



# The Criterion

Serving the Church in Central and Southern Indiana Since 1960



**'God put me in the right places'**

Mary McCoy reflects on 30 years of school ministry, page 9.

CriterionOnline.com

July 2, 2021

Vol. LXI, No. 38 75¢

## Catholic agency offers help after 'heartbreaking' collapse of building

MIAMI BEACH, Fla. (CNS)—Staff members with Catholic Charities of the Archdiocese of Miami were on location and developing a response strategy on June 24 near the stunning wreckage of a partially collapsed beachfront high-rise apartment building.

As of early on June 29, at least 11 deaths were confirmed and 150 people who lived in the 12-story building remained unaccounted for, according to local law enforcement officials. Search and rescue teams continued to race to find survivors.

Speaking by phone from the temporary reunification center for family, friends and displaced residents desperate for information about the collapsed Champlain Towers Condo in the beach town of Surfside, a senior director of community-based services for Miami Catholic Charities said she arrived at the "ground zero" site on the afternoon of the collapse.

"I have worked hurricanes, but nothing like this: It is just a look of sadness you see on everyone's face. It is heartbreaking," said Jackie Carrion, who said her agency is making temporary Catholic Charities housing and material assistance available following the catastrophe.

She told the *Florida Catholic*, Miami's archdiocesan newspaper, the reunification center was buzzing with law enforcement, other charities and emergency response agencies, local religious chaplains including a Catholic pastor from Miami Beach, and distressed relatives and other people seeking updates on the situation.

The Surfside township north of Miami Beach is popular with a vibrant mix of South Americans, tourists, Orthodox Jews, Russians and others.

The Venezuelan Embassy in the U.S. said on June 25 that it had learned six Venezuelan nationals were among the missing.

Miami Catholic Charities expected to add local counseling services for anyone in need and as members of the regional Catholic community began to say they

See BUILDING, page 7



*'We're not meant to live our Catholic faith alone'*

## A sense of home helps woman overcome her fears, tragedy to find peace in Christ

*Eighth in an occasional series*

*(Editor's note: In this series, The Criterion is featuring young adults who have found a home in the Church and strive to live their faith in their everyday life.)*

By John Shaughnessy

At 28, Katie Wesolowski still remembers it as a special moment from her childhood, a memorable time of bonding with her mom that still influences her life now.

"I deal a lot with anxiety and actually being afraid, so it's always very comforting to be reminded to not be afraid," Wesolowski says.

See WESOLOWSKI, page 8

Pictured at left, Katie Wesolowski, 28, who strives to live her life as a daughter of Christ, stands in the chapel of the Archbishop Edward T. O'Meara Catholic Center in Indianapolis. (Photo by Natalie Hoefer)

## Bishop Kevin C. Rhoades: 'There's a great need to better understand Eucharist's centrality'

HUNTINGTON, Ind. (CNS)—In the months leading up to the U.S. bishops' spring general assembly held



Bishop Kevin C. Rhoades

on June 16-18, headlines in both secular and Catholic media focused primarily on one issue: the potential of a document on eucharistic consistency and what that would mean in the political sphere.

Since the bishops' vote to move forward with drafting the statement, media attention has become even more acute—and confusing.

In an interview with *Our Sunday Visitor* (OSV), a national Catholic newsweekly based in Huntington, Ind., Bishop Kevin C. Rhoades of the Diocese of Fort Wayne-South Bend, Ind., who chairs the U.S. Conference of Catholic Bishops' (USCCB) Committee on Doctrine and who also is chair of the OSV board of directors, explained why the bishops voted to write a teaching document on the mystery of the Eucharist and what it means for all U.S. Catholics.

Catholic News Service (CNS) also asked Bishop Rhoades two additional questions after his interview with OSV. They are included at the end.

**Our Sunday Visitor:** Can you explain why a document on the

Eucharist, including a section on eucharistic consistency, is so important in our current time and culture?

**Bishop Rhoades:** "As the bishops discussed at our meeting, there is a great need for a eucharistic revival in the Church, a deeper understanding of the eucharistic mystery and its centrality in our life. The doctrine committee has been entrusted with the task of preparing this document.

"The outline we presented to the body of bishops uses the outline followed by Pope Benedict XVI in his apostolic exhortation *"Sacramentum Caritatis"* ("The Sacrament of Charity"): the Eucharist as a mystery to be believed, a mystery to be celebrated and a mystery to be lived.

See RHOADES, page 10

# Pope at pallium Mass: Freedom comes from welcoming Christ

VATICAN CITY (CNS)—Sts. Peter and Paul were great not just because of their zeal for the Gospel, but because they allowed Christ to enter their hearts and change their lives, Pope Francis said.



Pope Francis

“The Church looks to these two giants of faith and sees two Apostles who set free the power of the Gospel in our world, but only because first they themselves had been set free by their encounter with Christ,”

the pope said during his homily at Mass for the feast of Sts. Peter and Paul on June 29.

The feast day in St. Peter’s Basilica included the blessing of the pallium, the woolen band that the heads of archdioceses wear around their shoulders at Mass.

The pallium symbolizes an archbishop’s unity with the pope and his authority and responsibility to care for the flock the pope entrusted to him. The pope blessed the palliums after they were brought up from the crypt above the tomb of St. Peter.

According to the Vatican, 34 archbishops from 18 countries who were named over the past 12 months were to receive the palliums, including: Canadian Archbishops Brian J. Dunn of Halifax-Yarmouth and Marcel Dampousse of Ottawa-Cornwall; Filipino Cardinal José Advincula of Manila and Irish Archbishop Dermot P. Farrell of Dublin.

“This sign of unity with Peter recalls the mission of the shepherd who gives his life for the flock,” the pope told the archbishops before concluding his homily. “It is in giving his life that the shepherd, himself set free, becomes a means of bringing freedom to his brothers and sisters.”

Keeping with a long tradition, a delegation from the Ecumenical Patriarchate of Constantinople was present for the Mass and, afterward, went

with Pope Francis down the stairs below the main altar to pray at St. Peter’s tomb.

In his homily, the pope reflected on the lives of Sts. Peter and Paul, the “two pillars of the Church” who, after experiencing God’s love in their lives, “became Apostles and ministers of freedom for others.”

Because of Jesus’ unconditional love, Peter was set free “from his sense of inadequacy and his bitter experience of failure,” the pope explained. While Peter “often yielded to fear,” Jesus “was willing to take a risk on him” and encouraged him to not give up.

“In this way, Jesus set Peter free from fear, from calculations based solely on worldly concerns,” the pope said. “He gave him the courage to risk everything and the joy of becoming a fisher of men. It was Peter whom Jesus called to strengthen his brothers in faith.”

On the other hand, the pope continued, Paul experienced a different kind of freedom “from the most oppressive form of slavery, which is slavery to self.”

Christ also freed Paul “from the religious fervor that had made him a zealous defender of his ancestral traditions and a cruel persecutor of Christians,” he added.

“Formal religious observance and the intransigent defense of tradition, rather than making him open to the love of God and of his brothers and sisters, had hardened him,” the pope said.

God, however, did not spare Paul from “frailties and hardships,” such as illness, violence and persecution during his missions, thus revealing to the Apostle that “God chose what is weak in the world to shame the strong,” he said.

Pope Francis encouraged Christians to be free from fear like Peter and, like Paul, to be free “from the temptation to present ourselves with worldly power rather than with the weakness that makes space for God” and “free from a religiosity that makes us rigid and inflexible. †

sacramental minister for St. Vincent de Paul Parish in Shelby County.

**Rev. Douglas W. Marcotte**, appointed Dean of the Indianapolis North Deanery for a three-year term while continuing as pastor of St. Simon the Apostle Parish in Indianapolis.

**Effective July 7, 2021**

**Rev. Benjamin D. Syberg**, appointed Dean of the Terre Haute Deanery for a three-year term while beginning as pastor of St. Margaret Mary Parish, Terre Haute, and St. Patrick Parish, Terre Haute, for a six-year term; priest moderator of Sacred Heart of Jesus Parish, Terre Haute, and St. Mary-of-the-Woods Parish, St. Mary-of-the-Woods; and, associate director of vocations of the Archdiocese of Indianapolis.

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

## Official Dean Appointments


Effective July 1, 2021

**Rev. Sengole Thomas Gnanaraj**, appointed Dean of the Connersville Deanery for a three-year term while continuing as pastor of St. Elizabeth Ann Seton Parish in Richmond.

**Rev. Richard M. Ginther**, appointed Dean of the Indianapolis East Deanery for a three-year term while continuing as pastor of Our Lady of Lourdes Parish in Indianapolis.

**Rev. Jeremy M. Gries**, appointed Dean of the New Albany Deanery for a three-year term while continuing as pastor of Holy Family Parish in New Albany.

**Rev. Michael T. Keucher**, reappointed Dean of the Batesville Deanery for a three-year term while continuing as pastor of St. Joseph Parish in Shelbyville and



### Public Schedule of Archbishop Charles C. Thompson

**July 10, 2021**

**July 10**  
Wedding at Sweetest Heart of Mary Church, Detroit, Mich.

## During border visit, bishop speaks with vice president about immigration issues

WASHINGTON (CNS)—Bishop Mark J. Seitz of El Paso, Texas, asked Vice President Kamala Harris on June 25 to engage with the faith community as



Bishop Mark J. Seitz

partners on a path to bring relief and a compassionate solution to immigration issues in the Americas, and to “hear the voices” of those turned away at the border.

He also invited her to join Catholic bishops from the U.S. and Central America

in an upcoming meeting in Washington to talk to Congress about the root causes of migration.

In the border town, where the bishop has in the past accompanied migrants seeking refuge at a nearby international bridge, the Catholic Church, along with other faith communities, has long had a front seat to the unfolding immigration drama and extended a helping hand, from shelter to clothing, to legal advice and food, to those at their doorstep.

So, when Bishop Seitz addressed Harris, after she visited a U.S. port of entry where U.S. Border Patrol agents screen asylum-seekers, he spoke with years of experience behind him, working with and witnessing the works on various faith groups, not just Catholics, in trying to address the topic.

“Why is your visit today important? Borders are places where the drama of human life—its suffering and aspirations—unfolds and they put squarely before us a moral choice—to build bridges of encounter or walls of fear,” he told Harris when she met him as part of a gathering of local leaders of nonprofits and faith groups that help migrants in the border town.

Dylan Corbett, of El Paso’s Hope Border Institute, who also attended the meeting, told Catholic News Service (CNS) later that the vice president was more intent on listening than talking, but said she “recognized the contribution the Catholic Church has made in immigration and demonstrated a willingness to work with the Catholic community” on the issue.

Bishop Seitz told Harris he welcomed her “on behalf of Christ, present in our borderland community in so many beautiful ways—present in our resilience, our spirit of compassion and service.

And present in the poor knocking at our doorstep, in the migrant and refugee.”

The Catholic Church, along with the advocacy work of the U.S. Conference of Catholic Bishops and nonprofits such as Catholic Relief Services, has long focused on the issue of root factors, trying to figure out and alleviate some of the reasons that lead people from Central America, and other parts of the hemisphere, to leave home and migrate north, he told her.

But those migrating shouldn’t be looked at through the prism of “otherness” or as if they’re a problem to fix, Bishop Seitz said.

“We must also avoid the danger of thinking the problem is only with them: their corruption, their underdeveloped economies, their widespread violence,” he said. “This, too, is a form of ‘othering.’”

He continued, “We cannot ignore our historical complicity, our entanglement in an economy that kills, our inaction on climate change, our fueling of death-dealing violence with weapons of war and drug consumption, our obsession for power over the common good, our addiction to short-term results and eliminating opponents over the patient cultivation of social friendship, our indifference toward life, our racism. Addressing root causes means addressing these things, too.”

Bishop Seitz spoke of an upcoming exchange of visits between bishops of the U.S. and those in Central America that may include a visit to Washington.


“I invite you to join us,” he told. “We need to work together, Madame Vice President.”

He told her to keep something in mind when thinking about the work of addressing “root causes” that force migration.

“As you do so, it is important for you to see the foreboding walls of steel that mark the southern boundary of this borderland community. And to see, beyond them, the suffering and aspirations that motivate people to leave family and homeland,” he said. “These are things that cannot be understood in the abstract, they must be experienced.”

But it also was important to address the plight of those who already are in the U.S., he told her, and to find a solution to their legal predicament.


“The sacrifices of the pandemic borne by our Dreamers, undocumented essential workers and their families, who ensured our health, nourishment and safety and made possible our recovery, must be matched by our standing with them in their struggle for citizenship,” he said. †



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Toll free: 1-800-382-9836, ext. 1570  
Circulation: 317-236-1585  
Toll free: 1-800-382-9836, ext. 1585

**Price:** \$22.00 per year, 75 cents per copy

**Postmaster:**  
Send address changes to *The Criterion*, 1400 N. Meridian St., Indianapolis, IN 46202-2367

**Web site:** [www.CriterionOnline.com](http://www.CriterionOnline.com)

**E-mail:** [criterion@archindy.org](mailto:criterion@archindy.org)

Published weekly except the last week of December and the first week of January.  
Mailing address: 1400 N. Meridian St., Indianapolis, IN 46202-2367. Periodical postage paid at Indianapolis, IN. Copyright © 2021 Criterion Press Inc. ISSN 0574-4350.

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

1400 N. Meridian St.  
Indianapolis, IN 46202-2367  
317-236-1570  
800-382-9836 ext. 1570  
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# Pope to grandparents, all elderly people: ‘You are needed’

VATICAN CITY (CNS)—Writing to his peers, Catholics who have reached a venerable age like he has, Pope Francis told older Catholics that God is close to them and still has plans for their lives.

“I was called to become the bishop of Rome when I had reached, so to speak, retirement age, and thought I would not be doing anything new,” said the pope, who is 84 now and was elected when he was 76.

“The Lord is always—always—close to us. He is close to us with new possibilities, new ideas, new consolations, but always close to us. You know that the Lord is eternal; he never, ever goes into retirement,” the pope wrote in his message for the Catholic Church’s first celebration of the World Day for Grandparents and the Elderly.

The message was released at the Vatican in anticipation of the celebration on July 25, the Sunday closest to the feast of Sts. Joachim and Anne, Jesus’ grandparents.

The Vatican also announced that people who attend a Mass or other celebration for the day, “devote adequate time to actually or virtually visiting their elderly brothers and sisters in need or in difficulty,” or join in prayers for the elderly on July 25 can receive a plenary indulgence as long as they fulfill the usual requirements of also going to confession, receiving the Eucharist and praying for the intentions of the pope.

The indulgence also is available to “the elderly sick and all those who, unable to leave their homes for a serious reason, will unite themselves spiritually to the sacred functions of the world day, offering to the merciful God their prayers, pains or sufferings of their lives,” the Vatican said.

Pope Francis’ message, which was distributed in writing and on video, acknowledged how much many older people around the world suffered and continue to suffer physically, emotionally and spiritually because of the COVID-19 pandemic.

But he also insisted that the Christian call to share the Gospel is as pertinent now for all of them as it ever was.

“Think about it: what is our vocation today, at our age? To preserve our roots, to pass on the faith to the young and

to care for the little ones,” he wrote. “Never forget this.

“It makes no difference how old you are, whether you still work or not, whether you are alone or have a family, whether you became a grandmother or grandfather at a young age or later, whether you are still independent or need assistance,” he said. “There is no retirement age from the work of proclaiming the Gospel and handing down traditions to your grandchildren. You just need to set out and undertake something new.”

Pope Francis said he knew many older people might wonder how they could be called to something new when their “energy is running out,” or they cannot even leave the residence where they live. They may even ask, “Isn’t my solitude already a sufficiently heavy burden?”

“You are needed in order to help build, in fraternity and social friendship, the world of tomorrow: the world in which we, together with our children and grandchildren, will live once the storm has subsided,” the pope insisted.

A better future, he said, must be built on the pillars of “dreams, memory and prayer,” pillars that “even the frailest among us” can help erect with God’s help.

While it is true that the energy and enthusiasm of the young is needed to help set the global society on a new path, “our dreams of justice, of peace, of solidarity can make it possible for our young people to have new visions,” the pope wrote. “You need to show that it is possible to emerge renewed from an experience of hardship. I am sure that you have had more than one such experience: in your life you have faced any number of troubles and yet were able to pull through. Use those experiences to learn how to pull through now.”

While many people, young and old, act as if the reminiscences of the elderly are boring, Pope Francis said that “without memory, however, we will never be able to build; without a foundation, we can never build a house. Never. And the foundation of life is memory.”

