



The

Criterion

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'It's like a gift'

Intercultural Pastoral Institute builds faith, leadership among Hispanics, page 9.

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July 30, 2021

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Elderly are to be valued, not discarded, pope says

VATICAN CITY (CNS)—Older people are not “leftovers” to be discarded; rather, they continue to be precious nourishment for families, young people and communities,



Pope Francis

Pope Francis said in the homily he wrote for the Mass marking the first World Day for Grandparents and the Elderly.

“Let us ask ourselves, ‘Have I visited my grandparents, my elderly relatives, the

older people in my neighborhood? Have I listened to them? Have I spent time with them?’” the pope said in his homily, which was read aloud at the Mass by Archbishop Rino Fisichella.

“Let us protect them, so that nothing of their lives and dreams may be lost. May we never regret that we were insufficiently attentive to those who loved us and gave us life,” the homily said.

The Mass July 25 was celebrated in St. Peter’s Basilica with about 2,000 people

in attendance, including multi-generational families, older people and their caregivers. Large-

print Mass booklets also were available.

Pope Francis, who had colon surgery on July 4, did not preside over the Mass as he was still undergoing “normal convalescence,” according to the Vatican press office.

The pope, however, did give his *Angelus* address and lead prayer at noon the same day.

Archbishop Fisichella, president of the Pontifical Council for Promoting New Evangelization, presided over the Mass, which he began by greeting the older people in attendance who, he said, had been understandably expecting to celebrate with Pope Francis.

But “we do not want him to tire

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‘BROTHERS IN THE FAITH’



Nicholas Weber, left, Zen Ivey, Nicholas Schneider, all members of All Saints Parish in Dearborn County, and Louis Rivelli, a member of St. Joan of Arc Parish in Indianapolis, kneel during a Mass on July 6 at St. Joseph Church in Shelbyville. (Photo by Sean Gallagher)

Annual Bishop Bruté Days camp continues to plant seeds of priestly vocations

By Sean Gallagher

SHELBYVILLE—Transitional Deacon Matthew Perronie stood on July 6 in the chapel of Bishop Simon Bruté College Seminary before dozens of teenage boys from across central and southern Indiana open to the possibility that God might be calling them to be priests.

They were there for the 16th annual Bishop Bruté Days, a summer vocations camp sponsored by the archdiocesan vocations office and hosted at the Indianapolis seminary on July 5-7.

When Deacon Perronie looked out at the teens, he knew what it was like to be in their place. He participated in the camp in 2010, just after graduating from the eighth grade and being received into the full communion of the Church at St. Malachy Parish in Brownsburg.

“It’s really come full circle,” said Deacon Perronie. “I can put myself in their shoes. I’m also grateful for how God has led me along the journey. I’m appreciative of how seeds were planted when I went to Bishop Bruté Days.”

With just a year left in his priestly formation before he

See BRUTÉ DAYS, page 11

School choice expansion is game-changer for families wanting a Catholic education

By John Shaughnessy

John Elcesser considers the recent expansion of Indiana’s school choice program as a game-changer—dramatically increasing the number of Hoosier families who will become eligible for vouchers that will help them choose where they want their children to attend school.

Regarding families who view a Catholic school as the best option for their children, Elcesser says the expansion of the program will help parents who believe they can’t afford Catholic education for their children, and it will also benefit parents who struggle and sacrifice to provide a



“We believe there are probably quite a few families that may have wanted or even dreamed of getting a Catholic school education, but just probably didn’t think it was affordable. Now it probably is.”

—John Elcesser, executive director of the Indiana Non-Public Education Association

Catholic education for their children.

“We believe there are probably quite a few families that may have wanted or even dreamed of getting

a Catholic school education, but just probably didn’t think it was affordable. Now it probably is,” says Elcesser, the

See CHOICE, page 8



Grandparents and the elderly, with their children, grandchildren and caregivers attend Mass in St. Peter's Basilica at the Vatican on July 25 for the first World Day for Grandparents and the Elderly. (CNS photo/Vatican Media)

POPE

continued from page 1

himself so that he may spend these days resting to regain his strength and fully resume his pastoral ministry," the archbishop said before reading the homily the pope prepared for the Mass.

"Grandparents and the elderly are not leftovers from life, scraps to be discarded," the pope wrote. They are a precious source of nourishment," the pope wrote.

"They protected us as we grew, and now it is up to us to protect their lives, to alleviate their difficulties, to attend to their needs and to ensure that they are helped in daily life and not feel alone," he wrote.

The pope asked people to reconnect with older people, to visit or call and "listen to them and never discard them. Let us cherish them and spend time with them. We will be the better for it," young and old alike, he wrote.

"I worry when I see a society full of people in constant motion, too caught up in their own affairs to have time for a glance, a greeting or a hug," he wrote.

The notion of "every man for himself" is "deadly," he wrote, and the Gospel asks people to share "what we are and what we possess" in order to find true and lasting fulfillment.

"Our grandparents, who nourished our own lives, now hunger for our attention and our love; they long for our closeness. Let us lift up our eyes and see them, even as Jesus sees us," the pope wrote.

During the intercessions, prayers were offered for those who died during the pandemic, especially the elderly, and for the faithful to learn to cherish and serve the elderly.

