.

Carry two small reusable containers for snacks of dried fruit and nuts, cookies, etc., bought in bulk beforehand. It's cheaper and can be shared. Avoid individually packaged cookies, cakes and energy bars.

Have a complete meal kit with reusable cutlery and, preferably, a container with a lid. This way, you can save any leftover food for later or else purchase unpackaged food items. Prepare a small bottle of detergent to wash the dishes at the end of the day.

Be responsible in water usage. Reduce the time spent in showers and washes to the bare essential. Use a water spray to cool down or a small damp cloth.

Have a reusable cloth bag on hand as an addition to the backpack space. Refuse plastic bags or even paper bags.

Carry a box with soap for personal hygiene and blue laundry soap for washing small pieces of clothing.

Look for recycling bins for paper, glass and plastic packaging. Avoid throwing everything in mixed waste bins. If there isn't one nearby, keep it in a backpack to dispose of later in a recycling bin.

Prioritize personal conversations within your group and with other pilgrims. Limit the use of mobile phones to strictly necessary situations. Avoid continuous sharing of photos and videos to make the battery last all day and relieve the burdened servers of the planet.

Stuff a small diary and a pencil into your backpack. Let's use moments of silence, waiting and meditation to connect with our thoughts and with nature. Writing allows our spirit to breathe. Rereading what we have written gives us a deeper insight into our thoughts, feelings, behavior and beliefs. †



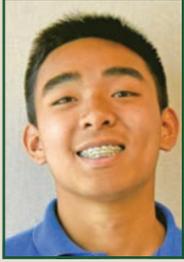
"Hopefully, those participating will not only experience a spiritual renewal and reinvigoration of their own Catholic faith, but they'll also be empowered to return to their families, parishes, schools, workplaces and communities as missionary disciples in witness to the joy of the Gospel."

—Archbishop Charles C. Thompson

SERRA CLUB VOCATIONS ESSAY

St. Thomas Aquinas helps student grow in understanding of the Eucharist

(Editor's note: The Indianapolis Serra Club's annual John D. Kelley Vocations Essay Contest awards prizes each spring to winning essayists in grades 7-12 in the archdiocese. This week, we continue with the winning entry in the 11th grade.)



By Josh Puno
Special to The Criterion

St. Thomas Aquinas is known as one of the Catholic Church's greatest scholastic philosophers and

one of the best advocates of eucharistic devotion.

He wrote several eucharistic hymns and taught others about the sacrament. He believed that Christ is present in the Eucharist and that it is a sacrament of love.

St. Thomas Aquinas also created a complete integration of Christian theology and Aristotelian philosophy, which had a long-lasting impact on Roman Catholic doctrine. His work was

recognized as the Church's official philosophy in 1917.

St. Thomas Aquinas says that "good is to be done and pursued, and evil avoided." According to Aquinas, reason exposes specific natural laws that are beneficial for people, such as the need to know God, desire for marriage and family and self-preservation.

He spent most of his life writing prayers, songs and books. One of the best known works by St. Thomas is the *Summa Theologica*. It is divided into three parts consisting of tracts, questions, articles and objections to their answers.

The *Summa Theologica* discusses the essence of Christian belief: the Blessed Trinity, God, his creation, as well as religious issues related to the structure and teaching of the Catholic faith. It was written as a manual for educators and students, as well as a compilation of all the Catholic Church's recognized teachings. He was persuaded that God is the source of both faith and reason.

St. Thomas prayed for the families

of people who were considering a call to holy orders or religious life. He serves as an example of the virtues for all Christians and is a model of the Christian life. He also wrote several prayers and songs in his lifetime as a philosopher.

He shows his desire to receive God while reciting his prayer and his desire for "a mind to know you, a heart to seek you, wisdom to find you." He lived out his vocation by inspiring others to have a better understanding of and relationship with God.

St. Thomas lived out his devotion to the Eucharist by discussing the purpose of, the reason for and acceptability of Christ's actual presence in the Eucharist. He is also known for some of his writings about the Eucharist.

He said that "spiritual eating is nothing other than being united to Christ by faith and charity." This means that he not only

received Christ, but also had a relationship with Christ. St. Thomas lived out his teaching as an exercise of "holy teaching" that shows that transubstantiation affirms the truth of Christ's statements spoken during the Last Supper.

St. Thomas inspires me to have a strong relationship with and understanding of God through the Eucharist. I make it a point to attend Mass every Sunday and on special days like a family member's birthday. I plan to make my prayers more meaningful.

(Josh and his parents, Jeff and Aileen Puno, are members of St. Pius X Parish in Indianapolis. He recently completed the 11th grade at the Bishop Chatard High School in Indianapolis and is the 11th-grade division winner in the Indianapolis Serra Club's 2023 John D. Kelley Vocations Essay Contest.) †

Mongolia trip shows pope's love for 'every single faithful,' cardinal says

VATICAN CITY (CNS)—Pope Francis' upcoming trip to Mongolia will draw the Catholic Church's attention to the "joy" and "simplicity" with which Mongolians live their faith as missionary disciples, the cardinal responsible for the country's 1,450 Catholics said.

"This visit will manifest the attention that the successor of Peter has for every individual, every person who embarks on this journey of faith, reading his or her own life in the light of the Gospel," Cardinal Giorgio Marengo, apostolic prefect of Ulaanbaatar, Mongolia, told

reporters at the Vatican on July 18.

The pope's desire to visit one of the world's smallest Catholic communities shows that his "heart burns with love for the universal Church and especially where she lives in a minority context," he said.

Pope Francis' trip to Mongolia, scheduled for Aug. 31-Sept. 4, will be the first time a pope visits the Asian nation sandwiched between Russia and China. The focus of the visit will be encounters with leaders of government and civil society and meetings with local Catholics. †



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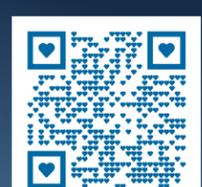
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SIMPLY CATHOLIC

Blessed Stanley Rother's martyrdom and his love for God's people

By Maria Ruiz Scaperlanda

(OSV News)—In December 2016, Pope Francis officially recognized Father Stanley Rother's martyrdom, making him the first American-born martyr. In September 2017, he became the first male born in the United States to be beatified.

How a 46-year-old diocesan priest from a small German farming community in Oklahoma came to live and die in the remote, ancient village of Santiago Atitlán, Guatemala, is a story full of wonder and God's providence.

It began when the farm boy from Okarche decided to plant a different kind of harvest, becoming a priest for the then-Diocese of Oklahoma City and Tulsa in 1963 at age 28. Five years later, Father Rother volunteered for Oklahoma's mission in Guatemala, ultimately finding his heart's vocation as a priest to the Tz'utujil Mayan people—until his violent death in 1981 on July 28, now his feast day.