As examples, the pope cited the experience many older people have had of



Pope Francis greets an elderly woman as he meets with people in a poor neighborhood in Asuncion, Paraguay, in this July 12, 2015, file photo. The pope has chosen the theme “I am with you always,” for the first World Day for Grandparents and the Elderly, to be celebrated on July 25. (CNS photo/Paul Haring)

war or of needing to emigrate.

Sharing “the painful memory of war,” he said, is important “for helping the young to learn the value of peace.

“I also think of my own grandparents, and those among you who had to emigrate and know how hard it is to leave everything behind, as so many people continue to do today, in hope of a future,” he said. “Some of those people may even now be at our side, caring for us. These kinds of memory can help to build a more humane and welcoming world.”

Turning to the importance of prayer, Pope Francis cited “my predecessor, Pope Benedict, himself a saintly elderly person who continues to pray and work for the Church” at the age of 94.

“The prayer of the elderly can protect the world, helping it perhaps more effectively than the frenetic activity of many others,” the pope quoted his predecessor as saying. “He spoke those words in 2012, toward the end of his pontificate. There is something beautiful here.

“Your prayer is a very precious resource: a deep breath that the Church and the world urgently need,” Pope Francis told the elderly. “Especially in these difficult times for our human family, as we continue to sail in the same boat across the stormy sea of the pandemic, your intercession for the world and for the Church has great value: it inspires in everyone the serene trust that we will soon come to shore.” †

## Share your stories of how your grandparents have influenced your life, your family, your faith

Pope Francis has proclaimed July 25 as the World Day of Grandparents and the Elderly, in recognition of the tremendous impact that this group has on the lives of grandchildren, families and younger people.

With that impact in mind, *The Criterion* is inviting you to share your thoughts and stories about how your grandmother, your grandfather—or any older person—

has influenced you, inspired you or guided you in your life, your marriage, your family, your faith.

Send your submissions to John Shaughnessy by e-mail at [jshaughnessy@archindy.org](mailto:jshaughnessy@archindy.org) or by mail in care of *The Criterion*, 1400 N. Meridian St., Indianapolis, IN 46202. Please include your parish and a daytime phone number where you can be reached. †

**“God gives where He finds empty hands.” - St. Augustine**

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## Editorial

# Tell Congress and president Hyde Amendment saves lives

Archbishop Joseph F. Naumann of Kansas City, Kan., recently shared words that all of us—including members of Congress and President Joe Biden—need to remember.

And they are words, as our brothers' and sisters' keepers, that we need to make sure continue to define who we are as a society.

"No member of our great nation is weaker, more vulnerable or less protected than the child in the womb," he said.

Archbishop Naumann, who is chairman of the U.S. Conference of Catholic Bishops' (USCCB) Committee on Pro-Life Activities, shared that sentiment in late May after learning Biden unveiled his proposed budget of \$6 trillion for fiscal year 2022 and it does not include the Hyde Amendment, which has been included in spending bills since 1976 to prohibit federal tax dollars from directly funding abortion except in cases of rape, incest or when the life of the woman would be endangered.

"There are aspects to President Biden's budget proposal that will assist vulnerable people. However, Congress must reject the administration's proposal to subsidize the deaths of unborn children," said Archbishop Naumann.

Named for the late Rep. Henry Hyde, an Illinois Republican, the amendment was excluded in the \$1.9 trillion American Rescue Plan Act signed into law on March 11 by Biden, a Catholic. It also was not part of the proposed federal budget the president released on May 28.

Some members of Congress tried to take steps to right that wrong last week, but the U.S. House of Representatives on June 23 rejected an opportunity to vote on the "No Taxpayer Funding for Abortion Act" (H.R.18) by a vote of 209 to 218. H.R.18 would apply the Hyde Amendment government-wide and permanently prohibit taxpayer subsidies for abortion and abortion coverage. A day before Republican leaders in the House issued their call for Democrats to make Hyde permanent, a coalition of 22 state attorneys general, led by Alabama Attorney General Steve Marshall, asked Congress to keep the Hyde Amendment in the federal budget "after it was conspicuously removed by the Biden administration."

Kat Talalas, a spokeswoman for the USCCB's Secretariat of Pro-Life Activities, said after the June 23 vote, "It is gravely wrong to force all Americans to pay for the killing of innocent babies with their tax dollars. The Hyde Amendment has saved at least 2.4 million lives by preventing taxpayer-funded abortion. Now, this 45-year-old bipartisan policy is under unprecedented threat with both the Administration and key members of Congress committed to eliminating it.

"Most Americans oppose using their tax dollars to pay for elective abortions," Talalas continued, "and the failure of the House of Representatives to pass H.R. 18 is unjustifiable. Congress must act to protect millions of babies and their mothers from the tragedy of abortion and protect American taxpayers



Pro-life leaders unfurl a petition in front of the U.S. Supreme Court in Washington on Oct. 1, 2019, with more than 250,000 signatures calling for the court to overturn *Roe v. Wade*. This year, U.S. bishops are encouraging Catholics to sign a petition to oppose the Hyde Amendment's repeal. The Hyde Amendment would prevent federal funding for abortion as a permanent part of the law. (CNS photo/Tyler Orsburn)

from paying for the destruction of innocent human life."

The Secretariat of Pro-Life Activities is asking Catholics and all people of faith to sign an online petition, informing the president and Congress that taxpayer dollars should not pay for abortions. You can add your name by visiting [www.notaxpayerabortion.com](http://www.notaxpayerabortion.com). This petition, "Save Hyde. Save Lives," will be sent to members of Congress and staff.

In an insert for parish bulletins, the USCCB makes several important points as to why the Hyde Amendment needs to stay part of the spending bill.

They include:

- The majority of Americans agree with keeping the Hyde Amendment in place—both Democrats and Republicans.
- The Hyde Amendment has been signed into law since 1976, whether the Congress and the White House were led by Democrats or Republicans.
- An overwhelming majority of Americans, including low-income women and women of color who are most impacted by it, support the Hyde Amendment and laws that prevent government-funded abortion.

"We urge you, in the strongest possible terms, to ensure that the Hyde Amendment and all similar life-saving appropriations riders remain in place during the 117th Congress and beyond," the Secretariat of Pro-Life Activities wrote.

"Do not force Americans to subsidize the taking of innocent life," they continue. "Oppose any bill, including any appropriations bill, that expands taxpayer funding of abortion."

As people of faith who value all human life from conception to natural death, we must do all that we can to make sure the Hyde Amendment is not repealed.

Let us pray that we can change hearts and convince members of Congress and the president that we must "save Hyde to save lives."

—Mike Krokos

## Guest Commentary/Our Sunday Visitor Editorial Board

# On the bewildering fear of eucharistic consistency

(Following is as an editorial published online on June 21 by Our Sunday Visitor, a national Catholic newsweekly based in Huntington, Ind. The editorial was written by the publication's editorial board.)

In recent weeks and months, the phrase "eucharistic coherence" or "eucharistic consistency" has risen almost to common parlance in Catholic circles and in Catholic media. The phrase has most frequently been connected to a forthcoming document—recently approved for drafting by 75% of the U.S. bishops—centered on "the meaning of the Eucharist in the life of the Church."

The outline of the document, as presented by Bishop Kevin C. Rhoades of the Diocese of Fort Wayne-South Bend, Ind., chair of the U.S. Conference of Catholic Bishops' (USCCB) Committee on Doctrine (and, full disclosure, chair of *Our Sunday Visitor's* board of directors), includes the "fundamental truths" of what the Church teaches on the Eucharist, the "need to celebrate the sacrament with reverence and beauty," and how participation in the Eucharist "compels us to conversion and sends us out to be missionary disciples."

This third point has, strangely, been the cause of much consternation almost from the first moments of the bishops' June 16-18 gathering—not to mention for months ahead of time—because it will include a section on "eucharistic consistency."

It's hard to comprehend that a group of leaders within the Catholic Church—even a minority group—would launch such a strong objection to emphasizing that Catholics should strive to live what they believe. Yet this is what has happened.

Though it has its foundation in canons 915 and 916 of the Code of Canon Law, the phrase "eucharistic consistency" can best be traced back to the 2005 Synod of Bishops on the Eucharist, a gathering that closed out the Year of the Eucharist initiated by St. John Paul II in 2004.

As part of the usual synod process, a "lineamenta," or outline, was compiled—a document that encourages the input of all Catholics regarding the topic at hand. Through that feedback, the synod fathers gleaned several key takeaways, which were described in the synod's working document as "indications of deep-rooted attitudes."

These attitudes included a sense that Mass participation on Sundays and holy days of obligation was decreasing "due to a lack of understanding on the content and meaning of the eucharistic mystery and to an attitude of indifference."

They also indicated that "a sense of the sacred" regarding the Eucharist has been weakened due to a "neglect of

prayer, contemplation and adoration of the eucharistic mystery"—all of which threatens faith in Jesus' real presence.

And, significantly for the current conversation, the feedback pointed to the reality that "people are not always consistent in the faith they profess in the sacrament and the moral implications of the sacrament in both personal matters as well as in the general cultural and social arena."

In his postsynodal apostolic exhortation "*Sacramentum Caritatis*" ("The Sacrament of Charity"), published a year and a half after the synod on the Eucharist, Pope Benedict XVI expanded on that problem of eucharistic consistency, specifically in light of those people who occupy roles of influence.

"Worship pleasing to God can never be a purely private matter, without consequences for our relationships with others: It demands a public witness to our faith," he wrote.

"Evidently, this is true for all the baptized, yet it is especially incumbent upon those who, by virtue of their social or political position, must make decisions regarding fundamental values, such as

respect for human life, its defense from conception to natural death, the family built upon marriage between a man and a woman, the freedom to educate one's children and the promotion of

the common good in all its forms. These values are not negotiable."

As with any other organization, it is the teaching and the expectation of the Church that those who profess to be her members live according to her beliefs in a consistent manner. When we inevitably fail, the sacrament of reconciliation is there to return us to a state of grace and assist us "to sin no more and to avoid whatever leads [us] to sin."

There is an expectation that we be willing to amend our behavior and strive to live in accordance with what the Church teaches. This seems a reasonable expectation. And it's absolutely essential, as Father Harrison Ayre recently wrote, in order to preserve the unity of the Church and to advance her mission in the world.

There are those who claim that to follow or to enforce this discipline of the Church is to make a weapon of the Eucharist. But the Eucharist is not a weapon. It is a gift freely given to us by our loving and merciful God, and we receive it on his terms, not our own.

Though we are never truly worthy of receiving it, the Church teaches that we are at the very least to make sure that we are properly disposed to do so. Only in this way can we truly, and correctly, live what we believe. What is there to fear about that? †



## Our Sunday Visitor

## Letters Policy

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

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

The editors reserve the right to select the letters that will be published and to edit

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

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

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



# Christ the Cornerstone

## Independence Day and a renewed call to civility

As we prepare to celebrate Independence Day, I would like to renew the Call to Civility that I first offered in November 2020. The violence and social unrest we have witnessed during the past year underscore what Pope Francis wrote in *"Fratelli Tutti: On Fraternity and Social Friendship,"* concerning our interconnectedness as a human family and the need for hope that lies at the heart of our capacity to attract believers and transform society.

The ability of any community to survive, even thrive, amid adversity is the measure of civility. This is especially true during times of chaos, division and transitioning of authority. Unfortunately today, the misuse of social media includes the proliferation of shaming, abusing and scapegoating.

Far from agreeing to disagree, persons of differing opinions are quick to demonize one another. With little ground for compromise, there is little possibility for authentic dialogue. Relating to everything as "black and white," we perceive each other as "for me" or "against me." Such are the effects of extreme polarization.

The lack of civility is what we have experienced in our country recently with the pandemic, social unrest and the

political election process. The freedom to protest, march, advocate, hold up signs and make one's voice heard is a right that we all share. Such freedom gives none of us the right to violence, rioting, looting, abusing, slandering or defamation. It is in the absence of civility, of course, that the line between what is acceptable and unacceptable becomes blurred.

While everyone has a right to an opinion, there are some who seem to be unaware that not every opinion needs to be spoken. Still others seem unable to distinguish between opinions that are based on knowledge and experience from those that are based on mere emotion or speculation. While conscience and intuition are to be respected, these should not be confused with pride and vanity.

Within any dialogue, there must be an ability to listen and learn from one another. This can be difficult, of course, especially when there is need for change. No one likes to cause hurt and pain any more than they like being the victims of hurt and pain. The demands of justice, however, involve the recognition of wrongdoing for the sake of both perpetrators and victims.

Three things, in particular, must be avoided if we are to preserve authentic dialogue: name-calling, making threats and

raising voices in hostility. Any one of these can readily erode the trust and openness needed to maintain mutual relationships.

Any authentic conviction of a true Christian is rooted in the person of Jesus Christ. Such conviction does not guarantee always being right, but it does provide the pathway to seeking what is right, just and true. Remaining Christ-centered, one is able to respond rather than to react to a perceived challenge, disagreement or threat. Rather than seeking to win against one another, we should be seeking what is best for humanity as a whole.

As Pope Francis teaches, the ability to accompany, dialogue and encounter one another is essential to the preservation of civility. Apart from civility, human beings are apt to engage in behavior that is detrimental to healthy relationships and personal well-being, such as gossip and bullying.

Accompaniment, dialogue and encounter enable us to relate in ways that honor and respect human dignity rather than speaking and acting in destructive ways. Contrary to what many believe, words can be as destructive and divisive as actions or objects. What else might we call shaming, ridiculing and scapegoating if not the weaponizing of

words or behavior?

To be Christ-centered is to draw a line in the sand and refuse to perpetuate the hostility of man's inhumanity toward man. The cross stands as a paradoxical symbol of Christian civility. In and through the cross, Jesus Christ took upon himself the weight of the world's sins. As Jesus showed, it involves the courage to let down our guard of defensiveness, a willingness to be vulnerable and seeking reconciliation rather than vengeance.

Civility is not the absence of differences and disagreements, though it does involve a refusal to allow polarization to divide and destroy the very soul of humanity. Rather than pulling away, civility demands that we pull together. Rather than succumb to despair, we must dare to trust in the Holy Spirit. It requires of us the capacity to seek forgiveness, understanding and justice tempered with the sweetness of mercy.

As we celebrate our nation's freedom this weekend, may we rise above our differences and disagreements in order to restore hope for a new tomorrow in reaching new horizons of our humanity as both individuals and communities.

With Jesus Christ as our cornerstone, all is possible. †



# Cristo, la piedra angular

## El Día de la Independencia y un renovado llamado al civismo

Mientras nos disponemos a celebrar el Día de la Independencia, me gustaría renovar el llamado al civismo que planteé por primera vez en noviembre de 2020. La violencia y el malestar social que hemos presenciado durante el pasado año subrayan lo que el papa Francisco escribió en *"Fratelli Tutti: Sobre la fraternidad y la amistad social,"* en cuanto a nuestra interconexión como familia humana y la necesidad de esperanza como el núcleo de nuestra facultad para atraer a los creyentes y transformar la sociedad.

La capacidad de cualquier comunidad para sobrevivir, incluso prosperar, en medio de la adversidad, es la medida del civismo. Esto es especialmente cierto en tiempos de caos, división y transición de la autoridad. Por desgracia, hoy en día el mal uso de las redes sociales incluye la proliferación de las humillaciones, el abuso y la búsqueda de chivos expiatorios.

Lejos de desarrollar la capacidad de convenir en las desavenencias, las personas de opiniones diferentes se demonizan rápidamente unas a otras. Cuando existe un margen escueto para lograr el compromiso, las posibilidades de lograr un diálogo auténtico son escasas. Si todo se percibe "en blanco y negro," la única forma de interpretar al otro es que "está a mi favor" o "en mi contra." Tales son los efectos de polarización extrema.

La falta de civismo es lo que

hemos experimentado en nuestro país recientemente con la pandemia, los disturbios sociales y el proceso electoral. La libertad de protestar, marchar, defender, levantar carteles y hacer oír la voz es un derecho que todos compartimos; sin embargo, esa libertad no otorga a ninguno de nosotros el derecho a la violencia, los disturbios, el saqueo, el abuso, la calumnia o la difamación. Por supuesto, en ausencia de civismo la línea entre lo que es aceptable e inaceptable se vuelve difusa.

Aunque todos tienen derecho a opinar, pareciera que algunos no están conscientes de que no es necesario pronunciar todas las opiniones. Otros parecen incapaces de distinguir entre las opiniones basadas en el conocimiento y la experiencia, de las basadas en la mera emoción o especulación. Si bien es cierto que se debe respetar la conciencia y la intuición, estas no deben confundirse con el orgullo y la vanidad.