At the end of the Mass, Archbishop Fisichella and Cardinal Kevin J. Farrell, prefect of the Dicastery for Laity, the Family and Life, which was promoting the world day, blessed baskets of bright yellow, red and orange flowers, that were



Public Schedule of Archbishop Charles C. Thompson

August 3–12, 2021

<p>August 3 – 1:30 p.m. CST Mass for Saint Meinrad Alumni Reunion, Saint Meinrad Archabbey</p> <p>August 5 – 10 a.m. Leadership Team meeting, Archbishop Edward T. O'Meara Catholic Center, Indianapolis</p> <p>August 5 – 7 p.m. Confirmation Mass for youths of St. Philip Neri Parish in Indianapolis, at SS. Peter and Paul Cathedral, Indianapolis</p> <p>August 6 – 10 a.m. Chapel and altar dedication at Marian University, Indianapolis</p> <p>August 8 – 5 p.m. St. Lawrence Day Celebration for permanent deacons at Our Lady of Fatima Retreat House, Indianapolis</p>	<p>August 9 – noon Seminarian convocation at Our Lady of Fatima Retreat House</p> <p>August 10 – 10:30 a.m. Priest Personnel Board meeting at Archbishop Edward T. O'Meara Catholic Center</p> <p>August 12 – 8:15 a.m. Judicatories virtual meeting</p> <p>August 12 – 10 a.m. Leadership Team meeting at Archbishop Edward T. O'Meara Catholic Center</p> <p>August 12 – 7 p.m. Mass for Substance Addiction Ministry at St. Bartholomew Church, Columbus</p>
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Share your memories of 9/11—and how your faith and your life have been affected by that day

Memories of Sept. 11, 2001, fill the hearts and minds of people old enough to remember that tragic day 20 years ago. From shock in reaction to the terrorist attacks in the United States, to gratitude for the heroic actions of first responders, 9/11 is a day that continues to affect many Americans.

The Criterion would like to hear your stories, memories and thoughts of Sept. 11, 2001, including how your

faith was a source of strength and comfort on that challenging day, and how the events of that day have shaped your faith and your life since then.

Send your submissions to John Shaughnessy by e-mail to 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. †

then distributed with the pope's message by young people to the older people attending the liturgy.

The pope appeared at the window of his studio in the apostolic palace to greet and bless those gathered in St. Peter's Square and to deliver his address before praying the *Angelus*.

He invited everyone to visit the elderly and to give them a copy of this year's world day message. Young and old must spend time together, talking and sharing their memories, hopes and dreams, he said.

Commenting on the day's Gospel reading of the multiplication of the loaves, the pope recalled the generous gift of the boy who gave what little he had, which was enough for Jesus, who used that small gift to feed thousands.

But, the pope said, think about the event from the point of view of the young boy: taking his five barley loaves and two fish to feed others seems like an "unreasonable proposal. Why deprive a person, indeed a child, of what he has brought from home and has the right to keep for himself? Why take away from one person what is not enough to feed

everyone anyway?"

It shows people must ask what they can bring to Jesus each day and reminds people that "the Lord can do a lot with the little that we put at his disposal," the pope said.

Today's mindset is marked by the quest to "accumulate and increase what we have, but Jesus asks us to give, to diminish. We like to add, we like addition; Jesus likes subtraction, taking something away to give it to others. We want to multiply for ourselves; Jesus appreciates it when we share with others, when we share," he said.

The pope recalled that many problems in the world, particularly hunger, cannot be solved without "fair sharing." It is estimated that about 7,000 children under the age of five die each day because of malnutrition, he added.

Facing such scandals, he said, people should, like the boy, accept Jesus' invitation and "be brave, give what little you have, your talents and your possessions, make them available to Jesus and to your brothers and sisters. Do not be afraid, nothing will be lost, because if you share, God will multiply." †


How has your own faith been deepened by helping others grow in their faith?

When someone strives to help others learn about their faith and grow in their faith, it often has the added blessing of leading to a deeper faith for the person leading the instruction.

With that thought in mind, *The Criterion* is inviting instructors of the Catholic faith—whether in programs for children and youths, preparation for the sacraments, adult faith formation or Rite of Christian Initiation of Adults—

to share their stories of how their own faith has been deepened by helping others in their faith journeys.

Send your stories and personal experiences to John Shaughnessy by e-mail at 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. †




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No 'devout Catholic' can condone killing child in the womb, says archbishop

SAN FRANCISCO (CNS)—No one can claim “to be a devout Catholic and condone the killing of innocent human life, let alone have the government pay for it,” said Archbishop Salvatore J. Cordileone of San Francisco.

“The right to life is a fundamental—the most fundamental—human right, and Catholics do not oppose fundamental human rights,” the archbishop said in a July 22 statement.



Archbishop Salvatore J. Cordileone

“To use the smokescreen of abortion as an issue of health and fairness to poor women is the epitome of hypocrisy: What about the health of the baby being killed? What about giving poor women real choice, so they are supported in choosing life?” he said.

He issued the statement in response to remarks House Speaker Nancy Pelosi, D-Calif., made during

her weekly news conference with Capitol Hill reporters in Washington earlier in the day.

Pelosi, a Catholic, told reporters she backed current efforts by her fellow Democrats to eliminate the Hyde Amendment and other similar language from spending bills.

For four decades, the long-standing Hyde Amendment has enjoyed strong bipartisan support. It bans federal funding of abortions except when the mother's life is endangered and in cases of rape and incest.

Hyde has been re-enacted in spending bills every year since it was first passed in 1976.

“As a devout Catholic and mother of five in six years, I feel that God blessed my husband and me with our beautiful family,” Pelosi said, but “it is not up to me to dictate that's what other people should do.”

Pelosi told reporters that federal funding of abortion for underprivileged women is about “fairness” and “health care.”

“It's an issue of health of many women in America, especially those in lower income situations in different states, and it is something that has been a priority for many of us for a long time,” Pelosi said.

Biden, who also is Catholic and supports keeping abortion legal, has disavowed his decades of support for Hyde.

Archbishop Cordileone urged that poor women be given a “real choice” by supporting them in their decision to “choose life” and bring their baby to term.

“This would give them fairness and equality” that “women of means” have and “can afford to bring a child into the world.”

“It is people of faith who run pro-life crisis pregnancy clinics,” he said. “They are the only ones who provide poor women life-giving alternatives to having their babies killed in their wombs.”