Stanley and his four siblings grew up in the farmhouse where he was born, surrounded by extended family. It was in this ordinary life that Stanley first experienced a personal encounter with the Good Shepherd.

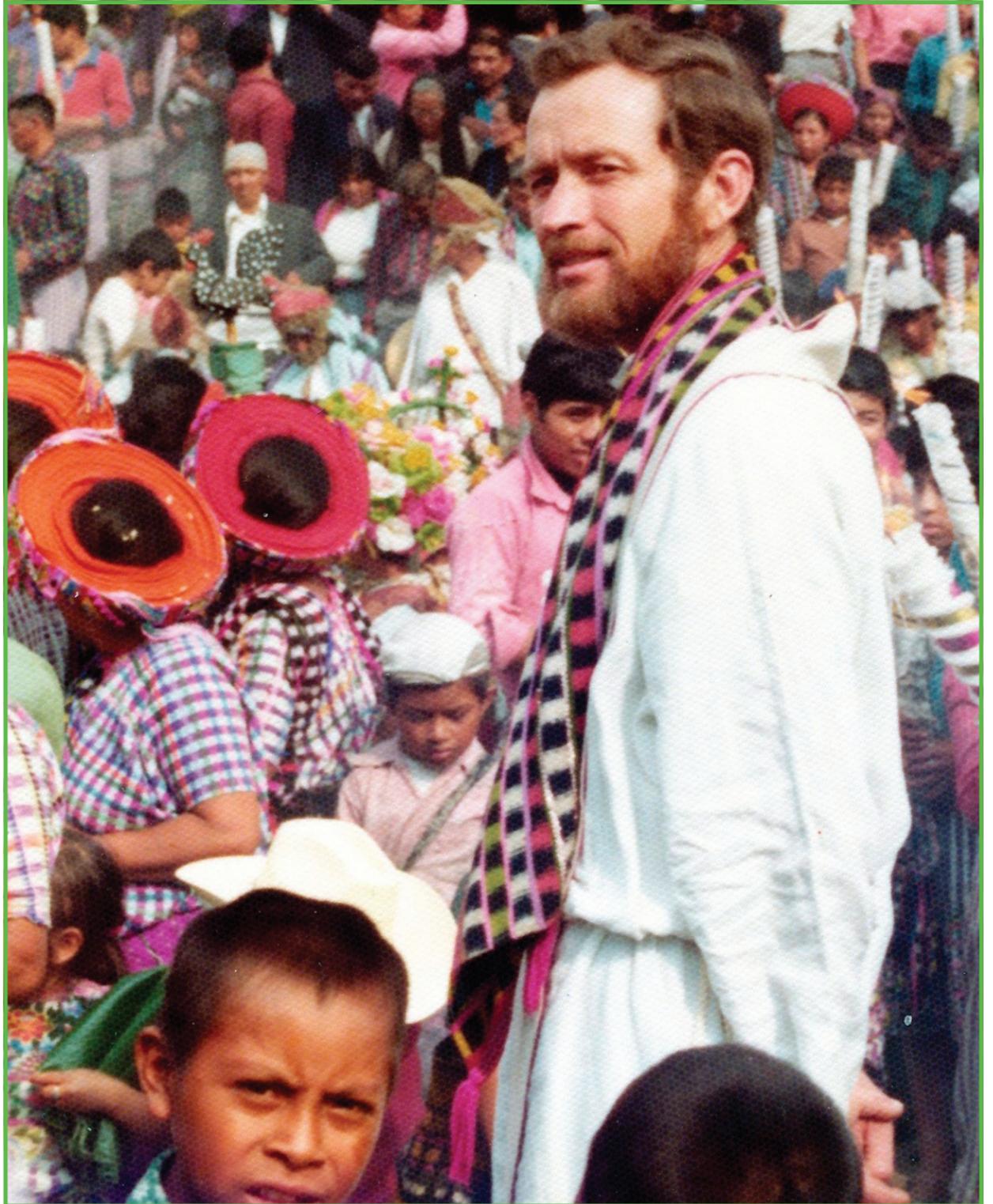
That was where he learned to be a man of prayer and a hands-on servant with a resolute desire to become a priest. It was here where he learned perseverance needed years later to trust God when academics proved to be a painful challenge in the seminary. And, it was there that he learned the love and compassion that led him to lay down his life for the Gospel and for his sheep.

It is no coincidence that the same values Stanley learned growing up in an Oklahoma farming community—putting family first, hard work, kindness, generosity, perseverance—are precisely the values that enabled him to become a missionary shepherd. Even his knowledge of farming and love for the land connected him in a special way to his impoverished and close-knit Mayan parishioners. It is little wonder, then, that his Santiago Atitlán community claimed him as "our priest."

After enrolling in seminary, Stanley discovered that learning Latin would prove to be a huge obstacle to his priestly vocation. At age 23, he flunked Theology I and was sent home. Back in Oklahoma City, when asked by his bishop, Stanley reiterated his unwavering desire to follow the call to the priesthood. His supportive bishop agreed to find him a new seminary, sending Stanley to Mount St. Mary's Seminary in Emmitsburg, Md., where he successfully completed his studies.

Stanley never gave up pursuing the truth of his call. Years later, that young man who flunked because he couldn't master Latin volunteered to go to a foreign mission—where he not only became competent in Spanish, but by the grace of God also was able to master the challenging Tz'utujil dialect of his Mayan parishioners.

When he arrived at Santiago Atitlán in 1968, Father Stanley instantly fell in love with the volatile and stunning land of volcanoes and earthquakes, but above all with its people.



Blessed Stanley Rother, a priest of the Archdiocese of Oklahoma City who died as a martyr in 1981 in the Guatemalan village where he ministered to the poor, is pictured in an undated photo. (OSV News photo/CNS file, Archdiocese of Oklahoma City archives)

In time, Father Rother helped establish there the first farmers' cooperative, a school, the first hospital clinic, and the first Catholic radio station, used for catechesis.

While he did not institute the project, he was a critical driving force in establishing Tz'utujil as a written language, which led to the publication of a New Testament in Tz'utujil. This priest and farmer who loved the land and recognized God in all of creation was never afraid to dig in and get his hands dirty fixing tractors or plowing the land—a trait deeply loved by his Tz'utujil people.

In one of his final media interviews, Father Stanley explained: "Despite all this [hardship], you see happiness in the people. Their zest for life—to live and enjoy what they have—their friendliness, their spirit of cooperation ... they are remarkable. I want to stay as long as I can."