En el seno de cualquier diálogo debe existir la capacidad para escuchar y aprender unos de otros. Esto puede resultar difícil, por supuesto, especialmente cuando hay necesidad de cambio. A nadie le gusta causar daños y dolor, ni tampoco ser víctima de estos. Sin embargo, las exigencias de la justicia implican el reconocimiento de los actos ilícitos en beneficio tanto de los autores como de las víctimas.

Si queremos preservar el diálogo

auténtico, debemos evitar especialmente estos tres elementos: los insultos, las amenazas y alzar la voz con hostilidad. Cualquiera de ellas puede fácilmente socavar la confianza y la apertura necesarias para mantener las relaciones mutuas.

Toda convicción auténtica de un verdadero cristiano está arraigada en la persona de Jesucristo. Dicha convicción no garantiza que siempre se tenga la razón, pero proporciona el camino para buscar lo que es correcto, justo y verdadero. Al permanecer centrados en Cristo, somos capaces de responder en vez de reaccionar a un desafío, desacuerdo o una amenaza percibida. En lugar de buscar ganar frente a otros, deberíamos buscar lo que es mejor para la humanidad en su conjunto.

Tal como el papa Francisco nos lo enseña, la capacidad de acompañar, dialogar y encontrarse es esencial para la preservación del civismo. Aparte del civismo, los seres humanos son propensos a tener comportamientos como los chismes y la intimidación, que resultan perjudiciales para las relaciones sanas y el bienestar personal.

El acompañamiento, el diálogo y el encuentro nos permiten relacionarnos de formas que honren y respeten la dignidad humana en lugar de hablar y actuar de manera destructiva. Contrario a lo que muchos creen, las palabras pueden ser tan destructivas y divisorias como las acciones o los objetos. ¿Qué otro

título podríamos darle al bochorno, a la ridiculización y a convertir a alguien en chivo expiatorio, si no la transformación de las palabras o las conductas en armas?

Estar centrados en Cristo es trazar una línea en la arena y negarse a perpetuar la hostilidad de la inhumanidad del hombre contra sí mismo. La cruz se erige como un símbolo paradójico del civismo cristiano. En la cruz y a través de ella, Jesucristo tomó sobre sí el peso de los pecados del mundo. Como lo demostró Jesús, esto implica tener el valor de bajar la guardia de la defensividad, la voluntad de ser vulnerable y la búsqueda de la reconciliación en lugar de la venganza.

El civismo no es la ausencia de diferencias y desacuerdos, aunque implica el rechazo a permitir que la polarización divida y destruya el alma misma de la humanidad. En lugar de alejarnos, el civismo exige que nos unamos; en vez de sucumbir a la desesperación, debemos atrevernos a confiar en el Espíritu Santo. Esto requiere de nosotros la capacidad de buscar el perdón, la comprensión y la justicia templada con la dulzura de la misericordia.

Este fin de semana, mientras celebramos la libertad de nuestro país, elevémonos por encima de nuestras diferencias y desacuerdos para restaurar la esperanza de un nuevo mañana y alcanzar nuevos horizontes para nuestra humanidad como individuos y comunidades.

Con Jesucristo como nuestra piedra angular, todo es posible. †

# Events Calendar

For a list of events for the next four weeks as reported to The Criterion, log on to [www.archindy.org/events](http://www.archindy.org/events).

## July 5-7

Bishop Simon Bruté College Seminary, 2500 Cold Spring Road, Indianapolis. **Bishop Bruté Days**, 9 a.m.-7 p.m. daily, retreat for young men enrolled in grades 9-12 open to a priestly vocation. Registration: [heargodscall.com](http://heargodscall.com). Information: 317-236-1490 or [vocations@archindy.org](mailto:vocations@archindy.org).

## July 7

Bishop Simon Bruté College Seminary, 2500 Cold Spring Road, Indianapolis. **Bishop Bruté Days JR**, 9 a.m.-7 p.m., retreat for boys enrolled in grades 7-8 open to priestly vocation. Registration: [heargodscall.com](http://heargodscall.com). Information: 317-236-1490 or [vocations@archindy.org](mailto:vocations@archindy.org).

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 or 317-243-0777.

## July 7, 21

McGowan Hall Knights of Columbus, 1305 N. Delaware St., Indianapolis. **Theology on Tap**, sponsored by archdiocesan Young Adult and College Campus Ministry, speaker series for young adults ages 18-39, every other Wednesday through Aug. 18, free. Information on speakers and topics: [indycatholic.org/theology-on-tap](http://indycatholic.org/theology-on-tap). Questions: 317-236-1542.

## July 12, 19, 26

St. Therese of the Child Jesus (Little Flower) Parish Center, St. Therese Room, 4720 E. 13th St., Indianapolis. **Soulcore Rosary Workout**, 6:30-7:15 p.m., prayer and exercise, free. Information: 317-727-1167, [joane632003@yahoo.com](mailto:joane632003@yahoo.com) or [soulcore.com](http://soulcore.com).

## July 13

Church of the Immaculate Conception, 1 Sisters of Providence, Saint Mary-of-the-Woods. St. Mary-of-the-Woods. **"The Spirit Breathes" monthly Taizé Prayer Service**, 7-8 p.m., silent and spoken prayers, simple music, silence, online option available at [cutt.ly/Taize](http://cutt.ly/Taize). Information: 812-535-2952, [provctr@spsmw.org](mailto:provctr@spsmw.org).

## July 15

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

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

## July 15-17

St. Mark the Evangelist Parish, 535 Edgewood Ave., Indianapolis. **FunFest**, Thurs. 6-11 p.m., Fri. and Sat. 5 p.m.-midnight, amusement rides, children's games, food trucks, dinners Fri. and Sat., grilled food/sandwiches, hourly game of chance, main raffle, bingo, elephant ears, beer garden,

Monte Carlo, live music, free admission. Information: 317-787-8246 or [archer@stmarkindy.org](mailto:archer@stmarkindy.org).

## July 16

St. Joan of Arc School parking lot, 500 E. 42nd St., Indianapolis. **St. Joan of Arc Centennial Weekend Cocktail Party**, 6:30-9:30 p.m., \$35, adults only, register by July 4 at [cutt.ly/SJOA100](http://cutt.ly/SJOA100) (case sensitive).

## July 17

Coffin Gold Club, 2401 Cold Spring Road, Indianapolis. **St. Joan of Arc Centennial Weekend Golf Outing**, 18 holes: check-in 9 a.m., start 9:30 a.m., \$59; 9 holes: 10:30 a.m. check-in, 11 a.m. start, \$39; drinks can be purchased from on-course golfcart, prizes at clubhouse 1:30 p.m., lunch available for purchase at clubhouse, register by July 4 at [cutt.ly/SJOA100](http://cutt.ly/SJOA100) (case sensitive).

St. Joan of Arc Church, 4217 Central Ave., Indianapolis. **St. Joan of Arc Centennial Mass**, 5:30 p.m., former and current priests will be present, space limited, register by July 4 at [cutt.ly/SJOA100](http://cutt.ly/SJOA100) (case sensitive).

St. Joan of Arc School parking lot, 500 E. 42nd St., Indianapolis. **St. Joan of Arc Centennial Party**, 6:45-9 p.m., tent-covered event, catered meal by Jug's with fried chicken, penne marinara, green beans, potatoes au gratin, past salad, fried biscuits, cake and lemonade, rain or shine, register by

July 4 at [cutt.ly/SJOA100](http://cutt.ly/SJOA100) (case sensitive).

## July 17-18

All Saints Parish, St. John campus, 25743 State Route 1, Dover. **Summer Festival**, Sat. 5 p.m.-midnight, Sun. 11 a.m.-9 p.m., food stands, live music, beer garden, raffles, gaming quilts, kiddie land, \$10,000 Big Money Raffle, Rediscover Saints religious exhibit, chicken dinner available Sunday 11 a.m.-5 p.m. or until sold out, outdoor dining, free admission. Information: 812-576-4302.

## July 18

Northside Events and Social club, 2100 E. 71st St., Indianapolis. **St. Joan of Arc Centennial Weekend Picnic and Pool Party**, noon-5 p.m., main course supplied by St. Joan of Arc Men's Club, last

name A-L bring side dish, last name M-Z bring dessert, cash bar, bring folding chairs and blanket, pool entrance supplied by Knights of Columbus, free but donations accepted, register by July 4 at [cutt.ly/SJOA100](http://cutt.ly/SJOA100) (case sensitive).

## July 21

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

## July 24

Our Lady of the Most Holy Rosary Church, 520 Stevens St., Indianapolis. **Faithful Citizens Rosary Walk**, 10:45-11:45 a.m., meet in front of church. Information: [faithful.citizens2016@gmail.com](mailto:faithful.citizens2016@gmail.com).

## July 24-25

All Saints Parish, St. Martin

campus, 8044 Yorkridge Road, Guilford. **Summer Festival**, Sat. 5 p.m.-midnight, Sun. 11 a.m.-9 p.m., food stands, live music, beer garden, raffles, gaming quilts, kiddie land, \$10,000 Big Money Raffle, Rediscover Saints religious exhibit, 5K run/walk Sun. 9:30 a.m., chicken dinner available Sunday 11 a.m.-5 p.m. or until sold out, outdoor dining, free admission. Information: 812-576-4302.

## July 26-29

Our Lady of Grace Parish, 9900 E. 191st St., Noblesville (Lafayette Diocese). **Encounter Summer Intensive**, 6-9 p.m. each night, \$75, \$50 for clergy, religious, seminarians or college students, register by July 21. Information: 317-795-4912, [indianapolis@encounterschool.org](http://indianapolis@encounterschool.org) or [encounterschool.org](http://encounterschool.org). †

## Retreats and Programs

For a complete list of retreats as reported to The Criterion, log on to [www.archindy.org/retreats](http://www.archindy.org/retreats).

## July 23-30

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Silent Directed Retreats** choose from a three- to eight-day retreat, prices range from \$225-\$560 per person, includes accommodations, all meals, snacks and beverages, use of common areas, daily Mass and meeting with spiritual director. Information and registration: Jennifer Burger, 317-545-7681, [jburger@archindy.org](mailto:jburger@archindy.org), [cutt.ly/fatimasilent](http://cutt.ly/fatimasilent).

## July 30

Oldenburg Franciscan Center, 22143 Main St., Oldenburg. **A Quiet Day of Renewal**, 9 a.m.-4 p.m., \$20, \$70 with spiritual direction. Information and registration: 812-933-6437, [www.oldenburgfranciscancenter.org](http://www.oldenburgfranciscancenter.org).

Oldenburg Franciscan Center, 22143 Main St., Oldenburg. **Film, Faith & Franciscanism: Patterns of Evidence: The Red Sea Miracle, Part I**, 6:30-9:30 p.m., freewill offering, registration required. Information and registration: 812-933-6437, [www.oldenburgfranciscancenter.org](http://www.oldenburgfranciscancenter.org).

## July 31

Oldenburg Franciscan Center, 22143 Main St., Oldenburg. **Dreams: Our Relationship**

**with the Divine**, 9:30-11:30 a.m., Franciscan Sister Olga Wittekind and Claire Sherman, Ph.D., presenting, online option available, \$25, \$40 with CEUs. Information and registration: 812-933-6437, [www.oldenburgfranciscancenter.org](http://www.oldenburgfranciscancenter.org).

## August 1

Oldenburg Franciscan Center, 22143 Main St., Oldenburg. **Coffee Talks "Faith, Travel & Religious Tour": Iceland**, 10:45 a.m.-noon, Franciscan Sister Olga Wittekind presenting, online option available, free will donation. Information and registration: 812-933-6437, [www.oldenburgfranciscancenter.org](http://www.oldenburgfranciscancenter.org).

## August 4, August 5

Providence Spirituality and Conference Center, 1 Sisters of Providence, Saint Mary-of-the-Woods, St. Mary-of-the-Woods. **Art and Soul Creation Guild**, choose between 9:30-11:30 a.m. first Wednesday of the month or 6:30-8:30 p.m. first Thursday of the month, Providence Sister Rosemary Schmalz presenting, \$30 membership fee to join group, \$5 per session after. Information and registration: Jeanne Frost, 812-535-2952, [jfrost@spsmw.org](mailto:jfrost@spsmw.org) or [Events.SistersofProvidence.org](http://Events.SistersofProvidence.org).

## August 11

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **Personal Day of Retreat**, 9 a.m.-4 p.m., \$40, includes a private room for the day and lunch; spiritual direction is available for an additional \$30, must be scheduled in advance. Information and registration: [benedictinn.org/programs](http://benedictinn.org/programs), 317-788-7581, [benedictinn@benedictinn.org](mailto:benedictinn@benedictinn.org).

## August 12

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Day of Silence**, 8 a.m.-4 p.m., \$35, includes room, continental breakfast, lunch and use of common areas and grounds, overnight stays available for additional \$28 per person, dinner additional \$9. Registration: [cutt.ly/fatimaretreats](http://cutt.ly/fatimaretreats), 317-545-7681 or [jburger@archindy.org](mailto:jburger@archindy.org).

Benedict Inn Retreat & Conference Center, 1402 Southern Ave., Beech Grove. **Peace & Nature Garden Walk**, 7-8:30 p.m., Benedictine Sister Angela Jarboe presenting, free, donations accepted, advance registration requested. Registration: [www.benedictinn.org/programs](http://www.benedictinn.org/programs). Information: [benedictinn@benedictinn.org](mailto:benedictinn@benedictinn.org), 317-788-7581. †

# Wedding Anniversaries

## ARTHUR AND NANCY ATKINSON



**ARTHUR AND NANCY (YATES) ATKINSON**, members of St. Charles Borromeo Parish in Bloomington, celebrated their 60th wedding anniversary on June 17.

The couple was married at St. Ann Church in Hazelcrest, Ill., on June 17, 1961.

They have five children: Lisa Hart, Kristen Hartman, Renea Hicks, Jennifer Riley and Arthur Atkinson.

The couple also has 14 grandchildren. †

## HOWARD AND RITA MEYER



**HOWARD AND RITA (KRAMER) MEYER**, members of St. Mary Parish in Greensburg, celebrated their 60th wedding anniversary on June 28.

The couple was married at St. Mary Church in Greensburg on June 28, 1961.

They have eight children: Jenny Gehring, Marcia Kurtz, Marlene Tichenor, Becky Walter, Adam, Steve, Ted and the late Nick Meyer.

The couple also has 24 grandchildren and 26 great-grandchildren. †

## JIM AND KATHIE CHURCH



**JIM AND KATHIE (LANDMAN) CHURCH**, members of Christ the King Parish in Indianapolis, celebrated their 55th wedding anniversary on June 25.

The couple was married at St. Joan of Arc Church in Indianapolis on June 25, 1966.

They have four children: Julie Pruitt, Katie Reising, Karen Winternheimer and Brian Church.

The couple also has 14 grandchildren. †

## DAVE AND BETH MEUSER



**DAVE AND BETH (DANT) MEUSER**, members of Annunciation Parish in Brazil, celebrated their 50th wedding anniversary on June 26.

The couple was married at St. John the Baptist Church in Vincennes (Evansville Diocese) on June 26, 1971.

They have three children: Dan, Mark and Matt Meuser.

The couple also has seven grandchildren. †

Announcements for couples celebrating 50, 55, 60, 65, 70 or more years of marriage are accepted. Go to [bit.ly/2M4MQms](http://bit.ly/2M4MQms) or call 317-236-1585.

# Catholic parish says 10 of its families still missing after collapse

MIAMI BEACH, Fla. (CNS)—It is an understatement to say the people and staff of St. Joseph Parish will be living the crisis of the Surfside condominium collapse in a most intimate way for some time to come.

No other Christian house of worship is so close to the ground zero of Champlain Towers South as St. Joseph. The remains of the tower that went down and the still-standing tower can be easily seen in the distance from the parish grounds.

Then there is the human connection: the parish's pastor, Father Juan Sosa, has reported that 10 of its registered families remain missing following the collapse, while two families who were not in the building at the time are safe.

It is possible, Father Sosa said, that other families who lived in Champlain Towers South and who worshipped at St. Joseph Parish informally may be among the missing, since the area is known as a vacation spot full of short-term rentals and international visitors from South America and beyond.

"Plus there are the many who used to come on weekends from other parts of Miami who have worshipped with us, and so we are very touched by the idea of the whole community being bound together and praying together," Father Sosa told the media on June 25, just before celebrating a morning Mass for the missing, their family and friends.

"For us, it is very important to have something to do at this time to bring hope to those people," said the priest, who has been pastor of St. Joseph Parish for 11 years and was familiar with Champlain Towers.

"I have visited the place many times, and I have been to dinner with some of those members that are missing," Father Sosa said, recalling when he first realized the buildings had collapsed.