He added, “I cannot be prouder of my fellow Catholics who are so prominent in providing this vital service. To them I say: You are the ones worthy to call yourselves ‘devout Catholics’!”

On July 26, Archbishop Cordileone told

Bill Hemmer, co-anchor of “America's Newsroom” on the Fox News Channel, that pregnancy crisis centers give pregnant women “wraparound support” by providing information, including a 3-D sonogram of their unborn child.

The 3-D image makes it “very clear this is a human life,” the archbishop said, adding that even women who were inclined to get an abortion “change their mind” after seeing this image of their unborn child.

These centers also provide pregnant women in need with practical help after the baby is born, he added, and that if a woman wants to put her child up for adoption, the staff at these centers walk the woman through that process.

Asked what he thought about Congress eliminating Hyde from spending bills, the archbishop said: “This is a very serious matter. It's bad enough the government allows the killing of innocent human life and now they want to pay for it. I beg, implore our government not to pay [for abortions].”

When Hammer asked Archbishop Cordileone if he'd met with Pelosi to discuss the abortion issue, the prelate noted the pandemic had prevented pretty much all face-to-face meetings. He said he “did have a telephone conversation” with Pelosi “earlier this year [and] she was very respectful to me. ... We had a good interchange.”

But he added that an in-person meeting on an issue as serious as abortion would be better and hoped this would happen with the House Speaker sooner rather than later, now that “thankfully, we're beginning to emerge from the pandemic.” †

Mississippi's attorney general in brief urges high court to overturn Roe v. Wade

WASHINGTON (CNS)—Many would like to believe the U.S. Supreme Court's 1973 *Roe v. Wade* decision legalizing abortion settled the issue “once and for all,” but instead “all it did was establish a special-rules regime for abortion jurisprudence,” said Mississippi Attorney General Lynn Fitch.

This “has left these cases out of step with other court decisions and neutral principles of law applied by the court,” she said in an *amicus*, or friend of the court, brief filed with the high court on July 22 in *Dobbs v. Jackson Women's Health Organization*, a case involving a 2018 Mississippi abortion law banning most abortions after 15 weeks of pregnancy.

The court should overturn *Roe v. Wade*, she said, adding that a state can prohibit abortion before “viability” because “nothing in constitutional text, structure, history or tradition supports a right to abortion.”

As a result of *Roe* and subsequent court decisions, “state legislatures, and the people they represent, have lacked clarity in passing laws to protect legitimate public interests, and artificial guideposts have stunted important public debate on how we, as a society, care for the dignity of women and their children,” Fitch said.

The U.S. Supreme Court said in a May 17 order that it will hear oral arguments during its next term on the Mississippi law. The court's term opens in October, and a decision is expected by June 2022.


Just after then-Mississippi Gov. Phil Bryant signed the law on March 19, 2018, a federal judge blocked it temporarily from taking effect after the state's only abortion clinic filed suit, saying it is unconstitutional. The U.S. Court of Appeals for the Fifth Circuit upheld the block on the law.

It will be the biggest abortion case to come before the court since 1992's *Casey v. Planned Parenthood*, which affirmed *Roe* and also stressed that a state regulation on abortion could not impose an “undue burden” on a woman “seeking an abortion before the fetus attains viability.”

“Viability” is when a fetus is said to be able to survive on its own. The

high court has consistently ruled states cannot restrict abortion before the 24-week mark.

Fitch stated in her brief that *Casey* made matters worse because it “tried to improve upon *Roe* by replacing strict scrutiny with the undue-burden standard,” which also defeats “important state interests rather than accounts for them,” she said. †



Pope Francis' prayer intentions for August

- **The Church**—Let us pray for the Church, that she may receive from the Holy Spirit the grace and strength to reform herself in the light of the Gospel.

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

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





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Editorial



A young woman holds flowers and copies of Pope Francis' message for the first World Day for Grandparents and the Elderly. At the end of a Mass on July 25, in St. Peter's Basilica at the Vatican, young people handed out flowers and copies of the message to their elders in attendance. (CNS photo/Vatican Media)

Now is the time for us to cherish and protect grandparents and the elderly

"Grandparents and the elderly are not leftovers from life, scraps to be discarded. They are precious pieces of bread left on the table of life that can still nourish us with a fragrance that we have lost, 'the fragrance of memory.'"
— Archbishop Rino Fisichella reading the homily Pope Francis wrote for the July 25 Mass marking the first World Day for Grandparents and the Elderly.

For many families, grandparents are a treasure house of memories.

Open the door to their past, and you can unpack the history of your family going back years, decades and even in some cases, generations.

Sadly, some of us have lost connections to our elders and their wisdom because of broken relationships, health challenges, physical distance and death.

The COVID-19 pandemic has led to more than 6 million deaths across the globe, many of them members of the elderly population.

While many have been left reeling seeing loved ones succumb to the illness, a part of a family's history dies with the loss of an elderly loved one as well.

In marking the first World Day for Grandparents and the Elderly, Pope Francis implored us to remember this population includes treasured members of society who build our families with their love and share important gifts with us.

"Despite lives of hard work and sacrifice, they were never too busy for us, or indifferent to us. They looked at us with care and tender love," the pope said in his July 25 homily read during a liturgy by Archbishop Rino Fisichella. "When we were growing up and felt misunderstood or fearful about life's challenges, they kept an eye on us; they knew what we were feeling, our hidden tears and secret dreams. They held us in their arms and sat us on their knees. That love helped us grow into adulthood."

Archbishop Fisichella, president of the Pontifical Council for Promoting New Evangelization, presided over the Mass marking the first World Day for Grandparents and the Elderly at St. Peter's Basilica in place of the pope, who is still recovering from the colon surgery he had on July 4.

In his homily, the pope challenged us to do our part to build relationships with

our grandparents and the elderly.

