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 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 Portugal: “Oh! I get to go to Portugal to experience World Youth Day with Pope Francis and more than a million young people!”

Caroline Bell

At some point in life, most people can empathize with the psalm Christ 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)

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. Thanks 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 integrated 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 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 links.in/MentalHealthMinistry, and links.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 Hoefer

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 senior years of high school.

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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 human life and in the archdiocese.

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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.”

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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.

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, receiving Communion, music and an experience of community.

“None of those reasons are why you should go to Mass,” Father Meyer said.

“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 at a July 12 Theology on Tap event at McGowan Hall in Indianapolis.

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

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Meagan Morrisey, 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)
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.

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 the Lord. “I want to follow God’s will in my life. I want to grow closer to him, so hopefully what we do leads me. I will be able to listen to and follow with whatever I end up doing,” said Bell, a member of St. Malachi Parish in Noblesville.

“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 of the Incarnation of Jesus.

“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 Christian journey. She teaches us to say yes to God.”

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 to the faith.

The pope has often used the phrase “culture of encounter” in 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 a 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 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, to our obedience to the Father and in the love of the Holy Spirit!

Amen.

—Mike Krokos

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 spellling 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 editor@osv.org. 
Lazarus’s story shows God’s love and life-giving power

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

La vida es el don más grande de Dios. Nadie es más preciado o importante que la vida misma. La obvia razón de que si no estuviéramos vivos, no tendríamos nada, no sabríamos nada sería imposible.

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 lo visible como lo invisible—dependemos de él. Nadie puede vivir sin el amor de Dios. Nada es más preciado o importante que la vida. No puede ser tomado para gran cosa.

La historia de Lázaro demuestra el amor de Dios. La resurrección de los muertos es la corona de la vida. El poder de vida sobrevive a la muerte, y la vida perdura para siempre.

“Yo soy la resurrección y la vida. El que cree en mí, no morirá eternamente” (Jn 11:25-26). Ella dijo: “Sí, Señor, yo creí que tú eres el Cristo, el Hijo de Dios, que ha venido al mundo” (Jn 11:27).

Señor, si hubieras estado aquí, mi hermano no habría muerto. Pero también sé ahora que todo lo que le pides a Dios, Dios te lo concederá. (Jn 11:22). Martha confía en que el Señor también nos destronará al poder de la vida eterna. Esto es lo que Jesús quiere decir con el resucitado Lázaro.

La vida eterna no se separa de la vida presente. No podemos imaginar lo que será la vida inmortal, pero sabemos que será mejor que la vida humana actual. La vida eterna será mejor que la vida presente.

“Yo soy la resurrección y la vida” (Jn 11:25). La vida en el cielo no será diferente de la vida en la tierra. La vida en el cielo será mejor que la vida en la tierra. La vida en el cielo será mejor que la vida en la tierra.

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Events Calendar

**July 1-August 31**
Providence Spirituality and Conference Center, FedEx Office, Room 1, Sisters of Providence, Saint Mary-of-the-Woods, St. Mary-of-the-Woods, Indiana
**Summer Used Book Sale.** 10 a.m.-4 p.m. Information: events@marywood.edu 317-535-2925.

**August 2**
MCL Cafeteria, 5520 Castleton Corner Lane, Indianapolis. Solo Seniors, 3:30 p.m. Catholic, educational, charitable and social singles—sponsored, widowed, divorced—age 50 and older, new members welcome, also can come after night dinner events. Information: 317-796-8805.

**August 3-5**
Holy Spirit Parish, 7243 E. 106th St., Indianapolis. Holy Spirit Festival. Thurs. 6-11 p.m., Fri. 6-11 p.m., Sat. 1 p.m.-midnight, live music, midway rides, food, beer and wine, children’s activities. Monte Carlo, Texas Hold 'Em, silent auction, raffle, music, parking shuttle available at 7410 E. Washington St., free wrist bands provided to patrons after purchase, non-parishioner admission $10 in festival tickets, children younger than 12 free, minors under 18 accompanied by an adult not admitted. Information: holyspiritfestival.org, festival@holyspirit.parish, 317-353-9404.