"It was horrendous because I didn't

know exactly what part of the building many of those families lived in, but apparently the 10 families were in that part of the building that collapsed, and some of those who are OK lived in the standing building."

He added that he hopes some of the 10 families unaccounted for were away on vacation at the time of the collapse.

Through the years, he said he has encountered residents of Champlain Towers while out walking and exercising. The walking paths along the ocean behind Champlain Towers and other buildings in the area are highly utilized for morning and evening hikes.

"It is like a community formed out of the need to exercise, and some of the people would stop me and ask for a blessing," he said.

Father Sosa visited the family reunification center at the nearby Surfside Community Center twice on the day following the catastrophe, and he had an opportunity to counsel some of the Catholic families there.

He also has opened his parish parking lot for the visiting search and rescue and volunteer teams who continue working on the site. From Kendall, Fla., St. Agatha's ministry to the homeless arrived at the parish early on June 26 with water and other supplies for the search and rescue teams and their dogs.

Wind, rain and fires at the demolition site have hampered search and rescue



The youth ministry group at St. Joseph Parish in Miami Beach, Fla., host a eucharistic prayer and candlelight vigil on June 26 for those who died and who were still missing at the nearby partially collapsed condo in Surfside, Fla. The evening included a walkthrough of the neighborhood close to the condo. (CNS photo/Tom Tracy, Florida Catholic)

efforts. As of June 28, the missing persons list stood at 152, with nine confirmed deaths.

Some of the surviving families have told the media that this crisis won't be over for them until they receive word of their loved one's status.

"I am an optimist, but sad about this horrible situation. It reminds me of Sept. 11, 2001, but I want to keep hope alive that they will rescue more like they rescued that boy we saw on television," Father Sosa said.

His message to those affected by the crisis is to keep up hope and "keep your

heart on the one who can grant us the opportunity to see our loved ones, and that is God. Keep your hearts open so you will be able to feel and experience, in the midst of grief, the healing presence of the Lord," Father Sosa said.

"May we continue to work together to help the needy and support our rescue teams and searchers as well as the many at the Surfside center and other places who are relating to each other in ways they didn't relate before," he added. "Now, somehow, we are all together trying to alleviate the situation and pain caused by this." †

## BUILDING

continued from page 1

knew someone who lived in the building.

Video showing the building's collapse in the early morning hours of June 24 and the subsequent news footage of the rubble brought to mind scenes of 9/11.

Rescue workers had recovered 35 survivors from the wreckage, including a teenage boy and his mother.

Miami's WSVN Channel 7 News late on June 24 identified the boy as Jonah Handler, 15, a 10th grader from a local Catholic school, Msgr. Edward Pace High School. He was pulled from the rubble, along with his mother, Stacie Fang, 54, who died shortly after arriving at Aventura Hospital, news reports said.

Jonah, who plays on his high school's junior varsity basketball team, was transported to Joe DiMaggio Children's Hospital in Hollywood, Fla. His father requested that information about his injuries not be released.

There were about 55 units in the tower that collapsed, news reports said. An attached tower housing the remainder of the 136-unit complex remained standing, but its residents were evacuated.

Law enforcement said they expected the death toll to climb higher as the slow work of search and rescue continued. The collapse occurred at 1:30 a.m. (local time) and left what has been described as a horrific pile of "pancaked" wreckage.

Teams of search and rescue personnel were working around the clock at the scene, while the community waited to learn what caused the event and if there will be more survivors.

"I saw a lot of families supporting each other [today]," Carrion said. "There was a moment when the police called for a member of each family to go into the building [for private consultation]. People want to know what is happening to their relatives, friends and loved ones."

Catholic Charities, she added, have three rooms currently available for

temporary housing at its New Life Family Center housing development in downtown Miami and emergency food vouchers for survivors. Carrion was joined at the ground zero site by Father Juan Sosa, pastor of nearby St. Joseph Parish in Miami Beach.

"I was able to speak with Father Sosa, who mentioned he was there earlier that day as well, and while I was speaking with him someone approached him requesting some kind of assistance and he attended to them. There are a lot of people helping, assisting the families," Carrion said.

In addition, St. Joseph Church offered its morning Mass on June 25 for all those affected by the condo collapse.

Miami Archbishop Thomas G. Wenski pledged prayers for the victims, their families and first responders.

"We all woke up this morning learning about the tragic news of the partial collapse of a 12-story condominium in Surfside. Search and rescue teams continue to sift through the rubble to find survivors and to recover the bodies of those who did not. Our hearts go out to all those affected by the tragedy," Archbishop Wenski said in a June 24 statement.

"Our Catholic Charities and local clergy have joined with other voluntary agencies and faith leaders to assist in whatever way they can," the archbishop added.

On behalf of Pope Francis, Cardinal Pietro Parolin, Vatican secretary of state, sent a message of solidarity to Archbishop Wenski on June 26, expressing "deep sadness at the grievous loss of life."

The pope offered his "heartfelt prayers that almighty God will grant eternal peace to those who have died, comfort to those who mourn their loss and strength to all those affected by this immense tragedy, with gratitude for all the tireless efforts of the rescue workers and all engaged in caring for the injured, the grieving families and those left homeless."

Catholic Charities of Miami launched an appeal for financial contributions for those affected by the building collapse. To make a donation, visit [ccadm.org](http://ccadm.org). †

## Marriage ANNOUNCEMENTS

Be a part of our Fall Marriage Edition

July 23 issue of *The Criterion*

Couples who are planning to be married between July 10 and Dec. 31, 2021, in a marriage that is recognized as a valid sacramental or valid natural marriage, or couples who were wed between Jan. 1, and July 9, 2021, in such a recognized marriage and did not have their engagement announcement in *The Criterion* are invited to submit the information for the upcoming July 23 Fall Marriage Edition.

Announcements can be submitted using the form below, or electronically at [www.archindy.org/engagements](http://www.archindy.org/engagements).

### E-mailed photos

Photos should be saved in jpg format and be at least 500 kb. Color photos are preferred. We recommend sending a photo where the couple's faces are close to each other. Please send the photo as an attachment to the e-mail: [alewis@archindy.org](mailto:alewis@archindy.org). Subject line: Fall Marriage (Last name). In the e-mail, please include the information in the form located below.

If it is not possible to e-mail a photo, a photo can be mailed with the bottom form. Please no photocopy photos. To have the photo returned, please include a return addressed envelope with a postage stamp on it.

### Deadline

All announcements and photos must be received by 10 a.m. on Friday, July 9. (No announcements or photos will be accepted after this date.)

#### — Use this form to furnish information —

Clip and mail to: BRIDES, *The Criterion*, ATTN: Ann Lewis, 1400 N. Meridian Street, Indianapolis, IN 46202-2367  
Deadline with photos: Friday, July 9 at 10 a.m.

Please print or type:

Name of Bride (first, middle, last)		Daytime Phone	
Mailing Address	City	State	Zip Code
Name of Bride's Parents (first, last)			
City		State	
Name of Bridegroom (first, middle, last)			
Name of Bridegroom's Parents (first, last)			
City		State	
Wedding Date	Church	City	State
<input type="checkbox"/> Photo Enclosed	<input type="checkbox"/> Return photo		<input type="checkbox"/> No Picture
Signature of person furnishing information		Relationship	Daytime Phone

# WESOLOWSKI

continued from page 1

“One of my favorite hymns growing up was the ‘Be Not Afraid’ hymn. My mom would always sit me down on her bed when I was having a really anxious moment. She would start singing, and it would instantly calm my soul and lift my spirits.”

That song about giving up one’s fears and placing one’s trust in Christ reflects the deep relationship that she has with him now.

“Jesus is my everything—my savior, my friend, my counselor, someone I can always lean on in times of trouble and in good times, too,” she says. “He’s also my rock and the person in whom I find my identity as a daughter of Christ.”

She came to rely upon that relationship heavily during two of the most challenging times of her young life: when she was considering giving up her Catholic faith in high school and, more intensely, when her father and her younger sister were killed in a car accident nearly eight years ago.

## ‘We’re not meant to live our Catholic faith alone’

“My mom always encouraged a strong relationship with Jesus, but I don’t know if I really had a strong relationship with him until my senior year in high school,” says the graduate of Columbus East High School. “In high school, I was considering going to a non-denominational church where the youth groups were more fun. I was longing for that community that my friends had there.”

Yet that thought of leaving her Catholic faith changed in her senior year when her youth group at St. Bartholomew Parish in Columbus offered a Theology of the Body class.

“My whole Catholic faith made sense through that course. It was the way God designed the human body and just how much of our faith lines up with that and how he defines love, which is willing the good of another. To love somebody is to make a gift

of oneself to someone. It was about finding your identity in Jesus and being a daughter of Christ.

“I also got to meet a really good, grounded set of friends who just really helped me in my faith journey. We’d have weekly meetings. We’d pray the Divine Mercy Chaplet. Then my sister really got involved in her faith, and so we were always sharing together. A lot of it has been the people the Lord has put into my life who have really guided me.”

That sense of community, that need to belong is so important to her and most young adults, she says.

“When I felt I belonged, that’s when I stayed,” says Wesolowski, now a member of Our Lady of Mount Carmel Parish in Carmel, Ind., in the Lafayette Diocese. “We’re not meant to live our Catholic faith alone. The Lord wants us to be in community and wants us to have support. There are a lot of times when you just need to lean on somebody or to relate to someone.

“Most everybody struggles with very similar things. And when you find that community and you can share and be authentically yourself and not feel afraid or ashamed of anything and just surround yourself with people who love you, that’s super, super important.”

She continues to find that support in her friends and family—“just very good Catholic witnesses I know that I can go to if I don’t understand something, if I need help, if I need to vent, people who are going to keep me accountable.”

She needed that support especially following the deaths of her dad and her sister.

## ‘The Lord was just keeping me under his wing’

“Another big event that really affected my life and my faith life was when I lost my dad and my sister in a car accident,” she says. “What carries with that is just the fact that there’s grief occasionally.”

At the same time, she believes that God has brought special people into her life to help her through that grief.

She found two of those people when she began working for the archdiocese at the Archbishop Edward T. O’Meara Catholic Center in Indianapolis. A 2015 graduate of Ball State University in Muncie with a bachelor’s degree in interior design, she was offered a full-time job as projects coordinator at the Catholic Center after having an internship there.

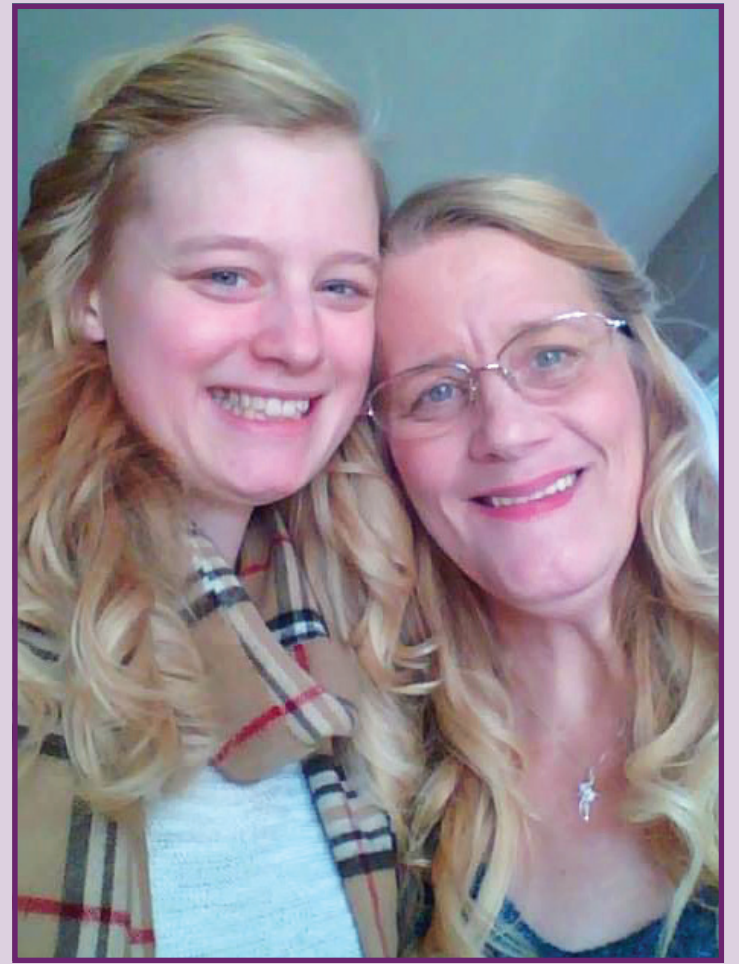
The person who hired her was Eric Atkins, the archdiocese’s director of capital projects.

“To me, that was no small coincidence,” she says. “He had lost a daughter, and I had lost my dad and my sister. We both have an understanding of each other, in grief in that way. I also felt the Lord was just keeping me under his wing in bringing me here.”

Her job also put her in contact with the person who became her spiritual director, Daughters of Mary Mother of Mercy Sister Loretto Emenogu, the archdiocese’s mission educator.

“I feel safe here,” Wesolowski says. “It keeps me close to that sense of community with people who support me, and I can support them. I feel so close to Jesus here. Being able to work for the Church just means I’m literally working for the Lord in a way I’m not sure most people always get to do.”

At the same time, she is pursuing a master’s degree in art therapy, hoping to help people heal through the arts. And, as always for her, she is focused on deepening her relationship with Christ.



Katie Wesolowski shares a close relationship with her mother, Barbie Wesolowski. (Submitted photo)

“I love the psalms because they most often speak of peace, love, comfort, consolation, security, stability and hope,” she says. “The psalms are so relatable too because there is at least one psalm for just about every human emotion.

“Everyone has a deep desire to belong and to be able to relate to one another. I think the psalms connect us to Jesus in that way. In any situation, the psalms remind us that Jesus is walking right beside us, always.”

One of her favorites is Psalm 27, which begins: “The Lord is my light and my salvation; whom should I fear? The Lord is my life’s refuge; of whom should I be afraid?”

Wesolowski considers that psalm again and says, “It reminds me that no matter what trials I face, that my God is holding me, he is bigger and stronger, and he is in control.” †

## Pope Francis, U.S. Secretary of State Blinken meet at Vatican

VATICAN CITY (CNS)—Climate change, migration and geopolitical hot spots were on the agenda as Pope Francis met with U.S. Secretary of State Antony Blinken on June 28.

Vatican spokesman Matteo Bruni said that during the 40-minute meeting, which “took place in a cordial climate,” the pope recalled his 2015 visit to the U.S. and expressed “his affection and concern for the people of the United States of America.”

It was the pope’s second meeting with an official of the Biden Administration. In May, the pope met with John Kerry, President Joe Biden’s special envoy for climate.

While the Vatican provided scarce detail of the meetings, U.S. Secretary of State spokesman Ned Price said that during his meeting with the

pope, Blinken reiterated the “United States’ commitment to working closely with the Holy See to address global challenges and the needs of the world’s least fortunate and most vulnerable, including refugees and migrants.

“The secretary thanked Pope Francis for his long-standing leadership on the need to care for the environment and tackle the climate crisis. The secretary and Pope Francis also discussed China as well as the humanitarian crises in Lebanon, Syria, the Tigray region of Ethiopia and Venezuela,” Price said.

Pope Francis and Blinken’s discussion on the issue of human rights and religious freedom in China is a particular area of concern for the Vatican.

Despite the 2020 renewal of an agreement between China and the Vatican on the appointment of bishops, authorities in China continue to crack down on bishops, priests and seminarians for allegedly violating the country’s new regulations on religious affairs.

Before the end of his meeting with the pope, Blinken gave Pope Francis a sculpture of a dove holding an olive branch, which he said was a symbol “of peace and freedom.”

For his part, the pope presented Blinken with a bas relief depicting a mother with a child in her arms at the entrance to the colonnade of St. Peter’s Square. Behind her are migrants in a boat on the water while two hands are joined in front of the mother and child.

Beneath the image, the words “*Riempiamo le mani di altre mani*” (“Let’s fill our hands with other hands”) are engraved, which the Vatican has said refers to the pope’s appeals to welcome others and show mercy. The pope also gave him hard-bound copies of his encyclicals and apostolic exhortations.

Before departing the library of the Apostolic Palace, Blinken told Pope Francis that meeting him was “a great pleasure and an honor.”

At a briefing with journalists, Blinken said his meeting with the pope “was extremely warm and very wide-ranging,” and he praised Pope Francis’ leadership in standing “for human dignity in everything we do to the best of our ability.

“We covered a lot of ground, and I certainly don’t want to speak for His Holiness but, just speaking for myself and speaking for the United States, I was very gratified by the meeting and gratified as well by the strong leadership of His Holiness on the pandemic, on climate change” and on the issue of migrants and refugees, he said.