"When was the last time we visited or telephoned an elderly person in order to show our closeness and to benefit from what they have to tell us?" he asked. "I worry when I see a society full of people in constant motion, too caught up in their own affairs to have time for a glance, a greeting or a hug. I worry about a society where individuals are simply part of a nameless crowd, where we can no longer look up and recognize one another. Our grandparents, who nourished our own lives, now hunger for our attention and our love; they long for our closeness. Let us lift up our eyes and see them, even as Jesus sees us."

Seeing others as Jesus sees us. It is a mandate in our call as missionary disciples. And although many of us are not medical professionals, we could offer a remedy of being present to those who are aging in our communities—be they our grandparents, elderly neighbors and friends, or the residents of nearby nursing homes or assisted living facilities who are alone and have no one.

"Let us not lose the memory preserved by the elderly, for we are children of that history, and without roots, we will wither," Pope Francis wrote. "They protected us as we grew, and now it is up to us to protect their lives, to alleviate their difficulties, to attend to their needs and to ensure that they are helped in daily life and not feel alone."

As we have learned, many of the elderly who lost their lives as a result of COVID died alone. Simply put, that is heartbreaking.

"Brothers and sisters, grandparents and the elderly are bread that nourishes our life. ... Please, let us not forget about them. Let us covenant with them. Let us learn to approach them, listen to them and never discard them," the pope wrote. "Let us cherish them and spend time with them. We will be the better for it. And, together, young and old alike, we will find fulfillment at [a] table of sharing, blessed by God."

Leftovers and scraps to be discarded? May the wake-up call the Holy Father is giving us help us understand we can never view our grandparents and the elderly in that way, and let us always remember the nourishment they provide for humanity.

—Mike Krokos

Reflection/John F. Fink

The luminous mysteries of the rosary tell us just who Jesus was

While praying the rosary on a recent Thursday, I found myself marveling at the wisdom of St. Pope John Paul II for adding the luminous mysteries to the rosary.



As we were growing up, we had only the joyful, sorrowful and glorious mysteries. That meant that we jumped from finding Jesus in the Temple

when he was 12 to the agony in the garden, and the beginning of his passion, when he was about 33. We skipped all that Jesus did during his public life. Pope John Paul knew that wasn't right. Indeed, the luminous mysteries give us the same lesson that the Apostles received.

They are called the luminous mysteries because they slowly shed light on just who Jesus was. Just by meditating on those mysteries, we can reconstruct Jesus' life story up to the time of the sorrowful mysteries. I think of the story like this:

When Jesus was about 30 years old, he and his Father decided it was time for him to start fulfilling the reason he came to Earth—to redeem humankind. To do that, the first thing he had to do was leave the little village of Nazareth and become better known. He knew that his cousin, John the Baptist, was preparing people for the Messiah's coming, so he went to where John was baptizing. As John baptized Jesus, the voice of God told us, "This is my beloved Son, with whom I am well pleased" (Mt 3:17). (First luminous mystery.)

With John's support, Jesus began to attract a few followers: Andrew and Peter, James and John, a few others. But he had promised his mother that he would be in Cana of Galilee for a wedding, and he kept that promise. That's when his mother decided that Jesus' "hour had come," and encouraged him to change a large amount of water into wine, both of them realizing that such an act would forever prevent him from simply returning to life in Nazareth. (Second luminous mystery.)

So he moved to the relatively large town of Capernaum, where he lived with

Peter and his family when he was there. But he wasn't there a lot. He and the 12 men he chose as Apostles began traveling around the area, proclaiming the kingdom of God. (Third luminous mystery.) He worked miracles of healing, which no ordinary human could do. But he also multiplied food, walked on water, calmed storms, and expelled demons. Just who was this man?

That's what the Apostles wondered. Jesus was trying to teach them during their travels as well as in Peter's home, which has been called the first seminary. But they just weren't quite getting it, especially when Jesus told them that he had to go to Jerusalem where he would be crucified. So Jesus led them on a long trip, from Tyre and Sidon in Lebanon to Caesarea Philippi in the mountains north of the Sea of Galilee.

This is where he asked the Apostles who they thought he was. Peter replied, "You are the Messiah, the Son of the living God" (Mt 16:16). Jesus was pleased with this answer because he said, "Blessed are you, Simon son of Jonah. For flesh and blood has not revealed this to you, but my heavenly Father" (Mt 16:17).

Peter was almost there, but not quite. So six days later, Jesus took Peter, James and John up a high mountain where he was transfigured before them. (Fourth luminous mystery.) His clothes became dazzling white, and his face shone like the sun. A voice from heaven repeated what it had said at his baptism, "This is my beloved Son in whom I'm well pleased" (Mt 17:5), but this time it added, "Listen to him" (Mt 17:5). Surely, all this was enough to convince the Apostles that Jesus was God.

Now Jesus had to prepare the Apostles for his crucifixion, leading to the sorrowful mysteries of the rosary. But Pope John Paul added still another luminous mystery, the institution of the Eucharist, Jesus' plan to be with his Church after his death and resurrection. (Fifth luminous mystery.)

What a blessing it was that Pope John Paul gave us these luminous mysteries for meditation while saying the rosary.

(John F. Fink is editor emeritus of The Criterion.) †

Letters to the Editor

Let's open ourselves to allow the Holy Spirit to move us in unity and love

I welcome the Holy Father's desire to foster unity among Catholics who celebrate the Roman Rite. Let us work with care, patience, justice and charity as together we foster a eucharistic renewal in our nation.

Think serenely, enduringly and evenhandedly with the mind of Christ about the beginning process of fulfilling the Roman Rite and the Latin Eucharist.

Unity is not either or; it is diversity embracing one spirit! That spirit is

the Holy Spirit.

Discerning the mystery of the Holy Spirit is challenging and clarifying! Do not presuppose the movements of the Holy Spirit. Open yourself to move within its constant unity and love.

God eternally will providentially care for his Church. Clarifying change with charity is conversion.