His prayer was answered. His body was returned for burial to his hometown of

Okarche in western Oklahoma, but his heart is entombed in a side altar at the Santiago Atitlán church, a request of his Tz'utujil community.

In his first apostolic exhortation, "The Joy of the Gospel," Pope Francis describes small but important moments in relationships as evangelizing gestures. Often little and always powerful, these are the acts and attitudes that mark a Christian as a missionary.

Because he saw the Gospel values not as a set of ideas but as an affair of the heart, Father Stanley took care of the most menial duties with his whole being. Whether listening to someone's pain, fixing a car, changing a diaper, driving someone to the doctor or shopping for the mission's supplies, he recognized the reality of God's presence in each act—and by doing so he proclaimed the Gospel of love, joy and hope.

Father Stanley came to understand with clarity the importance of presence. By constantly striving to be present to the people in front of him, to the needs in front of him, he proclaimed a God who lives and suffers with his people. For Father Stanley, the choice to die for his Tz'utujil community was a natural extension of the daily choice he made to live for them, and in communion with them.

His death at the hands of a death squad tied to the military government of Guatemala at the time was nothing less than a proclamation of God's love for the poor of Santiago Atitlán.

(*Maria Ruiz Scaperlanda is the author of The Shepherd Who Didn't Run: Blessed Stanley Rother, Martyr from Oklahoma, published by OSV Books.*) †



A reliquary holding a relic of Blessed Stanley Rother is seen during his beatification Mass on Sept. 23, 2017, at Oklahoma City's Cox Convention Center. Blessed Rother, a priest of the Oklahoma City Archdiocese, was martyred in 1981 in Guatemala. (CNS photo/Steve Sisney, Archdiocese of Oklahoma City)

Corrections Corner/Deacon John Cord

Addictions and mental health in our jails and prisons, part 2

Last month, I wrote about the issue in our jails and prisons concerning the large number of mentally ill people who are incarcerated. Several people wrote to me to ask: "What can we do about this issue?"



As a reminder, it is estimated that about 65% of the people in our jails and prisons in the U.S. have one or more mental illnesses. Approximately 24% have a serious mental illness that requires constant medication

and supervision. Our prisons have become our mental health hospitals. This is not an acceptable solution.

Many of our politicians like to use the phrase, "Get tough on crime." We, the voters, like to think that this policy makes us safer. However, studies have shown that there has been no appreciable decrease in crime since the 1970's when this phrase first became popular. As a matter of fact, our prisons have become a place where people can learn how to be better criminals. Our crime rate and recidivism rate have climbed to the highest in the world.

In her book *Waiting for an Echo: The Madness of American Incarceration*, Dr. Christine Montross addresses this question. She is a psychiatrist who has spent several years working in our prison system. She has also spent a large amount of time studying what other nations are doing differently than the U.S.

Montross has recently focused her research on Norway. In the 1960's and 1970's, Norway had a higher crime and recidivism rate than the U.S., using a similar incarceration system. In the 1980's, they decided they needed to do something very different. They changed from a penal system to a system of rebuilding the person who committed a

Society plays a very large part in why a person ends up committing a crime. Very few people commit crimes just because. Most commit crimes to survive. Keep in mind that a large percentage who commit crimes are mentally ill.

crime. Since that time, their crime rate and recidivism rate have dropped to among the lowest in the world.

Norway spends a large amount of time evaluating every person who is convicted. They look at the many factors that caused the person to end up committing a crime. These include their home and neighborhood environment and their physical and mental health. After the evaluation, they tailor a program for the individual to help them return to society as quickly as possible to become a fully functioning citizen. They educate them to create skills and talents that help them succeed.

Society plays a very large part in why a person ends up committing a crime. Very few people commit crimes just because. Most commit crimes to survive. Keep in mind that a large percentage who commit crimes are mentally ill.

Catholic social teaching informs us that we are to respect and care for every person. We need to do our best to lift up everyone, especially those on the margins and those with mental health challenges. It is our responsibility to create an environment where people are not put in a position of needing to commit crimes to survive. It is our responsibility to care for our mentally ill brothers and sisters. Locking up people because they are in need or mentally ill is wrong.

Please reach out to your legislators. Tell them we must stop incarcerating people just because they are in need. Tell them we must start helping our brothers and sisters instead of punishing them. In the end, we will have less crime and a healthier nation.

(Deacon John Cord is the coordinator of Corrections Ministry for the archdiocese. To volunteer in prison ministry, check with your parish office to see if a ministry already exists. If not, contact Deacon Cord at jcord@archindy.org.) †

Worship and Evangelization Outreach/Teresa Venatta

The 'three chairs' in spiritual direction and a call to personal growth

One universal image often used to describe spiritual direction is three chairs—one for the spiritual director, one for the directee, and one for the presence of the Holy Spirit (the true "director" in this relationship). Together, the director and the directee prayerfully focus attention toward God, through the intercession of the Holy Spirit, in search of a deeper awareness of God's presence in the life of the directee.



The spiritual director's loving presence offers a hospitable space for the directee to discern and reflect on where God is moving in their life. Each of the "chairs" has a unique offering in our Catholic/Christian call to personal growth and in building Church community.

In the **directee's chair**, there sits a seeker of God. This is a person who desires to deepen their awareness of God's daily presence through companionship with a compassionate "soul friend" with whom they can freely talk. This seeker is mindful that in order to move forward in living their faith more fully, it might be helpful to have intentional space to reflect out loud their joys and struggles in the light of our loving God.

This seeker may also have a desire to be open and candid with someone who is "detached" from their personal life. This should be a relationship of deep listening and mirroring back without the typical give and take of conversations with family and friends.

The spiritual direction relationship exists solely as a reflective ministry for the directee on their spiritual journey. It is important to remember that the primary responsibility of the spiritual direction experience is always on the directee. The seeker commits to forming spiritual disciplines and practices—to create a sacred space in their life where God can act. There is a willingness to be vulnerable in this companioned quest for God and purpose.

In the **spiritual director's chair**, there sits a person who sees God as the source and goal of life. We come from God, and all of life is a spiritual journey back

to God. Spiritual directors are deeply aware of God's merciful presence in their own life and have personally benefited from spiritual direction themselves. They have prayerfully discerned the call to this ministry of listening presence and should have completed certified spiritual direction formation.

Catholic/Christian spiritual directors also commit to being engaged in the sacramental life of the Church, personal prayer and continuing formation. They are not directive in terms of telling a person what to do nor are they advisory (though suggestions may be offered).