Blinken was also asked his opinion of comments the pope made in a January television interview when he expressed consternation at people who were refusing to get the COVID-19 vaccine and described their refusal as “suicidal denialism.”

“I’m not going to speak for the pope in any way,” Blinken responded. “I think we strongly believe in the

importance of the vaccination.”

The U.S. secretary of state explained that as long as the virus continues to replicate, it will mutate and worsen the chances of ending the pandemic.

“We have to get ahead of this. And the way to get ahead of this is with the fastest possible vaccination around the world. That’s why Italy and the United States are working so closely together, to make sure we get vaccines out there,” he said.

Before meeting the pope, Blinken met with Cardinal Pietro Parolin, Vatican secretary of state, and Archbishop Paul R. Gallagher, the Vatican foreign minister.

In a tweet posted after the meeting, Blinken said he enjoyed his conversation with the cardinal and archbishop and that during the meeting, “we emphasized continued cooperation on efforts to promote our shared values and address humanitarian crises around the world.”

According to Price, Blinken, Cardinal Parolin and Archbishop Gallagher “reaffirmed our shared efforts to promote religious freedom and combat human trafficking.”

The U.S. secretary of state also “reiterated U.S. support for a return to democracy in Venezuela and our desire to help the Venezuelan people rebuild their country.”

Catholic bishops in Venezuela have been vocal about the country’s worsening political and humanitarian crises, in which an increasingly authoritarian government led by President Nicolás Maduro, as well as an imploding economy, have forced more than 5 million people to leave since 2015.

Other issues discussed during the meeting were “migration, climate change and efforts to expand distribution of vaccines against COVID-19,” Price said.

Blinken, Cardinal Parolin and Archbishop Gallagher also spoke about “challenges” arising in several countries, including Ethiopia, Belarus, Syria and Lebanon. †



Secretary of State Antony Blinken



# 'God put me in the right places,' retiring superintendent says

By John Shaughnessy

Mary McCoy insists she is not an emotional person, but her tears flow when she talks about her 30 years as an educator in the archdiocese, including the past year as interim superintendent of Catholic schools.

When she is asked about her thoughts as she looks back on these 30 years, she says through her tears, "Don't make me cry. I think about what a wonderful career I've had, how blessed I've been. And I wouldn't have changed anything. God put me in the right places, and this is where I was led to be. It's been a great run."

McCoy's 30-year run as a teacher, a principal and an administrator in the archdiocese will end on Aug. 26 when she retires. Until then, she will once again serve in her previous role as an assistant superintendent, working with Brian Disney who became the new superintendent on July 1. (See related story on this page.)

McCoy's last year has been one for the history books as she helped navigate the 68 Catholic schools in central and southern Indiana through the challenges of the COVID-19 pandemic.

McCoy stepped into the position of interim superintendent in July of 2020 when former superintendent Gina Fleming made a career change. And one of McCoy's defining qualities is revealed in how she describes this past school year.

She praises "the amazing work of our principals and teachers and how they endured the challenges" of the pandemic to provide a quality Catholic education to students.

She also uses the word "we" constantly, talking about the collaboration of leadership that was formed between her and Rob Rash and Michelle Radomsky—the two assistant superintendents—and Peggy Elson, interim director of the archdiocese's Notre Dame ACE Academies.

Talking about the teachers, principals and her fellow administrators, McCoy says, "I'll remember how we approached the pandemic and how successful we were in spite of the challenges we faced. And how, for the most part, we kept our kids in school."

"We have lived through this pandemic and have really come out stronger people through it all. And we'll continue to be able to provide that quality Catholic education. If we can do it during a pandemic, we can do it whenever."

## 'The most rewarding years of my career'

Still, McCoy's most fulfilling and defining time as an educator may have been during a seven-year stretch from 2006 to 2013 at St. Philip Neri School in Indianapolis, where she served as principal.

"Those were probably the most rewarding years of my career," she says. "It was a large Latino community. I learned so much about the Latino community and built relationships with the people there. They were the most loving, welcoming people, and they truly appreciated that their kids were in a Catholic school. I really put myself in the middle of that community. I tried to learn about their culture."

Her education in the Latino culture included accepting an eye-opening invitation from her administrative assistant at the time, Maria Lomeli.

"She taught me so much about her community and her culture. She invited me and my daughter Kaylee to go to Tala, Mexico, where many of our families came from. One summer, we spent 10 days in Tala and stayed in her sister's house. We lived in the community. That's what truly gained me the trust of the community, knowing I had been to Tala, knowing I had been where many of our families had lived."

That trip to Mexico was a long way from where McCoy's journey into the education world began.

## 'She rose beautifully to the occasion'

The third of seven children in a family that grew up in St. Mark the Evangelist Parish in Indianapolis, McCoy started her teaching career as a child, in the basement of their house, a setting that included school desks.

"I was the teacher to my younger brothers. Let's say they tolerated me," she says with a laugh.

After graduating from Roncalli High School and Indiana University in Bloomington, she started her professional career in 1984 as a third-grade teacher at St. Malachy School in Brownsburg. Four years later and pregnant with the first of her three children, she applied for a job closer to home, at St. Mark School. Her interview was with the principal, who had been her eighth-grade teacher—Annette "Mickey" Lentz, now the chancellor emeritus of the archdiocese.

"I was really nervous I wasn't going



In this photo from 2013, then-assistant superintendent of Catholic schools Mary McCoy returned for a visit to St. Philip Neri School in Indianapolis, where she had previously served as principal. Here, she visits with Aylee Gomez, then a student at the school. (Submitted photo)



Mary McCoy, second from right, poses for a photo with her family on Easter Sunday at St. Mark the Evangelist Church in Indianapolis. From the left are her sons, Keaton and Kyle, her granddaughter Isla, her son-in-law Dustin, her daughter Kaylee, her granddaughter June, Mary and her husband Brian. (Submitted photo)

to get the job," McCoy recalls with a smile. "But she hired me, and she's always been a great real model for me, as well as being a role model for many people."

For Lentz, there was never a doubt about hiring her former student as a teacher—and later as an assistant superintendent in 2013 and then as interim superintendent in 2020.

"Mary's a servant leader—always has been," Lentz says. "She's been committed to Catholic schools her whole life. She comes from a very strong and faith-filled family. I saw her potential and determination from day one. I have never regretted my decision to hire her at St. Mark or to bring her on board in the Office of Catholic Schools."

"Mary has a great love for children, her own, her grandchildren and her former students. She has a special love for the students in our center-city schools. She has served the archdiocese well."

"A final example of that service is jumping into the interim superintendent position this year. Leading schools during the pandemic was not an easy task. She rose beautifully to the occasion. Mary remained strong, faithful and committed. She is a credit to her parents, family and the archdiocese."

## 'I was truly blessed'

As she nears her retirement, McCoy looks back on a career that also included teaching at Central Catholic School in Indianapolis from 1996 to 2003. She made that move because she wanted to make a difference in the center city, a

move that reflects her continuing desire to challenge herself to do more.

"The moment we get stagnant and don't continue to grow, we don't make the impact we need to make," she says.

At the same time, there has been one constant in her approach to education for the past 30 years.

"Always a love for the Church first," she says. "My love for the faith and knowing I was truly blessed to have a career in the Catholic schools and with Catholic education. What kept me strong in my faith is that I started every day with prayer at school. And we ended every day with prayer. There's nothing like teaching in the Catholic schools."

She is also looking forward as she nears her retirement. It will mean more time with her husband of 36 years, Brian; more time with their three grown children and their two grandchildren.

Retirement will also offer her the opportunity to grow and make a difference in new ways—as a volunteer.

"St. Mark has started a ministry that reaches out to maturing adults, especially during COVID, who may have become homebound or have experienced loneliness," says McCoy, a lifelong member of the parish. "I really would like to be involved in that, whether it's doing visits or taking Communion or helping create activities for those who might not be able to get out—or even help them get to church."

"I just love being around people. That's where I get my energy."

Her energy has made a difference in the lives of Catholic school children for 30 years. †

# 'Faith and Family, Teach and Lead' guide new superintendent

By John Shaughnessy

Brian Disney became the new superintendent of Catholic schools in the archdiocese on July 1.



Brian Disney

A member of St. Thomas More Parish in Mooresville, Disney leads the 68 Catholic schools in the archdiocese that serve more than 20,000 students across central and southern Indiana.

Disney was featured in a front-page story of *The Criterion* on April 23. In an interview for the story, he said, "My personal life mission is to build up the kingdom of God through servant leadership in educating hearts, minds and souls."

"My personal motto is 'Faith and Family, Teach and Lead.' Faith and family are the core of who I am. Teach and lead is how I express and live who I am."

He also described his two great

passions as "education of future generations and my Catholic faith."

Disney brings a wealth of credentials to his new position. He earned his bachelor's degree in secondary mathematics at Butler University in Indianapolis, a master's degree in school counseling from Indiana University-Purdue University in Indianapolis, and a doctorate in educational leadership from Indiana University.

In his 28 years as an educator, he has been a teacher, a coach, a counselor and, since 2013, the principal of Mooresville High School.

He was chosen in April by an archdiocesan committee that began a nationwide search after Gina Fleming resigned in July of 2020. Former assistant superintendent Mary McCoy has served as interim superintendent during the past school year—her 30th year in Catholic education in the archdiocese. Until she retires on Aug. 26, she will serve once again as an assistant superintendent.

Disney and his wife Tracy are the parents of Kate, a college student. †

# RHOADES

continued from page 1

“Within the section on the Eucharist as a mystery to be lived, the topic of eucharistic consistency arises. We are called to live what we receive, to live in a way that is consistent with the self-giving love of Jesus that is made present in the eucharistic sacrifice. This is related to our call to be missionary disciples.

“In our current time and culture, there is a temptation to privatize our faith or to separate our celebration and reception of holy Communion from our responsibility to live in communion with the Church and to live lives that are consistent with the deep meaning of the Eucharist, the sacrament of charity.”

**Our Sunday Visitor:** Now that the drafting of the document has been approved, what will the process be as it moves forward?

**Bishop Rhoades:** “The doctrine committee will soon be getting to work writing a draft of the document. As was recommended by several of my brother bishops, we will be receiving input from regional meetings of bishops throughout the country. I am looking forward to their ideas and contributions. We will then share the eventual draft with several other committees of the USCCB to receive their suggestions and observations.

“We will also send the draft document to the Congregation for the Doctrine of the Faith, as we always do in preparing doctrinal statements. I think this wide consultation will be very helpful. Most importantly, throughout this process, I am especially praying to the Holy Spirit for an outpouring of his gifts of wisdom and counsel as we prepare the text. I have also asked many of the faithful to pray for us in these coming months.”

**Our Sunday Visitor:** Some media outlets have reported that, with the vote to proceed with the drafting of the document, the bishops have defied the Vatican. Is that what happened?

**Bishop Rhoades:** “No. I am disappointed in that erroneous interpretation. As bishops, we are committed to teaching in communion with the pope. As I mentioned, we will be in consultation with the Vatican Congregation for the Doctrine of the Faith during this process since this will be a teaching document on the Eucharist.

“I am grateful for the letter Archbishop [José ] Gomez received from Cardinal [Luis] Ladaria emphasizing dialogue and unity among the bishops. We are preparing a doctrinal reflection and not drawing up national norms, since such would be beyond the competency of our committee.”

**Our Sunday Visitor:** Some commentators have said that it was “unprecedented” for the body of bishops to push forward on an issue when so many bishops are opposed to it. In the end, though, 75% of the bishops voted to move forward with the drafting—not exactly a narrow majority. In your experience as a member of the conference for almost 20 years, is this decision to proceed with the drafting of the document after such a margin unprecedented?

**Bishop Rhoades:** “I really don’t remember, since the conference has prepared many documents and statements the past two decades. I am hopeful that, come November, there will be an even larger number of bishops who will support the document that we will have prepared.”

**Our Sunday Visitor:** Several bishops asked, or recommended, that the third part of the statement’s outline—the part that includes the section on eucharistic consistency—be removed, but you

disagreed with that approach, saying, “I don’t think we should ignore what is the actual discipline of the Church.” What is that discipline, and what is it meant to do?

**Bishop Rhoades:** “First of all, I don’t think we can present the full teaching on the Eucharist without including the section on the Eucharist as a mystery to be lived, and, within that section, the call to eucharistic consistency.

“This is related to the Church’s discipline which goes back to the New Testament. St. Paul wrote to the Corinthians: “Whoever eats the bread or drinks the cup of the Lord unworthily will have to answer for the body and blood of the Lord. A person should examine himself, and so eat the bread and drink the cup. For anyone who eats and drinks without discerning the body, eats and drinks judgment on himself” (1 Cor 11:27-29).

“The Church’s tradition throughout the ages has included discipline about reception of holy Communion. That discipline is expressed today in Canons 915 and 916 of the Code of Canon Law and Canons 711 and 712 of the Code of Canons of the Eastern Churches. In our document, we hope to present a clear understanding of why the Church has these laws, explaining the profound teaching that is the basis for these canons.

“Canon 915 regards those who are not to be admitted to holy Communion. Canon 916 regards the necessity of being in a state of grace to receive holy Communion. The Church’s laws are ordered to the salvation of souls. And these disciplinary laws have a medicinal, rather than punitive, purpose.”

**Our Sunday Visitor:** Many bishops said within the context of the meeting that a pastoral problem has emerged from the fact that the United States now has a Catholic president who is pushing a strong pro-abortion agenda, as well as advocating for many other social issues that are contrary to the Catholic Church’s social doctrine—all while still receiving holy Communion. Is it fair to say that this document is a necessary pastoral tool in response to this reality?

**Bishop Rhoades:** “This document will be addressed to all Catholics. All of us are called to continual conversion and to eucharistic consistency. We are all called to go forth from Mass to glorify the Lord by our lives, to bear witness to Christ in our words and actions. We are called to bear witness to the Gospel of life and to respect and defend the life and dignity of every human person, including the child in the womb.

“The *Catechism [of the Catholic Church]* teaches that the Eucharist educates us in love and commits us to the poor. Pope St. John Paul II, Pope Benedict XVI and Pope Francis have all written beautifully about the social implications of the Eucharist. I hope that our document will highlight this. It is important that we understand that, as Pope Benedict wrote, ‘worship pleasing to God can never be a purely private matter, without consequences for our relationship with others: It demands a public witness to our faith.’”

**Our Sunday Visitor:** It has become a popular argument in recent months that a document that includes teaching on eucharistic consistency may “weaponize the Eucharist.” How would you respond to that?

**Bishop Rhoades:** “I believe that the Church’s teaching on eucharistic consistency honors the Lord’s presence



The Eucharist rests on a paten at the altar in the Cathedral of St. Peter in Wilmington, Del., on May 27. (CNS photo/Chaz Muth)

in the Blessed Sacrament and helps us to understand that the Eucharist is a mystery to be lived. The Eucharist is an amazing gift from the Lord that we are called to receive humbly and gratefully and that the Lord has given to us as nourishment for our souls.

“The notion of eucharistic consistency reminds us that we must be properly disposed to receive the Eucharist. This includes ecclesial communion and assent to the deposit of faith contained in Scripture and tradition, which the Apostles entrusted to the Church. Eucharistic consistency involves our communion with the mystical body of Christ, the Church, which the eucharistic body of Christ builds.”

**Our Sunday Visitor:** What else would you like to add that might help bring clarity to the proceedings?

**Bishop Rhoades:** “We are striving to write a document that will contribute to a real eucharistic revival in the Church in our nation by highlighting the truth about the amazing gift Jesus gave us on the night before he died, the importance of beauty and reverence in our celebration of this great mystery, and the wonderful graces we receive in the Eucharist to grow in our Christian lives.

“Though there are some disagreements among us bishops, I pray that, with our common faith in this great sacrament of the body and blood of the Lord, we will be united as shepherds and teachers and help our people to grow as faithful disciples of the Lord Jesus.”

**Catholic News Service (CNS):** You mentioned in your comments that this is not solely a matter of abortion. Someone who is a white supremacist or who is a human trafficker could be challenged as well. Critics have asked if you also would include Catholic leaders who support the death penalty or who have approved executions in the course of their duties?

**Bishop Rhoades:** “In a document addressed to all Catholics, it will cover the broad range of Catholic social teaching. All of us as Catholics will be able to find ourselves in this teaching.”

**CNS:** Many bishops have expressed concern about the impact of this debate on the unity of the conference and the Church. To what extent will this be a concern of the drafters of the document, and what guidance will you give them in this regard as they are drafting it?

**Bishop Rhoades:** “What we saw last week was a passionate dialogue about how much the Eucharist means to my brother bishops. The love for the Eucharist and the gratitude that we all feel and want to share in meeting the real presence of Jesus Christ in holy Communion are powerfully unifying realities for the entire body of Christ.