Gary Taylor
Salem

A 'thank you' for Msgr. Champion's weekly column in *The Criterion*

I would like to say "thank you" to Msgr. Owen Champion for his Sunday readings column each week in *The Criterion*, and particularly, for his "reflection" after discussing the Scriptures.

This week's (July 16 issue) wisdom highlights—while reflecting on Jer 23:1-6, Eph 2:13-18, and Mk 6:30-34—from him were: "People do not

have to struggle to find God's truth. God will send representatives to speak the truth."

Another nugget of wisdom was "God's truth is exact. ... It simply is as it is."

Thanks to *The Criterion* for carrying his column.

Alice Price
Indianapolis



Christ the Cornerstone

Christ nourishes us as the bread of life

"I am the bread of life; whoever comes to me will never hunger, and whoever believes in me will never thirst" (Jn 6:35).

It's not surprising that Jesus' followers were confused when he told them that "whoever comes to me will never hunger, and whoever believes in me will never thirst" (Jn 6:35). We all get hungry and thirsty regardless of how much we believe in Jesus. What are we to make of this apparently outrageous claim? How should we understand the hunger and thirst that can only be fully satisfied by Jesus, the bread of life?

The Scripture readings for the 18th Sunday in Ordinary Time provide us with insights into this fundamental truth of our Christian faith.

The first reading (Ex 16:2-4, 12-15) tells us that the Israelites wandering in the desert grumbled against Moses and Aaron. "Would that we had died at the Lord's hand in the land of Egypt, as we sat by our fleshpots and ate our fill of bread!" they complained bitterly. "But you had to lead us into this desert to make the whole community die of famine!" (Ex 16:3)

The Lord's response was to send them food—quail in the evening and manna ("fine flakes like hoarfrost on the ground") each morning. On seeing it, the Israelites asked, "What is this?" (Ex 16:15) for they did not know what it was. But Moses told them, "This is the bread that the Lord has given you to eat" (Ex 16:15).

Just as Jesus fed 5,000 people with five barley loaves and two fish, God "commanded the skies above and opened the doors of heaven; he rained manna upon them for food and gave them heavenly bread" (Ps 78:23-24). This heavenly bread, and the quail God sent in the evenings, satisfied the physical hunger of the chosen people, but it also restored their trust in the One who had liberated them from slavery in Egypt. It renewed their hope in the promised land, and it allowed them to proclaim with confidence in the words of this Sunday's responsorial psalm:

"Man ate the bread of angels, food he sent them in abundance. And he brought them to his holy land, to the mountains his right hand had won" (Ps 78: 25, 54).

Clearly there is also a spiritual hunger that is being fed by the "bread of angels" that God sends "in abundance" to his frightened, lost and angry people.

God's gift of heavenly bread reaches its fullest expression in Jesus, "the bread of life." What is merely hinted at in the Old Testament becomes concrete in the flesh and blood of Jesus Christ, which is given to us in the Eucharist. More than physical bread, as necessary as it is, we need nourishment for our souls. We need to look beyond our material needs and wants to food and drink that will sustain us eternally.

In Sunday's Gospel reading (Jn 6:24-35), Jesus says to the crowd he previously fed with barley loaves and fish:

"Amen, amen, I say to you, you are looking for me not because you saw signs but because you ate the loaves and were filled. Do not work for food that perishes but for the food that endures for eternal life, which the Son of Man will give you. For on him the Father, God, has set his seal" (Jn 6:26-27).

The food that endures for eternal

life is Christ himself on whom God the Father has set his seal. It is spiritual food, nourishment for our hungry hearts.

In the second reading for the 18th Sunday in Ordinary Time (Eph 4:17, 20-24), St Paul teaches us that:

"You should put away the old self of your former way of life, corrupted through deceitful desires, and be renewed in the spirit of your minds, and put on the new self, created in God's way in righteousness and holiness of truth" (Eph 4:22-24).

The only way that we can allow the bread of life, which is Jesus, to sustain us eternally—so that we will never again hunger and thirst—is to be renewed in the Holy Spirit and to put on a "new self" that will live forever in Christ.

Let's pray that the Holy Spirit will fill our minds and hearts with wisdom and with a profound reverence for the sacrament of Christ's Body and Blood, the holy Eucharist. Let's also pray for the grace we need to put away our old selves so that we can be transformed by God in the righteousness and holiness of his truth. †



Cristo, la piedra angular

Cristo nos alimenta como el pan de la vida

"Yo soy el pan de vida—declaró Jesús—. El que a mí viene nunca pasará hambre, y el que en mí cree nunca más volverá a tener sed" (Jn 6:35).

No es de extrañar que los seguidores de Jesús se sintieran confundidos cuando les dijo que "el que a mí viene nunca pasará hambre, y el que en mí cree nunca más volverá a tener sed" (Jn 6:35). Todos tenemos hambre y sed por mucho que creamos en Jesús. ¿Cómo debemos interpretar esta paradoja aparentemente sorprendente? ¿Cómo debemos entender el hambre y la sed que solamente Jesús, el Pan de Vida, puede satisfacer por completo?

Las lecturas de las Escrituras del 18.º domingo del tiempo ordinario nos ayudan a comprender esta verdad fundamental de nuestra fe cristiana.

La primera lectura (Ex 16:2-4, 12-15) nos dice que los israelitas que vagaban por el desierto refunfuñaban contra Moisés y Aarón. "¿Cómo quisiéramos que el Señor nos hubiera quitado la vida en Egipto!—les decían los israelitas—. Allí nos sentábamos en torno a las ollas de carne y comíamos pan hasta saciarnos," se quejaban amargamente. "¿Ustedes nos han traído a este desierto para matar de hambre a toda la comunidad!" (Ex 16,3).