Spiritual directors respect the dignity of all persons and maintain confidentiality as sacred trust. Spiritual directors understand that the life of the directee is holy ground and pray that the faithfulness and attentiveness offered to the directee mirrors God's surpassing care.

Finally, and most importantly, in the **Holy Spirit's chair**, there is wisdom present. It is foundational that there is the awareness in both the spiritual director and the directee that the Holy Spirit is the true director. As a result, this relationship must be anchored in prayer. The Church teaches us that the Holy Spirit is the mutual love of God the Father and God the Son. The intentional time and space of spiritual direction can open the door to this flow of love which beacons us forward on our life journey to intimacy with the mystery of God.

Henri Nouwen said, "The greatest call of a spiritual director is to open the door to the opportunities for spiritual growth and sometimes to provide a glimpse of the great mysterious light behind the curtain of life and of the Lord who is the source of all knowing. ... To receive spiritual direction is to recognize that God does not solve our problems or answer all our questions but leads us closer to the mystery of our existence where all questions cease."

The three chairs of spiritual direction have much to offer those who seek growth in the Spirit!

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

Faith and Family/Sean Gallagher

Help children learn how to use tools of good works

I'll be honest: I'm not very handy. Put a tool—any tool—in my hand and the results aren't going to be great.



This can be a pretty big gap in a dad resumé. It's pretty common for dads to teach their kids how to use a power drill, to paint a room or to clear the plug on a bathroom sink.

So, as my five boys have grown up, I've

felt a little uncomfortable that I haven't been able to pass on household skills that would serve them well when they eventually live on their own.

But my boys have been pretty resourceful. Most of them have picked up on working around the house through trial and error and guidance from an assortment of people—especially my wife Cindy, my father-in-law and my dad before he passed away last year.

Now, when a screen door needs adjusting, a new dryer duct needs to be installed or some plaster work needs to be done in the house, my teenage sons can usually take care of it pretty well.

My 14-year-old son Philip has shown ambition in his household skills. One project this summer that he was eager to get started on was building a work bench in the basement. After Cindy and I gave him the go ahead, he had a list of supplies that he'd identified—some 2-by-4's, plywood panels, some specialized drill bits and an assortment of screws, among other things.

Once those were secured, Philip tackled the project on his own with zest and was done in about a week.

When he proudly unveiled it to us, I soon saw how I had had an effect on it, even with my deficiency in handiness.

There on a plywood panel at the back of the bench, between some shelves he had attached to it, were big black stenciled words in capital letters that he had spray painted: *ORA ET LABORA*.

It's the Latin motto of Benedictines and translates as, "Pray and work."

Philip choosing, on his own initiative without any suggestion from another adult, to put this faith-filled message on his workbench was gratifying.

It showed that the faith Cindy and I have sought to instill in him during the past 14 years is starting to take root and blossom. And it made me realize that maybe I'd been teaching him how to use some tools all along in my love for the spirituality of St. Benedict.

Chapter four of Benedict's *Rule for Monks* is titled the "Tools for Good Works." In it, Benedict provides monks with a list of 45 virtues (or tools) that, with the help of God's grace, guide them on the road to salvation and to foster good community life in the monastery.

There are no great secrets among the tools, and they are helpful for all people—not just monks. They include the Ten Commandments, various corporal and spiritual works of mercy, different ways of disciplining the body, fostering humility and living well with others.

I make no claim to use Benedict's tools of good works any better than I handle a screwdriver or saw. But at the very least, my boys see me *trying* to use these tools daily, even if the results aren't so good.

And I've seen them also trying their hand at the tools of good works—even if it's often against their inclination and only by order of Cindy or me.

Maybe the 1,500-year-old wisdom of St. Benedict may help Philip to master both his use of the tools of his workbench and the tools of good works as well. For when we bring together more as one our *ora* and our *labora*, then God can work wonders in us beyond our imagination. †

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

The Sunday Readings

Sunday, July 30, 2023

- 1 Kings 3:5, 7-12
- Romans 8:28-30
- Matthew 13:44-52

The First Book of Kings is the source of the first reading for Mass this weekend. As might be supposed, the two books of Kings deal heavily with the kings of unified Israel: Saul, David and Solomon. But while these two books concentrate on these three kings, the books are not political histories.

The authors of these inspired books were not interested in politics, except when politics furnished some religious consideration or another.

For the authors, religion was the most important consideration in life. The Hebrew religion was the way by which God related to the people and they to God. Nothing else in the long run made any difference.

David and Solomon were almost magical figures in the ancient Hebrew mind. David was the king who confirmed his own and the nation's covenant with God. Solomon, who continued his father's religious policy, was regarded as the wisest of men.

Under David and Solomon, at least in the estimate of the Hebrews, the unified kingdom of Israel had status among the nations of the ancient Middle East.

In this weekend's reading, Solomon realized that, despite his own intelligence and access to power, God was supreme. Solomon asked God not for power or wealth, but for the wisdom to govern well. Again, to emphasize the place of religion, governing well meant bringing the people to God and God to them.

St. Paul's Epistle to the Romans furnishes the second reading. The passage begins with a verse long a favorite source of consolation for Christians: "We know that God makes all things work together for the good of those who love him" (Rom 8:28). Paul wrote this epistle in part to encourage the Christians of Rome as they faced the scorn of the culture of the time. Indeed, they also faced increasing pressure from the political authorities.

The verses in this reading call for strong faith and for commitment to the fact that earthly life is not the be-all and end-all for humans.

For its last reading, the Church offers a reading from St. Matthew's Gospel. The reading contains three short parables that are found in Matthew alone.

A key to understanding the message is in noting the eagerness of the pearl merchant to possess the truly precious pearl. He sells everything in order to buy this priceless pearl.

The Gospel reading presents the kingdom of God and life with him as an extraordinarily valuable pearl. If we are wise, we will put everything else aside and seek the pearl that is the kingdom.

"Put everything else aside" is the operative phrase. We must invest every part of ourselves in our quest for God. We must "sell everything," so to speak, to be true disciples (Mt 13:46).

The reading further reminds us that saints as well as sinners people the world, including the kingdom of God on Earth. God, and only God, will balance the picture.

Reflection

This Liturgy of the Word confronts us directly with the fact that the kingdom of God to which we belong is not of this world, just as Jesus insisted before Pilate that the Redeemer's kingdom was not of this world.

We see this fact in many ways, today, as much as ever. The world is experiencing intense, historic heat waves. People suffer. Lives are interrupted. Quite possibly the food supply will be affected, as crops wither.

Despite all our knowledge, we are helpless. But we can control our own behavior. We can uplift human life by serving others. God's grace helps us do the right thing by following Christ. We are not without power after all. Sadly, we so often refuse "to put everything aside" and live for the Lord.