“Important discussions about the details of conference process still won’t distract from the bond we share in Christ. As the dialogue and consultation continue in the weeks ahead, we will embark on them prayerfully and together. I hope we can serve as model for a society that needs to address difficult issues with greater civility.” †



**The Festival**  
JULY 8, 9, 10—2021  
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**RIDES - GAMES - BINGO**  
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Adults \$8 Children \$4 (under 12).

**Advance Ride Tickets available until 4:00 PM, July 8th**  
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No minors under 18 admitted unless accompanied by an adult. Minimum \$10 per person purchase required (over age 13).



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Holyspiritfestival1

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601 N. Shortridge Road—after 8pm Thursday or anytime Saturday and Sunday.  
Or, anytime at the southeast corner of Get Fit Athletic Club. Shuttle service available from 5:30 p.m. until close every night. Uniformed patrol in parking lot all festival hours.  
**LIC. #001303**

# Second season of “The Chosen” features more characters, innovation, experimentation and a touch of controversy

By Ann Margaret Lewis

When I first reviewed the record-breaking, crowd-funded series “The Chosen” in the July 17, 2020, issue of *The Criterion*, I did not expect to write a second review. However, following the release of the sixth episode of the show’s second season, which launched on Easter Sunday this year, I decided it deserved a follow-up on how the series has progressed.

This new season starts with Jesus and the Apostles making their way into Samaria after Jesus’ encounter with Photina, the woman at the well, as told in John 4:4-42. New Apostles have joined the group, and already conflict is brewing among them.

The “Sons of Thunder,” Big James and John, have pushed for leadership roles, Matthew has still not come to terms with his own guilt as a public sinner/tax collector, and Simon Peter expresses in front of all of them his inability to forgive Matthew.

Matthew also annoys Thomas as the two have similar personalities and talents. Philip, a peacemaker, and Nathaniel (known as Bartholomew in three of the Gospels) also join the Apostles, as does Simon the Zealot. So far, only Judas Iscariot has not yet become one of the Twelve, but there are episodes yet to come.

Certain episodes of season two focus on individual Apostles as they find their way to Jesus. Others focus on group dynamics, how all are trying to find their place in Jesus’ ministry while addressing their own inadequacies. At the end of episode five, Mary Magdalene, who seemed rock solid in faith after her encounter with Christ in the show’s first episode, combats past trauma and wanders off from her new friends into apparent physical and spiritual danger.

The show is biblical fiction and is an extrapolation of what *might* have happened based on what is recorded in the Gospels. This means, of course, there can be controversy with interpretation. The producer, director and primary writer, Dallas Jenkins, is Protestant. Therefore, in the Catholic online world, discussions have brewed about some content in episode three, which is titled “Matthew 4:24.”

In this episode, the Apostles have a campfire discussion while Jesus heals people off camera. Mother Mary, says at one point that she feared making a mistake while she raised Jesus and that after his birth, Jesus had to be cleaned up like any other newborn. Some Catholic bloggers argue that these lines deny Mary’s sinlessness, or the pious tradition that she did not suffer the pain of birth.

However, the scene does not say she sinned, only that she feared making a mistake, and she adds that Jesus assured her she did not. Pious tradition is also not dogmatic, so one can make allowances for other views. Nevertheless, Mary says nothing of the pain she did or did not feel, only that Jesus’ birth was a natural, human one.

Meanwhile, this same episode finishes with an extremely moving scene that foreshadows Mary’s true discipleship and her presence at the foot of the cross. When Jesus returns to camp exhausted, Mary bathes his aching head and feet and helps him into bed while the Apostles, who had just been arguing, look on in shame.

There have also been several of what I’d call “accidental Catholic moments” in this second season despite the creator’s Protestant background. In episode six, for example, a Catholic viewer will see Mother Mary doing what we believe she always does for her children



Jonathan Roumie, who is Catholic, portrays Jesus in the challenging Sermon on the Mount scene coming soon in a season two episode of “The Chosen.” (Photo courtesy: Angel Studios)

when she guides a wayward Mary Magdalene to Jesus to receive forgiveness in what is an emotional dramatization of the sacrament of confession. There is also a flashback scene suggestive of the Eucharist in which David receives the “bread of presence,” which was holy to the Jews at that time. Unintended as these moments were, perhaps they show a meeting place in what seems a chasm of belief between Christian faith traditions.

“The Chosen’s” second season has also been experimental in terms of production. Episode three contains a 15-minute long clip that was filmed in one shot during sunset. The camera man, carrying a heavy, mobile camera apparatus, managed to film it all in one take. The scene is beautifully done with its use of natural light and the flow of conversation among the actors.

Also coming up this season is the Sermon on the Mount, a scene in which the production gathered a crowd of 2,000 extras during the pandemic, all while abiding by Texas’ COVID-19 restrictions that required testing and social distancing when possible. The sermon scene also had to contend with the weather, as it was filmed during a cold snap in Texas, with temperatures dropping below freezing during the shoot.

Season two has also pushed boundaries in writing, in that the writers chose to accommodate a physically challenged cast member by writing his disability into his character. Jordan Walker Ross, who plays “Little James” (a.k.a. James the Lesser), was born with scoliosis and cerebral palsy, which challenged his career as an actor in terms of casting. While Dallas Jenkins did not notice his limp during his audition, upon discovering it during filming, he embraced it, formally writing it into his

character. Little James is therefore someone who does not seek physical healing from Christ, struggling instead with matters of the spirit.

“The Chosen” has always prompted viewers to experiment with new technology throughout its run, but this has grown more important with this new season.

While season two will ultimately be offered on DVD as the first one was, the production company, Angel Studios (formerly VidAngel), is pushing viewers to use the phone app exclusively to stream the show to their smart televisions or TV streaming devices. This new technology is groundbreaking, if limiting to some viewers.

While Angel Studios has streamed the first five episodes to Facebook and YouTube, they are only keeping the first three episodes available on those platforms. Meanwhile, all episodes are viewable on their website.

Whatever way one chooses to view it, “The Chosen” is worth a watch. The acting performances are fantastic, and the production value is marvelous. Director Jenkins has opted to release episodes as they are completed rather than on a set schedule. “The Chosen” app sends users push notifications when new episodes release, and their team makes announcements of upcoming episodes on most social media platforms.

For more information on “The Chosen” series, visit their website at [thechosen.tv](http://thechosen.tv).

(Ann Margaret Lewis is executive assistant in the archdiocesan Office of Communications and the author of several books. E-mail her at [alewis@archindy.org](mailto:alewis@archindy.org).) †

## Pandemic’s economic fallout must not stop Catholics’ generosity, pope says

VATICAN CITY (CNS)—International solidarity in funding the rebuilding of schools, hospitals and churches destroyed by war is important, Pope Francis said, but “we need to be concerned above all for the living stones who have been wounded and dispersed.”

From the country Georgia south through Iraq and Syria, then from the Holy Land through North Africa to the Tigray region of Ethiopia, the needs of Christian communities are pressing, Pope Francis said on June 24 as he met with representatives of a Vatican coalition of funding agencies, known by its Italian acronym, ROACO.

Coordinated by the Congregation for Eastern Churches, ROACO assists Eastern-rite churches around the world

as well as the Latin-rite church in North Africa and the Middle East. The agencies include the U.S.-based Catholic Near East Welfare Association and Catholic Relief Services, as well as Aid to the Church in Need, Caritas Internationalis and Catholic charities in Germany, France, Austria, Switzerland, Italy, Belgium and the Netherlands.

Through the representatives, Pope Francis extended his “gratitude to all those who support and make possible your projects: ordinary members of the faithful, families, parishes and volunteers who understand what it means to be ‘brothers and sisters all,’ and who devote a portion of their time and resources to assisting you in the services you provide.

“I have been told that the income from the 2020 collection for the Holy Land was only about half of that received in previous years,” the pope said. The collection, usually taken on Good Friday, was moved to September in 2020 because most countries were under a

mandatory COVID-19 lockdown, including prohibitions or severe limits on Church services.

Pope Francis said he knew that restrictions on Mass attendance as well as “the economic crisis generated by the pandemic” explain the drop in donations.

However, he said, “while the crisis may have encouraged us to focus on what is essential, we cannot remain indifferent when we think of the deserted streets of Jerusalem and the loss of those pilgrims who go there to strengthen their faith, but also to express concrete solidarity with the local churches and their people.”

He urged Catholics to understand the importance of their giving.

Christians in the Holy Land have experienced hardship during the past year not only because of the pandemic, but also because of renewed violence between Israelis and Palestinians, “peoples who we hope and pray will see the bow of peace that God showed to Noah as a sign of the covenant between heaven and Earth, and

of peace among peoples.

“All too often, even lately, those skies have been darkened by missiles bringing destruction, death and fear,” the pope said.

“The pleas for help rising from Syria are never far from God’s heart, yet do not seem to have touched the hearts of leaders in a position to affect the destiny of peoples,” he said. After 10 years of conflict and millions of people displaced or forced to migrate, the victims and the need for reconstruction are “all held hostage to partisan thinking and the lack of courageous decisions for the good of that war-torn nation.”

Pope Francis also expressed his “apprehension” over the continuing violence in Tigray, where the Ethiopian army and its allies are reportedly committing massacres, raping women, destroying churches and mosques and using famine as a tool to put down any civilian support for the Tigray People’s Liberation Front. †



Pope Francis

## Pastoral Ministries/Gabriela Ross

## The Church is our home, let us return to Mass with joy

In March of 2020, when the world stood still, my husband and I were at the hospital welcoming our daughter into the world. As much as we prepared to be the parents of a newborn child, nothing could have prepared us for a worldwide pandemic that was new, scary and unknown.

Because of health restrictions, we were not allowed to have any extended family with us at the hospital—no grandparents, aunts and uncles waiting to hold our little bundle of joy. We went home, feeling the isolation that would become all-too familiar through the next several months.

A few weeks later, as we watched the Easter Vigil livestreamed on our television, a longing grew in my heart to have our daughter baptized and bring her into our Church. That was always the plan, and something we looked forward to; but realizing that churches were closed, and watching the Easter Vigil where no baptisms took place, just drove home how important that part of bringing our daughter home really was.

I wanted to thank God for the gift of our daughter's life, and welcome her into the family of God through baptism. I wanted our Church community to see our little bundle of joy, and to know that she would grow up surrounded by this family of faith. I wanted to bring her to the church where she would one day be sitting, kneeling, maybe even climbing and crawling under the wooden pews; where her knowledge, love and faith in God would grow as she grows.

After waiting several months, when it was safe again, we were able to have our daughter baptized, and it was such a joyful occasion. I felt relief and a deep sense of gratitude for the ability to welcome our daughter home to God's house and into God's family.

Now it is a year later, and the dispensation from Mass has been lifted.

I will be the first to say that keeping focused, still and quiet is not my little one's favorite thing to do. I spoke with several young parents who said they left their children at home during the pandemic for health reasons, and because there was a dispensation, and it was just easier to go to church without a baby or toddler in tow.

I don't know the nuances of every family's situation, and my point is not to

cast blame. Rather, I want to remind all of us—parents and parishioners alike—that Jesus said, "Let the little children come to me, and do not prevent them, for the kingdom of heaven belongs to such as these" (Mt 19:14).

Our children belong to God's family through baptism, and they should be welcomed as members of the Christian community. Meanwhile, parents need the support of the faith community to be faithful to their vocation to raise their children in the Church. I am so grateful that both pastors our family has had have been supportive of our vocation to family life and have encouraged us in our challenging moments in church.

As our parishes open wide their doors and Catholics return to Mass, I pray that we all remember what a gift it is to go to Mass, to receive the Eucharist, to gather as a community of faith, and to bring our families home to God's house.

Let us return to Mass with joy, and welcome and encourage all those who have been away, including our littlest Catholics.

(Gabriela Ross is the director of Marriage and Family Life in the Archdiocese of Indianapolis and can be reached at gross@archindy.org.) †



## For the Journey/Effie Caldarola

## Going on pilgrimage right at home

Someone once gave me a plaque that read, "If you want to be a pilgrim on the road of life, you have to travel light."



I can't find that plaque, which amuses me because I realize its absence means I'm a little lighter than I would be if I still had it. Instead, the quote is stored in my mind, and as I try to pare down my possessions and

reorganize, those words are my mantra.

One consequence of our recent isolation is that we've become more aware of the excess clutter in our homes. What is all this stuff? What do I really need? What's essential? And, why, as isolation ends, do I feel tempted to buy more?

St. Ignatius of Loyola, the founder of the Jesuits, often referred to himself as "the pilgrim" as he began his spiritual journey. Pilgrimage is a great concept, the idea of going off, a few items stuffed in a backpack, in search of the truth.

Of course, we can make a pilgrimage in our own home, but it seems that even this demands some simplifying of our lifestyles. Everything won't fit in a backpack, but we can pare down.

Beginning in May 2021, and lasting until July 2022, we are celebrating an Ignatian year, meaning we're celebrating St. Ignatius himself and his great spiritual gifts to us. It was exactly 500 years ago, in May, that Ignatius experienced a "cannonball moment" that led to his dramatic conversion.

Ignatius did not start out as a spiritual pilgrim. Indeed, Inigo, as he was named, was a man who desired wealth, honor and military success. Born into an aristocratic family, he was a knight who hoped his prowess on the battlefield would improve his success with the ladies. When he was 24, a criminal charge of "nocturnal misdemeanors" was on his police record, and he and his brother were briefly jailed.

A short biography at [Fordham.edu](http://Fordham.edu) puts it this way: "In short, Inigo was an experienced sinner before an inexperienced saint."

In other words, he was a bit like us.

On May 20, 1521, Inigo's life changed dramatically. While leading men into battle against the French at Pamplona, a cannonball shattered his leg.

Amid the intense pain and boredom of recuperation in a family castle, Inigo yearned for something to read, hoping for the popular romance novels of chivalry. Fortunately for us, this particular castle was all out of pulp fiction, so the young knight read instead the lives of the saints and Scripture.

That's when Ignatius' life really began. The cannonball moment led to conversion. And there's so much to learn from his life, especially his development of the Spiritual Exercises, which have changed the lives of so many.

During the past 14 months, I've been doing the 19th annotation of the Spiritual Exercises, led by a trained director. The Spiritual Exercises can be done in the formal format of 30 days at a retreat house. But the 19th annotation provides a way to do them over a much longer time, fitting into our regular lives. Just add time for prayer, discernment and a good spiritual director.

However, there are also many books and online sites that delve into the Spiritual Exercises. Our parish is offering a retreat during July (Ignatius' feast day is on July 31) using *Ascending with Ignatius: A 30-Day at-Home Retreat*, a book by Jesuit Father Mark Thibodeaux, which can be ordered online. It's a great intro to Ignatian spirituality.

For those of us stay-at-home pilgrims, with St. Ignatius' help the book might just be our own cannonball moment.

(Effie Caldarola writes for Catholic News Service.) †

## It's All Good/Patti Lamb

## 'It's OK' to let go and leave your burdens with God

Recently, my brother had back surgery and was in the hospital much longer than expected. Unfortunately, he had to wait for an opening at a rehabilitation facility for rigorous physical therapy to begin to get his mobility back. He was in a lot of pain, and family members visited him to lift his spirits. We received family group texts with updates and repeated requests for prayers during that stretch of weeks.



Finally, I received a most welcome group text.

"Thanks be to God! Tom is moving to rehab tomorrow. I appreciate each of you prayer warriors."

I was thrilled that Tom would be able to make progress in his recovery.

I could relate to my brother's haste to reach better days. There's a certain intention for which I've been praying for a long time. I understand that God's time is different than my time, but it's been a difficult string of months. I reached out to my trusty band of prayer warriors repeatedly, and they assured me that they were storming heaven.

However, the situation about which I've been praying isn't changing. I struggle with what to do when nothing changes after my most fervent prayer efforts. Months ago, my sister, Katie, encouraged me to leave it with God. She walked me over to the Sacred Heart statue in my mom's entryway and pointed to it, saying, "Leave it with him and stop carrying it."

Later that week, after a day of feeling defeated, I sent my sister a text.

She replied, "It's a most difficult thing for us to learn, but we can't turn it over to God and then keep taking it back if we expect him to help."

Slowly, I'm trying to understand how to sit with the discomfort, realizing that God hears me and loves me and is present, even when it feels like my prayers aren't reaching him.

The other night, my sister asked me to come by and watch a snippet from the TV show "America's Got Talent." She pushed play, and I saw a woman with a beautiful soul sing an original song that she wrote called, "It's OK." The lyrics were about how it's OK when everything is not OK. That's called life.