**August 4**
Women’s Care Center, 4901 W. 107th 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 celebration of the First of the Most Sacred Heart of Jesus. 6 p.m. Mass followed by an open censing sacrament of reparation available. Information: 317-750-7369, maria4@hotmail.com.
St. John Paul II Church, 2221 St. Joe Road West, Sellersburg. First Friday Devotion, 11:40 a.m., Mary, consecration to the Sacred Heart of Jesus, the Mercy Chapel followed by noon Mass. Information: 317-246-2522.

**August 4-5**
St. Jude the Apostle Parish, 523 S. Merrell St., Fortville. Summer Festival. Fri. 6-10 p.m. Bingo Night 9-5, Sat. 11 a.m.-4 p.m. children’s games, food, raffle, silent auction, free admission. Information: 317-545-7681, kmoe@archindy.org.

**August 17**
Mount Saint Francis Center for Spirituality, Pump House Pump House, 101 S. Anthony Dr., St. Francis. Sisters of Providence. Contributing to a Depolarized World: A Benedictine Project. 9 a.m.-3 p.m. CT. Benedictine Brother John Mark Falkenhausen presenting. Information: retreats@marywood.edu.

**August 18-20**
Saint Meinrad Archabbey Guesthouse, 200 Hill Dr., St. Meinrad. Contributing to a Degradealized World: A Benedictine Project. 9 a.m.-3 p.m. CT. Benedictine Brother John Mark Falkenhausen presenting. Information: retreats@marywood.edu.

**September 1**
Oldenburg Franciscan Center, 2214 Main St., Oldenburg. A Spiritual Model for Diversity, Equity and Inclusiveness. 9:30-11:30 a.m. $30, $45 with CEU. Information: 812-934-6437, center@olbenedenoc.edu, oldenburgfranciscancenter.org.

**September 3-11**
Oldenburg Franciscan Center, 2214 Main St., Oldenburg. A Spiritual Model for Diversity, Equity and Inclusiveness. 9:30-11:30 a.m., $30, $45 with CEU. Information: 812-934-6437, center@olbenedenoc.edu, oldenburgfranciscancenter.org.

**September 1-3**
Saint Meinrad Archabbey Guesthouse, 200 Hill Dr., St. Meinrad. Contemplative Prayer and Former Carmelite. 6-9 p.m., Center for Christian Theology: God’s Call to Holiness. Benedictine Father Adrian Burke presenting. $300 single, $425 double. Registration: saintmeinrad.org/events.

**Wedding Anniversaries**

**James and Mary Kay (Franz) Bramelli,** members of St. Michael Parish in Greencastle, will celebrate 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 Bramelli. The couple also has seven grandchildren and eight great-grandchildren. •

**James and Barbara (Wozniak) Yaworski,** members of St. Luke Parish in Franklin, will celebrate their 65th wedding anniversary on August 12. 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 Agnord, Marjorie De Brune, Mary Ellen Kim, Gary 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 Evansville, will celebrate their 50th wedding anniversary on July 27. The couple was married in the former St. Michael Church in Evansville on July 27, 1963. They have three children: Michelle Schalfstein, Brent and Scott Lamping. The couple also has eight grandchildren. •

**Donald and Rita (Speck) Kluever,** 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: Jennifer Fitzgerald, Amanda Hewlett and Nicole Pinkston. 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/anniversary or call 317-218-1556.**
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, “Sublimatis et Misericordiis Hominis,” translates into English as “The Grandeur and Mercy 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 seeker of truth, a ‘restless’ spirit, open to philosophical and religious skepticism, writes, “accompanied by a growing spirit of escepticismo, de Blaise Pascal se mostró como un infatigable buscador de la verdad, un espíritu ‘restivo’, abierto a todos los ámbitos de la ciencia—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 sola podía llegar a la verdad al ser informada por la fe.

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 1654 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 of 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 a certainty, who is sentiment, who is joy.”

No wonder Pope Francis, who so often speaks about “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; rather, it 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 luminous, 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.) †

The Face of Mercy
By Daniel Conway

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

“No wonder Pope Francis, by his words, his actions, and his entire person reveals the mercy of God.”