Count earthly gains and focus earthly ambition on building and living in God's kingdom that will never go away. It is God's kingdom of peace and justice.

As *The Criterion* will not have an issue next week due to its summer schedule, the reflection of Msgr. Campion for Sunday, Aug. 6, will be posted at www.archindy.org/campion. †

Daily Readings

Monday, July 31

St. Ignatius Loyola, priest
Exodus 32:15-24, 30-34
Psalm 106:19-23
Matthew 13:31-35

Tuesday, August 1

St. Alphonsus Liguori, bishop and doctor of the Church
Exodus 33:7-11; 34:5b-9, 28
Psalm 103:6-13
Matthew 13:36-43

Wednesday, August 2

St. Eusebius of Vercelli, bishop
St. Peter Julian Eymard, priest
Exodus 34:29-35
Psalm 99:5-7, 9
Matthew 13:44-46

Thursday, August 3

Exodus 40:16-21, 34-38

Psalm 84:3-6a, 8a, 11
Matthew 13:47-53

Friday, August 4

St. John Vianney, priest
Leviticus 23:1, 4-11, 15-16, 27, 34b-37
Psalm 81:3-6, 10-11
Matthew 13:54-58

Saturday, August 5

The Dedication of the Basilica of St. Mary Major
Leviticus 25:1, 8-17
Psalm 67:2-3, 5, 7-8
Matthew 14:1-12

Sunday, 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
Matthew 17:1-9

See READINGS, page 14

Question Corner/Jenna Marie Cooper

Belief in communion of saints affirms the possibility of apparitions

When I was an Evangelical Christian, I was told there was no such thing as ghosts and that paranormal phenomena



were likely demons. What does the Church say about this? Doesn't the Church teach that there are such things as apparitions? (Kentucky)

The word "ghost" can refer to several different concepts. For instance, one use of the word "ghost" is as a synonym for "spirit"—think of how 100 years ago Catholics would refer to the Holy Spirit as the "Holy Ghost." In that sense, since Catholics believe in spiritual beings, we would certainly believe in ghosts.

But when people say there is "no such thing" as ghosts they are generally using a more popular sense of the term to describe the souls of the dead who appear in, or otherwise interact with, the material world and those living in it. The Church doesn't have a specific teaching on these kinds of ghosts per se, although we can draw conclusions from other areas of theology.

We believe that all human beings have an immortal soul that survives the death of the body and which will eventually be reunited with their resurrected body at the end of time.

We also believe that the bonds of love can survive death and that there can be communion between the living and those who have died—think of how we ask the saints to intercede for us with prayer. Within that communion, we sometimes read of people who report being visited and consoled by holy men and

women, like Blessed Solanus Casey or Blessed Pier Giorgio Frassati during times of deep stress or illness.

Further, in accordance with our belief in purgatory as a time of post-mortem purification, we know that not every soul destined for heaven will get there right away. So, the idea of ghosts as souls who remain on Earth due to some sort of "unfinished business" can be congruent with a Catholic world view.

Authentic hauntings or other paranormal ghostly activity are ordinarily rare occurrences. When they do happen, they are likely connected to one of two things: either demonic activity—which warrants the involvement of the appointed diocesan exorcist—or a soul in purgatory who is somehow "stuck."

This is a situation where sincere prayers for the repose of that soul are in order. Interestingly, the Church of the Sacred Heart of Suffrage, not far from the Vatican, contains a small "Museum of the Souls of Purgatory" which reminds us to pray for those souls, displaying what the little church says are worldly relics of souls in purgatory reaching out to friends and loved ones for prayers.

It is also possible that something that appears to be a supernatural haunting in a given instance is actually something with an entirely natural explanation.

In any event, we should never seek out hauntings or try to contact the dead ourselves through means such as Ouija boards, seances or psychic mediums. This is a grave sin against the first commandment, and participating in such activities runs the risk of opening a door to the demonic in our own lives.

On the other hand, apparitions are our term for instances when a person from heaven—most often Our Lady—appears to a certain person or people for a particular purpose or with a specific message as she did most famously at Lourdes and at Fatima.

Although Our Lady in her various apparitions is indeed a spiritual visitor coming from somewhere beyond this Earth, it would be odd to call her a "ghost." This is not only because Marian apparitions are very different from ghostly "hauntings," but also because Our Lady—unlike our typical idea of a ghost—was assumed body and soul into heaven.

(Jenna Marie Cooper, who holds a licentiate in canon law, is a consecrated virgin and a canonist whose column appears weekly at OSV News. Send your questions to CatholicQA@osv.com.) †

My Journey to God

Prayer for Archbishop Charles C. Thompson

By Ken Ogorek

O God, eternal shepherd of the faithful, who tend your Church in countless ways and rule over her in love, grant, we pray, that your servant Archbishop Charles Thompson, whom you have set over your people, may preside in the place of Christ over the flock whose shepherd he is, and be faithful as a teacher of doctrine, a priest of sacred worship and as one who serves them by governing. Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, one God, for ever and ever. Amen.



(Ken Ogorek is the executive director of the archdiocese's Secretariat for Evangelizing Catechesis and is a member of St. Lawrence Parish in Indianapolis. Photo: Archbishop Charles C. Thompson smiles and waves to members of the congregation as he processes on July 28, 2017, into SS. Peter and Paul Cathedral in Indianapolis at the start of the Mass in which he was installed as the seventh archbishop of Indianapolis.) (Photo by Rob Banayote)

Hispanic Ministry/Felix Navarrete

Seeds of faith planted for archdiocesan Hispanic young adult team participating in National Leadership Program

Twenty-two dioceses and archdioceses, including the Archdiocese of Indianapolis, participated in the National Leadership Program offered by the *Fe y Vida* (Faith and Life) Institute at Lewis University in Romeoville, Ill., the week of June 18-24. Among other participants were the Archdiocese of Toluca in Mexico and the Archdiocese of Bogotá in Colombia. It was the first time our archdiocese took part and was represented by eight young adults who make up our *Pastoral Juvenil* Leadership Team.

We believe that our young people have a natural potential for leadership that can only be perfected in light of the action of the Holy Spirit. We have witnessed the capacity for dedication that flows naturally when we are intentionally Christ-centric, that is, when our actions do not seek self-centered recognition, but rather seek to please God.

For these young people, the opportunity to live an experience in Jesus at a broader level, in terms of spaces and intercultural relationships, was a true revival that has not only expanded their capacities, but has also led them to a self-discovery in which their hidden talents and charisms have begun to emerge.