Although she was a breast cancer survivor, the cancer metastasized to other parts of her body, leaving her with a 2% chance to recover. After her beautifully authentic performance, the audience raved. She pulled the microphone close and said, "You can't wait until life isn't hard anymore before you decide to be happy."

In an interview afterward, she said, "I've got a 2% chance, and that's not zero."

Her example of faith and positivity moved me, and certainly put my nagging issue into perspective. Instead of fussing about my problem not being resolved, I need to decide how wonderful life is already and thank God for abundant blessings all around me that I don't recognize.

I get sidetracked on what's not going right and I miss all the good stuff happening around me: the way fresh picked strawberries taste; the face my daughter makes when she gets brain freeze after that first bite of frozen custard; how good I feel after a nice long walk. (That's something my brother is praying for right now, and I shouldn't take for granted.)

An entry from *God Calling*, one of my favorite devotionals, says it best: "... And always pray until prayer merges into praise. That is the only note on which true prayer should end."

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

## The Human Side/Fr. Eugene Hemrick

## The heroic labor needed to preserve the qualities of love

"*Ti amo*" in Italian means "I love you." As simple as the one syllable word "love" is, its DNA is anything but simple.



At the Supreme Court, there is a depiction of Moses, the great lawgiver Solon and Confucius. Kneeling at their feet is a woman representing mercy. The Latin word "*miserericordia*" means mercy. It is

one of six qualities of love renowned theologian St. Thomas Aquinas lists. The six are joy, peace, mercy, beneficence, almsgiving and fraternal correction.

At an entrance to the U.S. Capitol stands a statue representing peace, yet another quality of love.

"The Apotheosis of Democracy" depicts Peace with Genius at her feet and portrayals of agrarianism and industrialism. On one side of them is the Pacific Ocean and on the other side the Atlantic Ocean. One interpretation is to see it as the joy of our country's uplifting progress, joy that is best cherished when envisioned as God's blessings.

Benevolence, another quality of love, means wishing good for another. Like the other virtues pertaining to love, it inspires an open, loving heart.

When addressing the virtue of peace, Thomas Merton wrote, "Peace demands the most heroic labor and the most difficult sacrifice. It demands greater heroism than war. It demands greater fidelity to truth and a much more perfect purity of conscience."

Peace, like the essential qualities of

love, is precious. When it is present, our spirits soar and we experience a heavenly calm. But "it requires greater heroism than war." Why is this so?

It is because it takes everything in our power to preserve peace and the other qualities of love. A day does not pass in which we do not hear of violence on our streets, in our homes and throughout the world. Add to this a constant stream of dishonesty, backbiting and twisted truths, and we have the direct antithesis of love's qualities and the caring heart they inspire.

Merton's insight on the earnest need for heroic labor in preserving love's essential qualities is visionary in alerting us to the strength needed to support love.

(Father Eugene Hemrick writes for Catholic News Service.) †

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

# The Sunday Readings

Sunday, July 4, 2021

- Ezekiel 2:2-5
- 2 Corinthians 12:7-10
- Mark 6:1-6



The Book of Ezekiel furnishes the first reading for Mass this weekend. The prophet speaks in the first person, saying that God had spoken directly to him. God told Ezekiel that he was sending him to the Israelites. They had rebelled against God's holy law. Ezekiel was to call them to forsake their disloyalty and return to God.

God, speaking to Ezekiel, recognizes certain traits about humans. They are stubborn in their blindness. This blindness prompts them to choose their way rather than the way of God. It is folly for them. Yet, God does not desert them.

St. Paul's Second Epistle to the Corinthians supplies the second reading. As an aside, this reading includes Paul's revelation that he himself had been given "a thorn in the flesh" (2 Cor 12:7). For almost 2,000 years, people studying this epistle have struggled to discover what this thorn might in fact have been. Some have thought that it was a chronic illness or disability, perhaps epilepsy. Others think it simply was the temptation to sin.

No one has a conclusive answer. What is clear is that life had its challenges for Paul, as it does for everyone. It is

important to remember that in the pious Jewish mind of the time everything bad, including physical problems, came from the devil. The loving, merciful God would never cast such misfortunes upon people.

So, when Paul writes that Satan brought this burden upon him, he was speaking from this context.

The message is not simply that Paul had difficulties, whatever they were. It is not just that he persevered despite these difficulties. It is his testimony to the power of God. Christians receive the benefit of this power, if they honestly ask for it. With it, all things are possible and enduring.

For its last reading this weekend, the Church presents a reading from St. Mark's Gospel.

In this story, Jesus speaks in a synagogue. People who are not Jewish often think that synagogues are churches in Judaism. They are not churches and they were not, properly speaking, places of worship in the time of Jesus. For the Jews in the earthly days of Jesus, there was one place of worship: the temple in Jerusalem.

Synagogues were places of prayer, but they were more essentially places to learn and discuss the Scriptures. Hence, Jesus stood and spoke. So did others.

He amazed everyone. His wisdom was profound. Nevertheless, in their human limitations, many did not recognize Jesus as the Son of God.

## Daily Readings

**Monday, July 5**

St. Anthony Zaccaria, priest  
St. Elizabeth of Portugal  
Genesis 28:10-22a  
Psalm 91:1-4, 14-15b  
Matthew 9:18-26

**Tuesday, July 6**

St. Maria Goretti, virgin and martyr  
Genesis 32:23-33  
Psalm 17:1b, 2-3, 6-8b, 15  
Matthew 9:32-38

**Wednesday, July 7**

Genesis 41:55-57; 42:5-7a, 17-24a  
Psalm 33:2-3, 10-11, 18-19  
Matthew 10:1-7

**Thursday, July 8**

Genesis 44:18-21, 23b-29; 45:1-5  
Psalm 105:16-21  
Matthew 10:7-15

**Friday, July 9**

St. Augustine Zhao Rong, priest and martyr, and companions, martyrs  
Genesis 46:1-7, 28-30  
Psalm 37:3-4, 18-19, 27-28, 39-40  
Matthew 10:16-23

**Saturday, July 10**

Genesis 49:29-32; 50:15-26a  
Psalm 105:1-4, 6-7  
Matthew 10:24-33

**Sunday, July 11**

Fifteenth Sunday in Ordinary Time  
Amos 7:12-15  
Psalm 85:9-14  
Ephesians 1:3-14  
or Ephesians 1:3-10  
Mark 6:7-13

Again, as an aside, some short explanation of the reference to the "brothers and sisters" of Jesus is needed (Mk 6:3). Since Jesus is identified as the "son of Mary," it is presumed that Joseph was dead by this time. But who were these brothers and sisters (Mk 6:3)?

Beginning with the earliest times of Christianity, one constant opinion has been that Mary, a lifelong virgin, with Jesus as her only child, was Joseph's wife after another wife, or wives, had died.

These "brothers and sisters" were Joseph's children by a previous marriage. If so, they would have legally and culturally been regarded as siblings

of Jesus, although their mothers were different persons.

**Reflection**

Today is Independence Day. We celebrate our past, but we live in the present and hope for the future. It is good to seek the abiding trust in God shown by Ezekiel, Paul and Mark. Jesus offers the only true law, the law designed to better all people.

Ignorance, indifference or worse may be our "thorn," but the wisdom and strength of God brings a path to justice and peace, which is every good citizen's dream for the future. They are in our reach. They can enrich our society. With the help of God, we can make it happen. †

## My Journey to God

# Pilgrimage Pondering

By Wendy Yanikoski



4th of July

we are

flickering

like fireflies

a daisy chain of Mercy

glowing in the dark

knowing where

You Are

resting on

unraveling quilts

waiting on

our hillside rafts

for chaplets of

Your Light

to fill the nighttime sky

and lead us home

a caravan of joy

(Wendy Yanikoski is a member of Most Sorrowful Mother of God Parish in Vevay. Photo: Fireworks light up the sky in the distance behind a statue of the Virgin Mary at Our Lady of Peace Parish in Santa Clara, Calif., on July 2, 2006.)  
(CNS photo/John Stubler)

## Question Corner/Fr. Kenneth Doyle

# Funeral Masses can be celebrated for non-practicing Catholics

**Q** May a Mass of Christian Burial be celebrated for a baptized person who has been, for many years, away from the Church? (New York)



**A** Yes, absolutely. The Church's Code of Canon Law states, in fact, that every Catholic has the right to a Catholic funeral, and the wording of the canon is strong: "Deceased members of the Christian faithful must be given ecclesiastical funerals according to the norm of law" (#1176).

The few exceptions to that rule are stated specifically in a subsequent canon and include such categories as "notorious apostates, heretics and schismatics," and "other manifest sinners who cannot be granted ecclesiastical funerals without public scandal of the faithful" (#1184).

A person who has been away from regular Church attendance could not, of course, receive holy Communion without going to confession first. But it is always possible that the deceased, in the privacy of his own conscience, may not have realized the gravity of his offense or may have expressed repentance and been reconciled to the Lord.

The Church's rule on funerals gives a person the benefit of that doubt, and the funeral Mass commends the deceased to the tender mercy of God.

**Q** I am a cradle Catholic. I was divorced in 2019 and am now dating a woman who is not a Catholic.

If I were to marry this woman in a civil ceremony or in her Christian church—without an annulment—is it true that I could not receive Communion in a Catholic church as well as not teach religious education, be a godparent or coordinate our parish's Mass-server program—all of which I now do?

Also, would my ex-wife have to consent to the annulment? What is her involvement in the process? I would like it to be minimal. (Virginia)

**A** Yes, it is true that if you married this woman without first obtaining a declaration of nullity (commonly called an annulment) from the Catholic Church you would not be permitted to receive holy Communion.

The Catechism of the Catholic Church explains that you would be "in a situation that objectively contravenes God's law" and "cannot receive eucharistic Communion as long as this situation persists" (#1650).

As to service in ministries that the Church offers, the standard requirement for such volunteers is that they be in full communion with the Church. As one U.S. archdiocese explains on its website, those who serve as extraordinary ministers of the Eucharist, for example, must be "practicing Catholics, distinguished in their Christian life, faith and morals" and "if married, the marriage must be a valid Catholic marriage."

I applaud your willingness to offer valuable help in your parish's ministries, and I am pleased that you are thinking of an annulment, which, if granted, would allow your work to continue. If you were to apply for an annulment, your ex-wife would be notified that you have done so, and she would be offered the opportunity to fill out a questionnaire including her perspective on the marriage and what contributed to its break-up.

For your annulment to proceed, it would not be necessary that your ex-wife complete that questionnaire or participate at all in the annulment process—only that she be offered the chance to do so. Often enough, the former spouse is unwilling to be involved, and the process can still proceed.

(Questions may be sent to Father Kenneth Doyle at [askfatherdoyle@gmail.com](mailto:askfatherdoyle@gmail.com) and 30 Columbia Circle Dr., Albany, New York 12203.) †

# Rest in peace

Please submit in writing to our office by 10 a.m. Thursday before the week of publication; be sure to state date of death. Obituaries of archdiocesan priests serving our archdiocese are listed elsewhere in *The Criterion*. Order priests and religious sisters and brothers are included here, unless they are natives of the archdiocese or have other connections to it; those are separate obituaries on this page.

**ANDRES, Tim J.**, 59, All Saints Parish, Dearborn County, June 12. Husband of Missy Andres. Father of Kari and Kasey Andres. Son of Charol Andres Fuernstein. Brother of Catherine Kissel, Susan Mendel, Cynthia Ullmann and Steve Andres.

**ATEN, Patricia**, 94, St. Elizabeth Ann Seton, Richmond, June 16. Mother of Patricia Redman and Douglas Amsler. Sister of Wanda Brooks and Anna Lackey. Grandmother of five. Great-grandmother of seven. Great-great-grandmother of 10.

**AUGER, Roger J.**, 74, St. Mark the Evangelist, Indianapolis, May 8. Husband of Vicki Auger. Father of Jennifer Dorlini, Brian, Christopher and Michael Auger. Grandfather of four.

**BALDWIN, Mary Joyce**, 91, St. Paul, Tell City, June 17. Mother of Jeffrey and Steven Baldwin. Grandmother of three.

**BOREM, Aunda**, 81, St. Mary, Rushville, June 17. Mother of Ann Holland and Mark Borem. Sister of Stanley Clark and Gerry Drum. Grandmother of one. Great-grandmother of two.

**BRYANT, Harold**, 73, Holy Family, New Albany, June 7. Husband of Donna Bryant.

Father of four. Brother of six. Grandfather of nine. Great-grandfather of four.

**CARLTON, Keith J.**, 58, St. Gabriel, Connersville, June 10. Son of Georgia Lucas. Stepson of Fred Lucas. Stepbrother of Lana Sweney.

**COX, Donald**, 90, St. Elizabeth Ann Seton, Richmond, June 16. Father of Mary Lee Linginfelter. Brother of Ann Schwaneckamp and John Cox. Grandfather of three.

**CRAWFORD, Margaret A.**, 65, St. Christopher, Indianapolis, June 17. Wife of Michael Crawford. Mother of Megan Bickel, Ellen Cooke and Elizabeth Dow. Daughter of Barbara Ann Scully. Sister of Patricia Gleason, Maryellen O'Malley, Kathleen Scully-Hayes, Susan Scully-Rose and James Scully. Grandmother of three.

**DALTON, Michael E.**, 78, Holy Spirit, Indianapolis, June 5. Husband of Anna Rose Dalton. Father of Gina Bennett, Stephanie Sohn and James Dalton. Brother of Norma Aldrich, Mary Hancock, Kay Powers, Theresa Sauter, Joe, Steve and Tom Dalton. Grandfather of five. Great-grandfather of two.

**DEKOKER, Renske E.**, 100, St. Charles Borromeo, Bloomington, June 13. Mother of Donald DeKoker. Grandmother of four. Great-grandmother of 10.

**FISH, Lana (Thomas)**, 80, St. Vincent de Paul, Bedford, June 16. Wife of James Fish. Father of Lisa Fish and Kristy Overton. Sister of Paula Hammerquist. Grandmother of one.

**IARIA, Nicholas A.**, 75, St. Roch, Indianapolis, June 20. Husband of Kathy Iaria. Father of Gina Cascella and Santina Iaria-Wood. Brother of Antoinette O'Connor and Matthew Iaria. Grandfather of three.

**MARKLEY, Jr., Jackie**, 58, St. Jude, Indianapolis, June 4. Brother of Teresa Morgan and Regina Norton. Uncle and great-uncle of several.

**MAUPIN, Randy**, 57, St. Roch, Indianapolis, June 16. Husband of Helen Maupin. Father of Justin Maupin. Stepfather of Daniel Thompson. Son of Carolyn Maupin. Brother of Tina McCullough, Lisa Russell, Daryl, Douglas and Steve Maupin. Grandfather of four.

**MCINTIRE, Marion C.**, 81, St. Mark the Evangelist, Indianapolis, June 18. Mother of Ann Anderson, Christine Fagan, Patricia Morin, Paul and Philip McIntire. Grandmother of 17. Great-grandmother of two.

**MOFFETT, Patricia**, 62, St. Gabriel, Connersville, June 14. Stepdaughter of Beverly Moffett. Sister of LuAnn McQueen and Michael Moffett. Aunt of several.

**MOSHER, David C.**, 74, St. Michael the Archangel, Indianapolis, June 17. Husband of Mary Jo Mosher. Father of Christopher, James, John and Thomas Mosher. Brother of Carolyn Hafner and Sharon Reynolds. Grandfather of eight. Great-grandfather of four.

**POWERS, Jr., Richard L.**, 30, St. Mary, Greensburg, June 11. Son of Richard Powers. Brother of Candace Hammond and Krystal Timmerman. Uncle of several.

**PROBST, Angela C.**, 97, St. Nicholas, Ripley County, June 19. Wife of Walter Probst. Mother of Carol Bruns, Patty Fledderman, David, Roger and Ron Probst. Sister of Marie Brunsman, Betty Gillman, Alma Miller, George and Raymond Schuck. Grandmother of 12. Great-grandmother of 29.

**RAVER, Robert F.**, 82, St. Gabriel, Connersville, Dec. 15, 2020. Brother of LaVern Urdal and RuthAnn Watson.

**ROSS, William J.**, 59, St. Michael the Archangel, Indianapolis, June 17. Son of Theresa Ross. Brother of Lynn Ross. Uncle of one.

**RUST, Mary (Bender)**, 92, St. Paul, Tell City, June 18. Mother of Judy Sims, Joe and Keith Rust. Grandmother of



Pope Francis greets Mattia Villardita, 27, from northern Italy, dressed as Spider-Man, during his general audience in the San Damaso Courtyard of the Apostolic Palace at the Vatican on June 23. Villardita, who was hospitalized much as a child, visits children in hospitals today dressed as Spider-Man to brighten their days. (CNS photo/Remo Casilli, Reuters)

three. Great-grandmother of two.