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

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

El rostro de la misericordia/Daniel Conway

El rostro 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 “Sublimatis et Misericordiis Hominis,” significa en español “La granduer y la misericordia del hombre” y resume la obra de Pascal, que estaba maravillado y 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’, atraiendo 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 sola 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: “La base de esto, creo poder recordar en el una actitud de fondo, que yo llamaría ‘atónmada apertura a la realidad.’ Apertura a otras dimensiones del conocimiento y de la existencia, apertura a los demás, apertura a la sociedad.”

Por ejemplo, estoy de nuevo de la creación, en 1661, en París, del primer sistema de transporte público de la historia, los “Carreus del cinco centavos.” Si recalcamos 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. 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 “Alegria del Evangeli” está inspirado con lo que este hombre de la ciencia y la filosofía dice sobre su encuentro con el Dios viviente. “Pero si la fe es razonable”—escribe el Papa—“es también un don de Dios y no puede imponerse.”

“No se demuestra que debamos 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

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

Psychological evaluation, various sources, owners

"Exactly opposite to a personal flaw."

There are many causes for mental health issues, says Christine Turo-Shields, a licensed mental health counselor and owner of Whole Heart Consulting in Indianapolis. "Some [people] have a genetic predisposition or a chemical imbalance in their brain," she says. "Others are born with a predisposition to the stressors or the environment that they face."

"Some people take medication for the rest of their lives."

Dr. Joseph Molitor, a Catholic psychologist at University of Indianapolis, says that people can take medication for the rest of their lives. "It is not a cure," he explains. "It is just a way to help manage the symptoms."

"I think there are a lot of people who don't have a clear diagnosis."

"I think there are a lot of people who don't have a clear diagnosis."

Philip Molitor, a Catholic physician at the Archdiocese of Indianapolis, says there are many causes for mental health issues. "It is not a one-size-fits-all approach," he says. "It is different for each person."
St. Thomas Aquinas helps student grow in understanding of the Eucharist

By Josh Puno
Special to The Criterion

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 served 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 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.)

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

VAatican 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 embark on this journey of faith, reading his or her own life in the light of the Gospel,” Cardinal Giorgio Marengoni, 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.
Blessed Stanley Rother’s martyrdom and his love for God’s people

By Maria Ruiz Scaperlanda

(OVN 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.

Here 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 farmer boy from Okarche decided to pursue 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.

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 mass 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.)
Addictions and mental health in our jails and prisons, part 2

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.

One universal image often used to describe spiritual direction is that of a spiritual director being a compassionate "soul friend" with whom the directee prayerfully focus attention toward God, through the intercession of the directee prayerfully discern the call to this ministry of listening and should have completed certified spiritual director training and should have experienced the calling to this ministry of listening. The Church teaches us that the Holy Spirit is the loving presence and should have completed certified spiritual director training.

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, they must have intentional time and space to reflect on their joys and struggles in the light of our loving God.

This seeker also has a desire to be open and candid with someone who is “detached” from their life but who is available to have intentional time to reflect on their joys and struggles in the light of our loving God.

The spiritual direction relationship exists solely as a relationship for the directee on their spiritual journey. It is important to remember that the primary responsibility of the spiritual director is always on the directee. The seeker commits to forming spiritual disciplines and practices—to create a sacred space in their daily life. There is a willingness to be vulnerable in this companionship 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 and need to have completed certified spiritual director training.

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 principal love of God the Father and God the Son. The intentional time and space of spiritual direction opens 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 the here and now. This is the source of all knowing. … To receive spiritual direction is to recognize that God does not solve our personal problems but asks us to get 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!

Perspectives

Help children learn 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. Therefore, I usually pick the pretty big gap in a dad’s resume. It’s pretty common for dads to teach their kids how to use a power drill, to pass them a wrench to clear the plug in a bathroom sink.

So my kids to this day have grown up, I’ve felt a little uncomfortable that I haven’t been able to teach them the skills that would serve them well when they eventually live on their own.

But my boys have taught me something really resourceful. Most of them have picked up working around the house through trial and error, and rarely ask for an assortment of people—especially my wife Cindy, my father-in-law and my dad before he passed away.