As the Church of Christ, we need to promote the active participation of young people in our evangelization projects and programs, opening paths of opportunities that lead them toward a hopeful future where they will be the protagonists of a new chapter in the history of salvation.

We need courageous, educated young people who are not afraid of being singled out by progressive ideologies where values are distorted, where chastity no longer has a place—much less fidelity—in a world that deliberately attacks the perfect design of the family and tries to snatch

away the dignity of the human person under absurd prerogatives.

We trust in the possibility of a better world, in the hope that together we can build a generation of men and women who believe in themselves, but above all, who believe in the Gospel, in the teachings of our Church and in the reward that this world does not give, but that is achieved only through faith.

This message is not only for our youths but also for parents, community leaders and pastors. All of us who are part of our evangelizing mission should reflect on the motivation we are giving our children, students and flock.

What is the spirituality that we use in our meetings, sessions and homilies? What reactions do we generate in young people when we talk about youth leadership? What opportunities do our youths have to develop their capacities in our communities? These questions and others are necessary to evaluate the ground on which we are carrying out our ministry. Let us remember that however perfect the seeds may be, it depends on where they are planted as to whether they can develop and bear fruit.

This year, there have been 107 participants in the



As part of an exercise, participants at the *Fe y Vida* (Faith and Life) Institute at Lewis University in Romeoville, Ill., in June were separated into groups outside their diocese or archdiocese. Pictured at far right in an orange polo shirt is Jose Quintana of St. Patrick Parish in Indianapolis, a member of the archdiocese's *Pastoral Juvenil* Leadership Team. He is also a sub-leader of the group. (Submitted photo)

Fe y Vida Institute program, which is to say, 107 seeds have been planted and returned to their communities to put the tools into action and replicate experiences they have acquired during a week of training.

Now it depends on us to pray these seeds will flourish and become strong and fruitful trees, and that they also serve as protection for others.

(Felix Navarrete is archdiocesan coordinator of Hispanic Ministry.) †

Ministerio Hispano/Felix Navarrete

Semillas de fe sembradas para el equipo de adultos jóvenes hispanos de la Arquidiócesis en el Programa de liderazgo nacional

Veintidós diócesis, incluyendo la Arquidiócesis de Toluca de México y la Arquidiócesis de Bogotá de Colombia, participaron del Programa Nacional de

Liderazgo que llevó a cabo el Instituto Fe y Vida en la Universidad de Lewis en Romeoville, Ill., durante la semana del 18 al 24 de junio de este año. Y por primera vez, nuestra arquidiócesis ha tenido representación de ocho jóvenes adultos que integran el Equipo de Líderes de Pastoral Juvenil.

Creemos que nuestros jóvenes tienen un potencial nato de liderazgo que solo puede ser perfeccionado a la luz de la acción del Espíritu Santo, hemos sido testigos de la capacidad de entrega y dedicación que fluye de manera natural cuando somos intencionalmente Cristo céntricos, es decir cuando nuestras acciones no buscan un reconocimiento egocéntrico, sino que buscan agradar a Dios.

Para estos ocho jóvenes la oportunidad de vivir una experiencia en Jesús a un nivel más amplio, en cuanto a espacios y relaciones interculturales se refiere,

ha sido un verdadero reavivamiento que no solo ha potencializado sus capacidades, sino que los ha llevado a un autodescubrimiento en donde los talentos y carismas escondidos han empezado a aflorar casi de forma espontánea.

Como la Iglesia de Cristo, necesitamos impulsar la participación activa de los jóvenes en nuestros proyectos y programas de evangelización, abrir caminos de oportunidades que les introduzca hacia un futuro esperanzador donde ellos serán los protagonistas de un nuevo capítulo en la historia de la salvación, necesitamos jóvenes valientes, formados, que no teman ser señalados y perseguidos por un mundo progresista donde se desvirtúan los valores, donde la castidad ya no tiene lugar y mucho menos la fidelidad, en un mundo que ataca deliberadamente el diseño perfecto de familia y pretende arrebatar la dignidad de la persona humana bajo prerrogativas absurdas, pero aún así, confiamos en la posibilidad de un mundo mejor, en la esperanza de que podamos juntos construir una generación de hombres y mujeres que crean en sí mismos pero sobre todo que crean en el Evangelio, en las enseñanzas de nuestra Iglesia y por supuesto en la recompensa que no da este mundo sino que se alcanza solamente a través de la fe.

El mensaje de hoy no solo es para nuestros jóvenes sino

para padres de familia, líderes de comunidad y pastores, todos los que somos parte de la misión evangelizadora deberíamos reflexionar acerca de la motivación que estamos dando a nuestros hijos, estudiantes y ovejas. ¿Cuál es la espiritualidad que usamos en nuestras reuniones, sesiones y homilias? ¿Qué reacciones generamos en ellos cuando hablamos de liderazgo joven? ¿Qué oportunidades tienen nuestros jóvenes para desarrollar sus capacidades en nuestras comunidades? Estas preguntas y otras más son necesarias para evaluar el terreno sobre el cual estamos realizando nuestro ministerio, recordemos que por muy perfectas que sean las semillas depende en donde son éstas plantadas para que puedan desarrollarse y dar fruto.

Este año han sido 107 participantes en el programa del Instituto Fe y Vida, es decir 107 semillas han sido plantadas y han regresado a sus comunidades para poner en acción las herramientas y replicar experiencias que han adquirido durante una semana de formación, ahora depende también de nosotros, que tanto abonaremos para que dichas semillas surjan y se conviertan en fuertes y fructíferos árboles, y que además sirvan de protección para otros.

(Felix Navarrete es el coordinador del Ministerio Hispano en la Arquidiócesis de Indianapolis.) †

Online Lay Ministry Formation

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

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

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



READINGS

continued from page 13

Monday, August 7

St. Sixtus II, pope, and companions, martyrs
St. Cajetan, priest
Numbers 11:4b-15
Psalms 81:12-17
Matthew 14:13-21

Tuesday, August 8

St. Dominic, priest
Numbers 12:1-13
Psalms 51:3-7, 12-13
Matthew 14:22-36
or *Matthew 15:1-2, 10-14*

Wednesday, August 9

St. Teresa Benedicta of the Cross, virgin and martyr
Numbers 13:1-2, 25—14:1, 26-29a, 34-35
Psalms 106:6-7, 13-14, 21-23
Matthew 15:21-28

Thursday, August 10

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

Friday, August 11

St. Clare, virgin
Deuteronomy 4:32-40
Psalms 77:12-16, 21
Matthew 16:24-28

Saturday, August 12

St. Jane Frances de Chantal, religious
Deuteronomy 6:4-13
Psalms 18:2-4, 47, 51
Matthew 17:14-20

Sunday, August 13

Nineteenth Sunday in Ordinary Time
1 Kings 19:9a, 11-13a
Psalms 85:9-14
Romans 9:1-5
Matthew 14:22-33

REPORT SEXUAL MISCONDUCT NOW

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

1 Ethics Point
Confidential, Online Reporting
www.archdioceseofindianapolis.ethicspoint.com or 888-393-6810

2 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

Investing with Faith/James Maslar

Pay it forward and pay it back: Life income gifts make both possible

“Paying it forward” is a wonderful way to look at giving what we have to others. But sometimes the uncertainties of life and our own needs can make it hard for us to commit to giving as much as we’d like.