La respuesta del Señor fue enviarles comida: codornices por la noche y maná ("copos muy finos, semejantes a la escarcha que cae sobre la tierra") cada mañana. Al verlo, los israelitas preguntaron: "¿Y esto qué es?" (Ex 16:15) porque no sabían lo que era. Pero Moisés les dijo, "Es el pan que el Señor les da para comer" (Ex 16:15).

Al igual que Jesús alimentó a 5,000 personas con cinco panes de cebada y dos peces, Dios "desde lo alto dio una orden a las nubes, y se abrieron las puertas de los cielos. Hizo que les lloviera maná, para que comieran; pan del cielo les dio a comer" (Sal 78:23-24). Este pan celestial, y las codornices que Dios enviaba por las tardes, satisfacían el hambre física del Pueblo Elegido, pero también les devolvía la confianza en Aquel que los había liberado de la esclavitud en Egipto. Renovó su esperanza en la tierra prometida, y les permitió proclamar con confianza las palabras del Salmo Responsorial de este domingo:

"Todos ellos comieron pan de ángeles; Dios les envió comida hasta saciarlos. Trajo a su pueblo a esta su tierra santa, a estas montañas que su diestra conquistó" (Sal 78:25, 54).

Está claro que también hay un hambre espiritual que se alimenta del

"pan de ángeles" que Dios envía a su pueblo asustado, perdido y enfadado "hasta saciarlos."

El don de Dios del pan celestial alcanza su máxima expresión en Jesús, "el pan de vida." Lo que tan solo se insinúa en el Antiguo Testamento se concreta en la carne y la sangre de Jesucristo, que se nos entrega en la Eucaristía. Más que el pan físico, por muy necesario que sea, necesitamos alimento para nuestras almas. Debemos mirar más allá de nuestras necesidades y deseos materiales, hacia la comida y la bebida que nos sostendrán eternamente.

En la lectura del Evangelio del domingo (Jn 6,24-35), Jesús dice a la multitud a la que previamente alimentó con panes de cebada y peces:

"Ciertamente les aseguro que ustedes me buscan no porque han visto señales, sino porque comieron pan hasta llenarse. Trabajen, pero no por la comida que es perecedera, sino por la que permanece para vida eterna, la cual les dará el Hijo del hombre. Sobre este ha puesto Dios el Padre su sello de aprobación" (Jn 6:26-27).

El alimento que perdura para la vida eterna es Cristo mismo, en quien Dios Padre ha puesto su sello. Es un alimento espiritual, un

alimento para nuestros corazones hambrientos.

En la segunda lectura del 18.º domingo del tiempo ordinario (Ef 4:17, 20-24), san Pablo nos enseña que:

"Con respecto a la vida que antes llevaban, se les enseñó que debían quitarse el ropaje de la vieja naturaleza, la cual está corrompida por los deseos engañosos; ser renovados en la actitud de su mente; y ponerse el ropaje de la nueva naturaleza, creada a imagen de Dios, en verdadera justicia y santidad" (Ef 4:22-24).

La única manera de permitir que el Pan de Vida, que es Jesús, nos sostenga eternamente, para que nunca más tengamos hambre y sed, es ser renovados en el Espíritu Santo y ponernos "el ropaje de la nueva naturaleza" que vivirá para siempre en Cristo.

Recemos para que el Espíritu Santo llene nuestras mentes y nuestros corazones de sabiduría y de una profunda reverencia por el sacramento del Cuerpo y la Sangre de Cristo, la santa Eucaristía. Oremos también por la gracia que necesitamos para despojarnos de nuestro «antiguo yo», de modo que podamos ser transformados por Dios en la justicia y santidad de su verdad. †

Events Calendar

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

July 30-August 9

Providence Spirituality and Conference Center, 1 Sisters of Providence, Foley Room, Saint Mary-of-the-Woods, St. Mary-of-the-Woods. **Annual Used Book Sale**, 10 a.m.-4 p.m. daily, sponsored by Linden Leaf Gifts. Information: 866-996-2947 or lindenleafgifts@spsmw.org.

August 2, 9, 16

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 or soulcore.com.

August 4

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.

August 4, 18

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. Questions: 317-236-1542.

August 6

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

Our Lady of the Greenwood Church, 335 S. Meridian St., Greenwood. **First Friday bilingual celebration of the Most Sacred Heart of Jesus**, Mass, 5:45 p.m., exposition of the Blessed Sacrament, following Mass until 9 p.m., sacrament of reconciliation available. Information: 317-750-7309, msross1@hotmail.com.

August 7

John Paul II Parish, St. Paul Chapel, 216 Schellers Ave., Sellersburg. **First Saturday Marian Devotion**, 8 a.m. rosary, meditation, prayer; 8:30 a.m. Mass with confessions prior. Information: 812-246-3522.

St. Michael Church, 145 St. Michael Blvd., Brookville. **First Saturday Marian Devotional Prayer Group**, Mass, devotional prayers, rosary, 8 a.m. Information: 765-647-5462.

Clay County Courthouse lawn, 609 E. National Ave., Brazil. **Pray USA Prayer Rally**, noon, sponsored by Annunciation Parish Legion of Mary, prayers for the country. Information: tana.donnelly@fontier.com.

August 7-8

All Saints Parish, St. Paul campus, 9788 N. Dearborn Road, Guilford. **Summer Picnic**, Sat. 5 p.m.- midnight, Sun. 11 a.m.-9 p.m., food stands, live music by Disorderly Conduct, beer garden, raffles, gaming quilts, kiddie land, \$10,000 Big Money Raffle, Rediscover Saints religious exhibit, pork tenderloin dinner, Sat. 5-8 p.m., chicken dinner, Sun. 11 a.m.-5 p.m. or until sold out, outdoor dining, free admission. Information: 812-576-4302.