**RUWE, Jean**, 88, All Saints Parish, Dearborn County, June 13. Mother of Diane Broughton, Kathy Eckstein, Beverly Rauch and David Ruwe. Grandmother of 13. Great-grandmother of 37.

**SHAFFER, Nancy J.**, 76, Christ the King, Indianapolis, June 14. Sister of Bill Dawson. Aunt and great-aunt of several.

**VOGES, James E.**, 82, St. Paul, Tell City, June 16. Father of Tina, Bernie, Brian, Danny, Ed, Hubert and Jamie Voges. Brother of Kathryn

Peabody, Benedictine Sister Jeanne and Hubert Voges.

**WHITE, Chad**, 47, St. Maurice, Napoleon, June 7. Husband of Rachel White. Father of Caleb and Corbin White. Son of Rocky and Susan White. †

## A native of Madison, Benedictine Sister Mary Karen Hill was a music educator

Benedictine Sister Mary Karen Hill, a member of Monastery Immaculate Conception in Ferdinand, Ind., in the Evansville Diocese, died on June 13 at the monastery. She was 88.

The Mass of Christian Burial was celebrated on June 17 at the monastery's church. Burial followed in the sisters' cemetery.

Mary Ann Hill was born on March 28, 1933, in Madison where she grew up as a member of the former St. Michael Parish.

Sister Mary Karen entered Monastery Immaculate Conception on Sept. 8, 1951, professed temporary vows on Aug. 10, 1953, and professed perpetual vows on

Aug. 10, 1956.

She earned a bachelor's degree in music education at the former St. Benedict College in Ferdinand, and a master's degree in music education at The Catholic University of America in Washington.

Sister Mary Karen ministered as a music educator for 64 years in Indiana. In the archdiocese, she taught at St. Pius X School in Indianapolis from 1955-56.

Sister Mary Karen also served as organist at several parishes and at the monastery.

Memorial contributions may be sent to the Sisters of St. Benedict of Ferdinand, 802 E 10th St., Ferdinand, IN 47532. †

## New death penalty documentary comes on heels of abolition petition

WASHINGTON (CNS)—*The Phantom*, a new documentary on a capital murder case gone awry, is being released in theaters amid a Catholic Mobilizing Network campaign asking President Joe Biden to abolish the federal death penalty.

The online petition had already garnered more than 9,000 virtual signatures by June 23. A day earlier, Attorney General Merrick Garland announced an official

review of the federal death penalty.

"Our shared Catholic faith compels us to 'work with determination for [capital punishment's] abolition worldwide,'" the petition tells Biden, quoting the *Catechism of the Catholic Church* (#2267). "Please act swiftly to dismantle the fatally flawed federal death penalty system and uphold the sacred dignity of every person."

Although it was not a federal trial, the murder case examined in *The Phantom* shows that an innocent man might have been executed for the crime.

Wanda Lopez, a convenience store clerk in Corpus Christi, Texas, was stabbed to death in 1983 as she was calling 911 to report a man with a knife outside the gas station where she worked.

After a 45-minute manhunt, Carlos DeLuna, who had a criminal record, was discovered shirtless under a truck. Police arrested him, and other officers who had been pursuing another man peeled off once news of DeLuna's arrest crackled over police radios.

DeLuna protested his innocence, telling police it was another Carlos—Carlos Hernandez—who had slain Lopez, a young single mother. At one point, 10 different men named Carlos Hernandez, each of whom had their own run-ins with the law, were paraded for a lineup. DeLuna said none of them was the Carlos Hernandez he had seen.

Prosecutors figured this unfound Hernandez was a "phantom," someone who didn't exist and was being blamed for a crime. Against his lawyer's advice, DeLuna took the stand in his own defense to protest his innocence. It didn't work. He was found guilty of murder and sentenced to death, dying in the execution chamber in 1989 in Huntsville, Texas.

In 2004, 15 years after DeLuna's execution, a team from Columbia University's law school looked more

deeply into the case. The initial investigator needed only an hour to find DeLuna's Carlos Hernandez, who had been arrested for violent crimes—including with knives—but managed to avoid long sentences.

A clip in *The Phantom* of George W. Bush, then Texas' governor, shows him saying no innocent person had ever been executed in the state. Supreme Court Justice Antonin Scalia, in a 2006 capital case from Kansas, expressed doubts any innocent person had been executed. If any had been, he said, death penalty opponents would have "shouted from the rooftops" the innocent's name.

"It does happen and has happened," said Jim Liebman, the Columbia law professor whose team of law students unraveled the case.

*Phantom* director Patrick Forbes said during a June 22 phone interview with Catholic News Service (CNS) from his home in London that he got many of the principals from 1983—the prosecutor, the defense attorney, a witness and a television reporter on her first big story—into an empty courtroom to re-create testimony. He didn't need to refresh anybody's memory.

"They needed no prompting from me," Forbes said. "The trial and the case were such a seminal moment in their life."

"We investigated it throughout all of 2005 and into 2006, partway through 2006 we felt like we had enough to turn it over to the *Chicago Tribune* and take a look at it," Liebman told CNS in a June 18 phone interview. "They published a three-part series on the case in 2006."

Royalties from a book Liebman co-wrote on the case were donated to the Gulf Region Advocacy Center in Houston. Director Patrick Forbes adapted the book to make *The Phantom*.

The documentary made its debut in mid-June at the Tribeca Film Festival in New York. It will run in selected theaters across the United States beginning on July 2. †

### Online Lay Ministry Formation

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

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### 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:

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[www.archdioceseofindianapolis.ethicspoint.com](http://www.archdioceseofindianapolis.ethicspoint.com) or 888-393-6810
- 2** Carla Hill, Archdiocese of Indianapolis, Victim Assistance Coordinator  
P.O. Box 1410, Indianapolis, IN 46206-1410  
**317-236-1548 or 800-382-9836, ext. 1548**  
[carlahill@archindy.org](mailto:carlahill@archindy.org)

## SERRA CLUB VOCATIONS ESSAY

# St. Joseph provides example of saying yes to God in 'trying times'

By Will Morse

Special to *The Criterion*

Joseph said yes to Jesus. The circumstances he was under at the time were quite interesting. He said yes to



being the mortal father of Jesus, but this also required Mary to say yes. Joseph was brave enough to say yes to God and to Mary, and this is what we can apply to our faith lives.

We may not know what path saying yes to God could lead us to, but we can be brave enough to trust what he has planned for us. Joseph models this exquisitely. He may not have known what he was getting himself into,

but he was still brave.

He was strong for Jesus and Mary. He was the original father and leader to Jesus, and we can model this with our children and people who look up to us.

Every day, we are given choices. Some of these choices are simply yes or no. Some of these choices may be much more complex than that. If we say yes, there may be many things that come along with that. This concept applies to Joseph saying yes.

His choice seemed simple, but he had many strings attached to it. He did the right thing by saying yes, and he is lucky enough to spend eternity in heaven. This is what we all strive for. This is why saying yes to challenges and cries for help may lead us to heaven. Especially in these trying times, there is no better time to say yes than now.

We may have to wear masks and social distance, but saying yes in these times can be beneficial in so many ways. People need help from others in these times. Saying yes will not only help them, but can be so spiritually rewarding. Saying yes can help us achieve our goal of eternity in heaven, just like Joseph.

There was no better year to be named the Year of St. Joseph than 2021. We may not know what is going to happen, but if we keep saying yes to God then we will all get through this together.

Joseph inspires me and should inspire all of us to keep going forward to keep saying yes. This will get better, and we should all look to him for inspiration when we want to say no to life. The pandemic may not last forever, but eternal life and happiness with God will.

I would like to end my reflection with a short prayer:

Dear God, help us in these trying times. Help us persevere through the storm and to say yes to you when you are offered before us. Oh St. Joseph, whose protection is so great, so strong, so prompt before the throne of God, I place in you all of my interests and desires. Help us say yes. St. Joseph, pray for us. Our Lady, the Blessed Mother, pray for us.

In your name we pray, Amen.

(Will and his parents, John and Tara Morse, are members of St. Barnabas Parish in Indianapolis. He recently completed the 11th grade at Roncalli High School in Indianapolis and is the 11th-grade division winner in the Indianapolis Serra Club's 2021 John D. Kelley Vocations Essay Contest.) †

## U.S. bishops praise Biden for committing to give vaccines to needy nations

WASHINGTON (CNS)—The president of the U.S. Conference of Catholic Bishops (USCCB) and the chairman of the USCCB's Committee on International Justice and Peace praised President Joe Biden on June 23 for his commitment to

provide 500 million COVID-19 vaccines to lower-income countries.

This was recently matched by the G-7 nations, bringing the total of vaccines to 1 billion.

"As world leaders work together to

help bring an end to this pandemic, we are grateful for President Biden's leadership to aid the poor and vulnerable around the world who remain most at-risk," said Archbishop José H. Gomez of Los Angeles, USCCB president, and Bishop David J. Malloy of Rockford, Ill., committee chairman.

"This gesture of global solidarity is timely, responding to those regions with the greatest need, particularly in Africa and South Asia," they said in a joint statement.

The United States plans to purchase 500 million doses of Pfizer's coronavirus vaccine that it will then donate to countries in need around the world. *The Washington Post* reported recently that the first 200 million doses will be sent out this year, with 300 million more shared in the first half of next year.

COVAX, the World Health Organization-backed initiative to share

COVID-19 doses across the globe, will distribute the doses to low- and middle-income countries.

Archbishop Gomez and Bishop Malloy quoted Pope Francis from his 2021 Easter message: "Vaccines are an essential tool in this [COVID-19] fight. I urge the entire international community, in a spirit of global responsibility, to commit to overcoming delays in the distribution of vaccines and to facilitate their distribution, especially in the poorest countries."

They also encouraged the Biden administration to partner with Catholic and other well-established and broad-reaching faith-based health care structures throughout the developing world to facilitate and strengthen vaccine distribution "as we work together to save and restore lives."

As of June 24, the novel coronavirus has spread to six continents, and nearly 4 million people have died of COVID-19. †

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### Employment



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# Providence's baseball team lives its dream at Victory Field

By John Shaughnessy

As a player and a coach, Scott Hutchins has learned one of the brutal realities of sports.

It's a reality that he shared often this year with the players he has coached on the varsity baseball team of Our Lady of Providence High School in Clarksville.

In his first full season as head coach of the team, Hutchins continually asked his 21 players to work hard, to be good teammates, to make a commitment every day to get better—all with the goal of winning a state championship at Victory Field in Indianapolis at the end of the season.

And every time he asked them to give more, to be tougher, to sacrifice everything for the team—and they did—he also reminded them of one of the brutal realities of sports.

"Working really hard doesn't guarantee you'll reach your goals," Hutchins told them. "It's a lot to ask to make the commitment, to put in the work, and to know your heart can be broken."

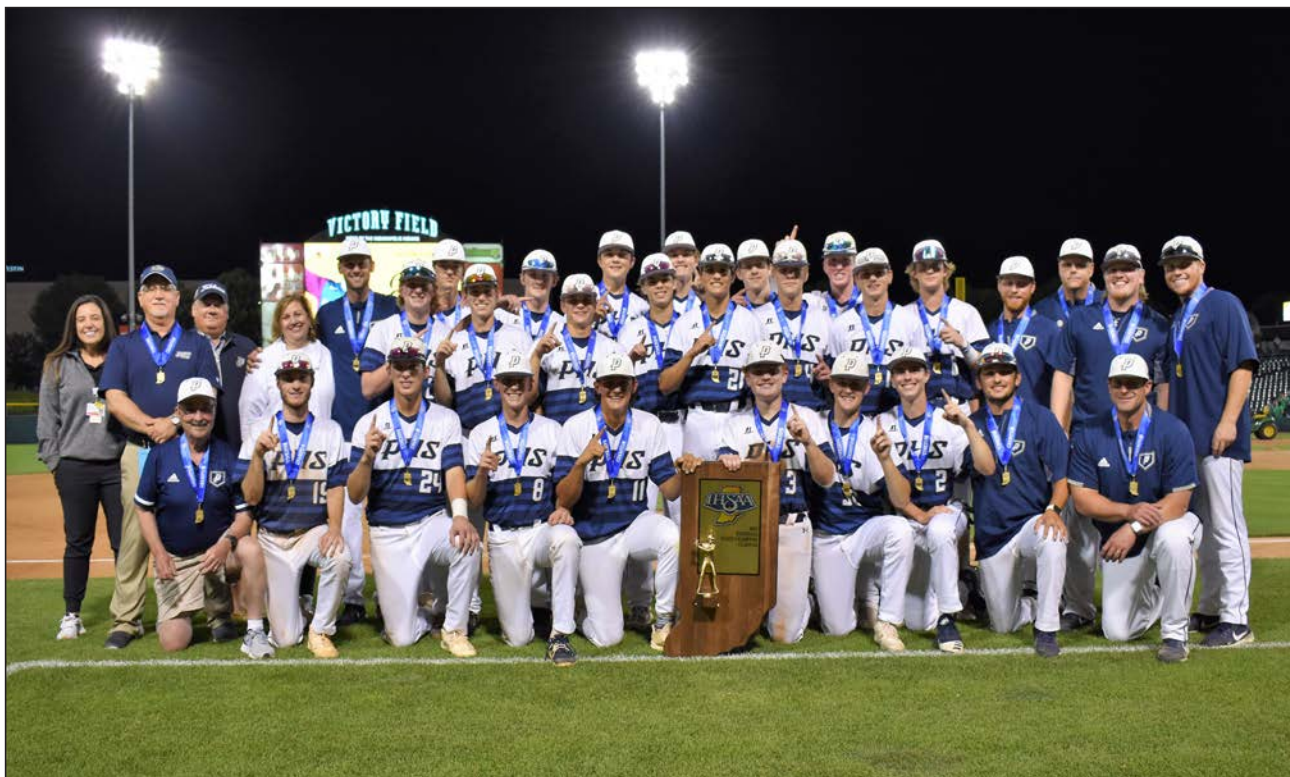
In high school sports in Indiana, nearly all teams end their seasons in heartbreak. Yet on the evening of June 21, the Providence baseball team lived its dream, winning the Indiana High School Athletic Association 2A state championship, beating the team from Eastside High School 4-0 at Victory Field.

"It can be scary to put that much into something, and it doesn't work out. But when it does, it's a level of joy you don't forget," Hutchins says. "To see the joy on the players' faces is unforgettable."

So was the response from the Providence community, as a brigade of Blue Pride fans made the trip from southern Indiana for the championship game—and so many others sent texts and e-mails congratulating Hutchins and the team.

"As wonderful as it was on the field after the game, it was just as wonderful the number of texts and e-mails I received from former players and students," says Hutchins, who teaches Advanced Placement Chemistry at the school, serves as an assistant principal and was an assistant baseball coach at Providence for 23 years. "That's what matters—creating relationships with people."

Hutchins called upon one of those relationships at a defining moment early in the season when the team was struggling. In its first seven games, the team won just two. And while part of that record was connected to its challenging early schedule, what troubled Hutchins was that "we weren't tough enough, we weren't being good



The baseball team of Our Lady of Providence High School in Clarksville poses for a photo in celebration of its Indiana High School Athletic Association 2A state championship win at Victory Field in Indianapolis on June 21. (Submitted photo by Amy Lorenz)

teammates." So the head coach enlisted a former player from Providence's 2016 state championship team to talk to this year's players.

"He was a senior [in 2016] and a good player. He didn't play much, but he was the epitome of being a great teammate. That's why we asked him to talk about his experience," Hutchins recalls. "He just talked about how important it is to be a good teammate and how he saw his role on the team."

"That was a big part of our season. We just had to focus on everyone learning their role on the team. Once we sorted out those things, our season took off."

From there, the team won 21 of its last 23 games, running the tournament table with the state championship. And Hutchins said they accomplished that feat because of the two qualities that had been missing early in the season.

"Their toughness stands out. They ended up being the toughest group of kids I could imagine," their head coach says. "And they're just good teammates. They like each other. They cheer for each other. They just enjoyed being together."

Their joy overflowed at Victory Field after the state championship game, a celebration marked by hugs, high-fives and a huge pile of bodies jumping on each other.

Less than 24 hours after that defining win, four of the teammates were in the Providence gym, doing summer workouts as part of the school's basketball team. And while Hutchins kept trying to acknowledge all the texts and e-mails of congratulations that he received, he also mowed the outfield grass and worked on the bullpen area of the Providence field.

Life goes on. So does the sweetness of winning a state championship. †



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