We want to *respond* to God’s call to share the blessings he has given us, but we also want to be *responsible* when it comes to providing for our own future needs—as well as the needs of those closest to us.

The good news is that we don’t have to choose one over the other and hope it all works out. It’s possible to *both* give and receive; a Life Income Gift may help you do just that.

Pay it forward

Life Income Gifts provide much-needed support for the mission of the Church. Through the planned giving vehicle that is best suited to donors’ needs, the ministries and initiatives closest to their hearts can flourish.

Pay it back

The three types of Life Income Gifts we most frequently receive are:

- Charitable Gift Annuities (CGA)
- Charitable Remainder Annuity Trusts (CRAT)
- Charitable Remainder Unitrusts (CRUT)

All three of these planned giving structures provide an income stream for donors—or their loved ones—with fixed payments for life. The differences between them, however, are also worth consideration.

A CGA is simple to establish through the archdiocese’s Catholic Community Foundation. Donors transfer assets such as cash, stock or other appreciated property to a Catholic organization of their choosing in exchange for fixed payments, which can be deferred. The annuity amount is based on the beneficiary’s age, the interest rate and the amount of the gift. At the time of death, whatever is left in the fund is given to the organization.

Both CRATs and CRUTs must be established through an attorney or financial advisor. A CRAT can provide

fixed payments to a beneficiary for life and then distributes at least 10% of the value of the fund to a Catholic organization. Donors can choose:

- the annual payment amount (at least 5%, or higher as long as a minimum of 10% of the value will remain for the designated charity),
- how long the income will be paid (for the life of one beneficiary, the lives of two or more beneficiaries, or over a specific period of time up to 20 years), and
- who will oversee the trust (a bank, attorney, family member, or other qualified person or organization).

While CRUTs operate in a similar way, the two main differences are:

- A unitrust structure allows donors to add additional assets to the value of the fund, while a CRAT does not.
- A unitrust’s income payments are a percentage of the fund’s value and therefore fluctuate with the value of the trust, while an annuity trust’s income stream is fixed.

Life Income Gifts can be used to realize investment, retirement or estate goals. It’s even possible to use a CRAT to

establish an education fund that benefits children or grandchildren. And there are tax benefits available to people who choose to support charities through these types of planned giving as well.

But most importantly, Life Income Gifts help donors ensure a stream of income that can help them meet their own financial needs and obligations while enabling them to sustain a commitment to giving. As St. Paul reminds us, “A person will reap only what he sows” (Gal 6:7). With Life Income Gifts, that’s exactly what happens.

If you’re interested in considering whether a Life Income Gift is right for you, the Catholic Community Foundation is here to help. Contact us at 317-236-1482 or ccf@archindy.org.

(James Maslar is a Catholic philanthropic advisor for the archdiocese’s Catholic Community Foundation. 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.) †

Pope to young people: To tackle life’s ups and downs, look to the elderly

VATICAN CITY (CNS)—The Gospel calls Christians to bring the elderly to the center of their lives and away from the margins of families, politics and financial markets that banish them as “unprofitable waste” in society, Pope Francis said.

“Let it not happen that by pursuing the myths of efficiency and performance at full speed we become unable to slow down to accompany those who struggle to keep up,” he said in his homily at a Mass for World Day for Grandparents and the Elderly in St. Peter’s Basilica on July 23.

“Please, let us mingle and grow together,” he said.

Elderly persons in wheelchairs were seated in the front row before the altar and alongside Pope Francis. Several grandparents with young children in tow were scattered among the estimated 6,000 people in attendance in the basilica.

“We need a new alliance between young people and the elderly,” Pope Francis said in his homily, “so that the sap of those who have a long experience of life behind them will nourish the shoots of hope of those who are growing.

“In this fruitful exchange, we can learn the beauty of life, build a fraternal society and in the Church we can allow for encounter and dialogue between tradition and the newness of the Spirit,” he added.

Cardinal Kevin J. Farrell, prefect of the Dicastery for the Laity, Family and Life—which organizes the day—was the principal celebrant. The theme for this year was “His mercy is from age to age” (Lk 1:50).

In his homily, the pope related the elderly’s role in society

to the parables Jesus tells in the day’s Gospel reading from St. Matthew.

In the first parable, an enemy, symbolic of the devil, plants weeds among a wheat crop while the householder is asleep, but rather than tell his slaves to pull them up he allows them to grow until harvest for fear of uprooting the wheat with it.

“The good and the bad are intertwined to the point of appearing inseparable,” Pope Francis said. But “Christians, enlivened by hope in God, are not pessimists, but neither are they naive people who live in a fairy-tale world, who pretend not to see evil and say ‘all is well.’

“No, Christians are realists: they know there is wheat and weeds in the world,” he said.

The elderly, who have “already come a long way in life,” he said, are examples of embracing life’s beauty as well as its challenges.

“Old age is a blessed time also for this reason: it is the season to be reconciled, to look with tenderness at the light

that has advanced despite the shadows, in the faithful hope that the good wheat sowed by God will prevail over the weeds with which the devil has wished to infest our hearts,” said the pope.

He also recalled the parable of the tiny mustard

seed that grows into a large bush where birds make nests among its branches.

“At the beginning, we are a small seed, then we are nourished by hopes, we fulfill projects and dreams, the most beautiful of which is becoming like that tree, which doesn’t live for itself but makes shade for who wants it and offers space for who wants to build a nest,” said Pope Francis.

He said that grandparents and grandchildren “grow together” like the tree and the birds that settle in its branches, where they “learn the warmth of home and experience the tenderness of an embrace.”

After Mass, five elderly people in St. Peter’s Basilica symbolically handed over a pilgrim’s cross to five young people traveling to World Youth Day in Lisbon, Portugal, which is scheduled for Aug. 1-6. The gesture represents the elderly’s commitment to “pray for the departing youth and accompany them with their blessing,” the Dicastery for the Laity, Family and Life said in a statement. †

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For advertising rates call
(317) 236-1585.