August 8

St. Mary Parish, 2500 St. Mary's Dr., Lanesville. **Parish Picnic**, 10 a.m.-3 p.m., games of chance, quilt raffle, capital prize drawing, cake wheel, 50/50 prize raffle, linen

and crafts, silent auction, fried chicken or ham dinner \$12 for adults, \$5 for children ages 6-11, outdoor dining or drive-thru, dressing, potato salad, country-style green beans, slaw, noodles, fresh cucumbers, pie. Online auction: harrittgroup.com on July 26. Information: 812-952-2853.

August 10

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

August 13-14

Our Lady of the Most Holy Rosary Parish, 520 Stevens St., Indianapolis. **Italian Street Festival**, 5-11 p.m., religious procession 6:45 p.m. Sat. followed by 7 p.m. Mass, homemade Italian food, wine and beer, live music, amusement rides, free admission, free parking. Information: 317-636-4478, info@holyroaryindy.org or indyitalianfest.org.

Nativity of Our Lord Jesus Christ Parish, 7225

Southeastern Ave., Indianapolis. **Augustavaganza**, 4:30-11 p.m., kid's games and rides, food, live music, bingo, free admission. Information: 317-357-1200.

August 14

SS. Peter and Paul Cathedral, 1347 N. Meridian St., Indianapolis. **Choir Re-Boot Camp**, 9 a.m.-noon, director of archdiocesan and cathedral liturgical music Andrew Motyka facilitating, \$10 with lunch, free without, registration required. Information and registration: cutt.ly/RebootIndy.

August 14-15

St. Catherine of Siena Parish, 9995 E. Base Rd., Greensburg. **Bruté Weekend**, all weekend Masses, Father Daniel Bedel, spiritual director of Simon Bruté College Seminary in Indianapolis, will celebrate Mass and share how the seminary forms future priests. Information: Ellen Sanders, 317-236-1501 or esanders@archindy.org.

August 17

Bishop Chartard High School, 5885 N. Crittendon Ave., Indianapolis. **Made for More: Visions of the Promised Land**, a Theology of the Body event by Christopher West with music by Mike Mangione, 7-9:30 p.m., \$25. Tickets: indy.eventbrite.com. Information: Maureen Malarney, 317-503-8090, mmalarney@bishopchatard.org.

Information: Maureen Malarney, 317-503-8090, mmalarney@bishopchatard.org.

August 18

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

August 19

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.

August 19-21

St. Susanna Parish, 1210 East Main St., Plainfield. **St. Susanna Festival**, Thurs. 6-10 p.m., Fri. 6-11 p.m., Sat. 6 p.m.-midnight, carnival rides, games, food vendors, Saturday ribeye dinner, beer and wine, kids' games, live music, local entertainment, free admission. Information: festival@saintsusanna.com or 317-374-1970. †

A bridge of communication



Cheri Bush of St. Monica Parish in Indianapolis, left, waves as cars on I-465 pass under the Keystone Avenue bridge in Indianapolis as she, Jane Youngman (partially obscured) of St. Barnabas Parish in Indianapolis and Deacon Russell Woodard, parish life coordinator of Holy Trinity Parish in Edinburgh, hold a sign declaring, "Abortion takes a human life." The volunteers were participating in Pro-Life Action League's "National Pro-Life Bridges Day" on July 16. It's estimated that 44,640 commuters in Indianapolis saw the signs on either side of the bridge. The capital city was one of 67 locations taking part in the national effort, with an estimated 2 million commuters seeing the message. This was the first year Indianapolis participated in the event, through the coordination of Deacon Woodard. This year's annual effort came in advance of the Supreme Court's upcoming review of the abortion-related *Dobbs v. Jackson* case.

(Photo by Natalie Hoefler)

Retreats and Programs

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

August 13-15

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Retrouvaille Weekend**, sponsored by Retrouvaille Indy, for couples in struggling marriages. Register at www.helpourmarriage.org

or e-mail retrouindy@gmail.com.

August 14

Mount Saint Francis Center for Spirituality, 101 St. Anthony Dr., Mt. St. Francis. **A Day with Mary**, 9 a.m.-5 p.m., Judy Ribar presenting, prayer,

opportunity for reconciliation, feast of the Assumption Vigil Mass, \$50 includes lunch, \$75 for Friday overnight with private room and light breakfast, register by Aug. 11. Information and registration: mountsaintfrancis.org/day-with-mary or 812-923-8817. †

Wedding Anniversaries

RICHARD AND THERESA ECKSTEIN



RICHARD AND THERESA (KINKER) ECKSTEIN, members of St. Anthony Parish in Morris, will celebrate their 50th wedding anniversary on July 31. The couple was married at St. John the Evangelist Church in Enochsburg on July 31, 1971. They have three children: Valerie Grossman, Stephanie Gunter and Sam Eckstein. The couple also has four grandchildren. †

ROBERT AND PAMELA GARCZEWSKI



ROBERT AND PAMELA (DORNING) GARCZEWSKI, members of St. Anne Parish in New Castle, celebrated their 50th wedding anniversary on June 19. The couple was married at Holy Cross Church in Covington, Ky., on June 19, 1971. They have three children: Christine Blessinger, Jennifer Williams and Robert Garczewski, Jr. The couple also has one grandchild. †

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

Criterion staff honored for excellence in journalism

Criterion staff report

The COVID-19 pandemic and the challenges it presented didn't stop staff members of *The Criterion* from being honored for excellence in journalism by two organizations in 2020.

Coverage of the COVID crisis, ongoing news concerning the federal death penalty, and articles dealing with last summer's civil unrest were among the stories that shaped the archdiocesan newspaper's award-winning coverage.

The recognition included awards from the Catholic Media Association of the United States and Canada (CMA), and awards from the Woman's Press Club of Indiana (WPCI).

For the second time in three years, *The Criterion* was honored as one of the CMA's outstanding publications. The newspaper received Honorable Mention in the Best Newspaper category in 2020. *The Criterion* was awarded second place in the Best Newspaper category in 2018.