Now, when a screen door needs adjusting, a new dryer duct needs to be installed, and the roof of the garage needs to be done in the house, my teenage sons can usually take care of it pretty well. My 14-year-old has shown a genuine ambition in his household skills. One project this summer that was easier was to get started on welding a new driveway gate in the basement. After Cindy and I gave him the go-ahead, he had a list of supplies that he identified—some screws, 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 though I’d also helped the kids in the basement. After Cindy and I gave him the go-ahead, he had a list of supplies that he identified—some screws, plywood panels, some specialized drill bits and an assortment of screws, among other things.

There was no great secrets among the tools, and they are among the simplest of tools—people—not just monks. They include the Ten Commandments, various corporal and spiritual works of mercy, the virtues. They provide tools of good works of any better than I handle a screwdriver or saw. But at the very least, my boys see me using these tools daily, even if the results aren’t so good.

And I’ve seen them trying other tools at the tools. The key is to teach them how 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 through us beyond our imagination.
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 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 positive message of the parable. We must invest 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 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 participating in the political authorities. The verses in this reading call for strong faith and for commitment to the faith that earthly life is not the be-all and end-all for humans.

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

Veintidós diócesis y arquidiócesis, incluyendo la Arquidiócesis de Toluca de México y la Arquidiócesis de Bogotá de Colombia, participaron en el Programa Nacional de Liderazgo que llevó a cabo el Instituto Fe y Vida en la Universidad de Nuevo León en Toluca, México, 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.

Estas semillas criadas en nuestro suelo poseen un potencial nato de liderazgo que solo puede ser perfeccionado a la luz de la acción del Espíritu Santo por medio del tiempo que damos para que estos jóvenes adultos crezcan y se desarrollen en el seno de nuestra Diócesis de Indianapolis.

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)

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 themselves by proclaiming good news, 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 pretexts.

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 young people 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 archdiocese’s Semillas de fe sembradas para el equipo de adultos jóvenes hispanos de la Arquidiócesis en el Programa de liderazgo nacional.

We believe that our young people have a natural potential for leadership that can only be perfeccionado their capacities, sino que los ha llevado a un lugar más amplio, en reconociendo egocéntrico, sino que buscan agradar de manera natural cuando somos intencionalmente Cristo de la capacidad de entrega y dedicación que fluye de la luz del Espíritu Santo, hemos sido testigos...
Investing with Faith
James Maslar
Pay it forward and pay it back: Life income gifts make both possible

“Pay it forward” is a wonderful way to look at what we have to offer. 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 mission 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, or for 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 CRUT structure allows donors to add additional assets to the value of the fund, while a CRAT does not.

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 still maintaining a commitment to giving. As St. Paul reminds us, “A person will reap only what he sows” (Gal. 6). 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 gift@archindy.org.

Pope to young people: 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 society, Pope Francis said.

“The Gospel calls us to bring the elderly to the center of their lives and away from the margins. The elderly are something important, not ‘unprofitable waste’ in society, Pope Francis said.

“In this fruitful exchange, we can learn the beauty of 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 seed sown by God will prevail over the weeds with which the devil has wished to infest our hearts,” said the pope.

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 in fear of uprooting the wheat with it.

“The good and the bad are intertwined to the point of being inseparable,” Pope Francis said. But Christians, endowed 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.’

“Christians are realistic: 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.

Medicare Insurance

Turning 65, retiring, 55 disability, or Medicare supplement premiums continuing to increase? Confused with what type of plan fits your needs, or how to enroll into Medicare part B?

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- With over 30 years experience we represent several companies for Medicare Supplements, Rx, & Advantage Alternative companies.

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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 seeking to enhance the ability of those desiring to marry in the Church 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 writing skills, 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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well,” he said. “When the priest takes up the paten and there’s just bread on it, you’re supposed to take yours, 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.

“Each time we go to Mass, 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 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.)

Grand Prize Raffle
$5 per ticket
1st prize = $3,500
2nd prize = $1,000
3rd prize = $500
4th & 5th prize = $50 gift card to local furniture store

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Are you interested in a planned gift that provides lifelong payments?

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 70½, 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.