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 in 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 and/or pastoral experience or other relevant life experience is preferred. The qualified candidate must also be a Catholic in good standing, have a general understanding and acceptance of the Church’s teachings regarding marriage, have excellent verbal and written communication skills, strong organizational skills, computer knowledge, and the ability to present realistically the requirements of Canon Law while remaining sensitive to the pastoral needs of the client.

The position is an opportunity to work directly in Church ministry that serves people’s human and spiritual needs. To obtain a description of the Advocate 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: ksummers@archindy.org. Applications will be accepted through July 31, 2023.

Employment

Bishop Chatard High School Communications Coordinator

Bishop Chatard High School, a dynamic archdiocesan Catholic high school located on the north side of Indianapolis, is seeking a creative and engaging individual to carry out the duties and responsibilities of Communications Coordinator. The Communications Coordinator is a member of the school’s advancement team and reports to the Executive Director of Marketing & Communication. This is a full-time, 12-month position.

Qualified candidates will have strong social media and writing skills, be proficient with technology, and have the ability to work collaboratively with a variety of constituencies. A bachelor’s degree in a related field is preferred. For more information about this position, view the job description at www.BishopChatard.org/about/employment.

To apply, please email a resume and cover letter by July 23 to Kelly Lucas, Executive Director of Marketing & Communication, at klucas@BishopChatard.org.

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THEOLOGY

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well,” he said. “When the priest takes up the paten and there’s just bread on it, you’re supposed to take yourself, your wounds, your hurt, but also the wounds and hurts of your mom, dad, brother, sister. This is why we have Mass intentions. You’re supposed to put them on the paten.

“When the priest takes the chalice that has wine in it, ... you’re supposed to take your heart, your sorrow, your joy, your thanksgiving and put it in the chalice. Your siblings who no longer go to church. Your work situation. Your dating situation. Your marriage situation.

“You put it into the chalice. Because they’re then transformed into Jesus and are offered to the Father for our salvation.”

Encountering this reality at the heart of the Eucharist, Father Meyer contended, is the heart of any hoped-for success in the National Eucharistic Revival.



Lucy Wahnsiedler, left, a member of St. Matthew the Apostle Parish in Indianapolis, and Norah Riddle, a member of St. Louis de Montfort Parish in Fishers, Ind., in the Lafayette Diocese, pray on July 12 with a participant in a Theology on Tap event at McGowan Hall in Indianapolis.

“The key to this revival, I truly do believe, is for us to reclaim and understand why we go to Mass,” he said. “We go to Mass because it is Calvary.

“Stop saying, ‘I’m going to Mass’ and say instead, ‘I’m going to Calvary.’ Try it for a month. See what happens.”

Following Father Meyer’s presentation, the lights in McGowan Hall were lowered, a table adorned with an altar cloth and six candles was placed on its stage. Father Meyer then placed a monstrance holding the Blessed Sacrament on it.

During the holy hour that followed, young adults continued to make their way to one of the six priests on hand to hear their confession. Groups of two or three people also prayed with participants, standing beside them, placing a hand on their shoulder and praying about whatever might be on their hearts.

Musicians played meditative songs while young adults knelt, sat in their chairs or on the floor. Some even laid prostrate on the floor in prayer before the Blessed Sacrament.

The formal part of the July 12 Theology on Tap ended with Father Meyer presiding over Benediction, blessing the 300 young adults with the Blessed Sacrament.

But many young adults stayed at McGowan Hall well afterward to share each other’s company. Some spoke with *The Criterion* about what the evening meant to them.

Sam and Rachel Fairfield are siblings who came to the event from their home in Aurora in southeastern Indiana, where they are members of St. Mary of the Immaculate Conception Parish.

“It was pretty special,” said Rachel, 27. “You just can’t go around and talk to people our age these days about



Father Jonathan Meyer, who helps lead the four parishes in Dearborn County, presides over Benediction during a July 12 Theology on Tap event attended by 300 young adult Catholics at McGowan Hall in Indianapolis. (Photos by Sean Gallagher)

Catholicism. Here, I can walk up to anyone and have a conversation about [the faith].”

Matthew Neidig, 32, is a member of St. John the Evangelist Parish in Indianapolis. Raised as a Catholic, he left the practice of his faith as a teenager. He came back to the Church about 18 months ago and received the sacrament of confirmation at Easter earlier this year.

He appreciated taking part in Theology on Tap with such a large crowd of young adult Catholics.

“The sense of community was pretty powerful,” he said. “I felt like I was definitely in the thick of it. It’s really hard to feel alone in this group.

“Young people want something meaningful these days. They’re trying to fill something. The young people who were here today are figuring out what’s really worth filling that void with.”

(For more information on ministry to young adult Catholics in the archdiocese, including Theology on Tap, visit indycatholic.org.) †



Thursday August 10—pre-festival activities

6:30 Cupcakes and Canvas

Pre-register to join us for painting and treats for all ages

6:30 Mystery Beer Tasting Competition and Dinner

Try to match mystery beer provided by a local brewery and enjoy some dinner.

Friday August 11th

4:00-midnight: rides, festival food tent

4:00-10:00: Children’s games

5:00-8:00: Fiesta Friday dinner in the gym

5:30-10:00: BINGO in the Parish Center

6:00-Midnight: Monte Carlo

8:00-11:00: Live band SPINRUT

Saturday August 12th

4:00-midnight: rides, festival food tent

4:00-10:00: Children’s games

4:00: Saturday Anticipation Mass

5:00-8:00: Pulled Pork dinner in the gym

5:30-10:00: BINGO in the Parish Center

5:30: Baby Crawl in the Parish Center

6:00-11:45: Monte Carlo

7:00 Silly Safari at the Mainstage

8:00-11:00: Live band Black Orchid

Grand Prize Raffle

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2nd prize = \$1,000

3rd prize = \$500

4th & 5th prize = \$500 gift card to local furniture store

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Life income gifts serve a dual purpose: providing fixed payments for life to donors or loved ones while supporting your favorite Catholic organizations, such as a parish, school, or Archdiocesan ministry.

There are three types of income gifts: Charitable Gift Annuities (CGA), Charitable Remainder Annuity Trusts (CRAT), Charitable Remainder Unitrusts (CRUT).

CGAs are established through our Catholic Community Foundation, enabling donors to transfer assets (cash, stock or appreciated assets) in exchange for fixed payments, leaving the remaining funds after they pass to their chosen Catholic organization. You must be 60 years old to apply. At 70 ½, you can use a qualified charitable distribution to set up the fund.



For more information, contact the Catholic Community Foundation at 317-236-1482 or ccf@archindy.org.