CMA awards

The staff received recognition on June 10 during the Catholic Media Association's annual awards program, which was held virtually this year.

Staff writer Sean Gallagher was awarded first place in the Best News Writing on a Local or Regional event—One Shot—for his article, "St. John pastor keeps prayerful watch over parish during unrest." The story focused on Father Rick Nagel, pastor of St. John the Evangelist Parish, and his response to peaceful protests in downtown Indianapolis that descended into violence the weekend of May 30-31, 2020, after the death of George Floyd in Minneapolis.

"The story itself is amazing, and the author emphasized those elements through descriptive language that humanized a tremulous situation in our recent history," judges wrote, "juxtaposing the situation at St. John's with the civil distress in the larger community. Choice details in the storytelling made this narrative come to life."

Assistant editor John Shaughnessy won a first-place award for "Best Reporting on a Special-Age Group—Young adults ages 18-40" category for his series, "Finding a Home, Living the Faith."

The stories included: "Where I needed to go was home": "The gift of

a mother's love and faith continues on in the life of a daughter," a feature on Brie Anne Varick and her relationship with her late mother, Dr. Melanie Margiotta Linehan; "An usual yet fitting marriage proposal leads couple on their journey to God," a story about newlyweds Alexander and Emily Mingus and how faith is at the center of their relationship; and "Young woman's struggles lead her to strive to bring hope and healing to others," a feature on Perry Langley and her story of faith and transformation that began as a teenager and continues as an adult.

"These profiles are touching, detailed and well-written," judges said. "Each piece gives a solid sense of the subject and each subject's life experiences and faith. A nice selection."

Natalie Hoefler was awarded second place for Best Coverage of Pro-Life Issues—Death Penalty Coverage—for her series of stories on several executions that occurred at the U.S. Federal Penitentiary in Terre Haute during 2020.

"Natalie Hoefler's series examining the death penalty is impressive.

Ms. Hoefler's reporting on the subject is journalism at its best," judges wrote. "From covering the first federal execution in 17 years to a moving story about a Catholic inmate's last words, Ms. Hoefler keeps her audience engaged and informed through real-life stories and a powerful narrative."

Gallagher received third-place recognition in Best Reporting on Vocations to the Priesthood, Religious Life and Diaconate for three priest profiles he wrote. The stories included, "I embrace this willingly": Priest offers suffering from brain tumor for victims of clergy sexual abuse," about Father John Hollowell; "St. John pastor keeps prayerful watch over parish during unrest," about Father Nagel; and "God is still blessing me each day: Msgr. Paul Koetter continues to minister despite challenges of ALS."

"The author did well to allow the story of these incredible individuals to shine through to the reader," judges said. "The surgical use of the language really lets these stories shine naturally."

Shaughnessy was awarded third place in the Best Reporting of Social Justice Issues—Solidarity—for his story "Priest donates kidney to help mother of two lead the life she imagines for her family."

The story focused on Father Christopher

'I knew I was protected'

St. John pastor keeps prayerful watch over parish during unrest

By Sean Gallagher

"A beacon of light in Indianapolis." That is how Father Rick Nagel has described St. John the Evangelist Parish in Indianapolis, the faith community he has led since 2011.

On the night of May 30-31, however, Father Nagel had to put all of his faith—and, admittedly, all of his "German stubbornness"—to work to keep that light shining while darkness swirled around the historic faith community in the heart of downtown Indianapolis.

That was the second of two nights in which peaceful protests in Indianapolis descended into violence. The protests were in response to the May 25 killing of George Floyd, a 46-year-old black man, by a white police officer in Minneapolis.

Two people were killed in Indianapolis and more than 100 downtown businesses incurred millions of dollars of damage in the unrest. Father Nagel kept vigil all night on May 30-31, staying outside, watching over his parish while fires burned. Windows were shattered and shops were looted in the surrounding neighborhood.

He kept the light of St. John shining through his efforts to protect his buildings from violence, but perhaps more importantly through prayer and the peaceful and sometimes profound conversations he had with protesters.

"I saw the very best of humanity and the very worst of humanity in a few hours," Father Nagel said.

"God was definitely watching over us." Not expecting any violence in the city, Father Nagel had been away from St. John on the night of May 29-30, the first night of unrest in Indianapolis.

He returned the next morning after learning that a car in St. John's parking lot had been burned by a protester the night before.

After the car was towed away, Father Nagel called his friend Rita Reith, a battalion chief and the public information officer for the Indianapolis Fire Department. His request for advice on what cleaning material to use in clearing away the debris left from the fire quickly turned into a trip to the parish by firefighters from the nearby Station 13.

"They cleaned it all up," Father Nagel said. "It was a bright light in the middle of all of this."

"St. John is in their district, and they feel very strongly about the businesses and community members that are in their district," said Reith of the firefighters of Station 13. "It's their neighborhood."

She also noted how close St. John came to being severely damaged by the previous night's fire. The car was parked under a stained-glass window that was

covered by clear plexiglass. The heat of the fire severely warped the plastic covering. If it had not been there, Reith said, the stained-glass window could have been shattered, allowing fire and smoke into the interior of the church.

"We all were very thankful," she said. "Had it gotten in, we would have been in big trouble. We would have had a much different situation. God was definitely watching over us on that one."

"I knew I was protected" Because he expected violence in the city for a second night, Father Nagel cancelled the Mass scheduled for 6:30 p.m. on May 30—the first weekend Mass for the parish in 10 weeks. In its place, he quickly organized a livestreamed praying of the Divine Mercy Chaplet. More than 1,200 people viewed the prayer service.

"First, we prayed for victims of racial violence," Father Nagel said. "We're certainly aware of that injustice. We also prayed for peace in our city and nation."

It was a hopeful way for Father Nagel to start his nightlong vigil over his parish. "People were looking for a way to pray and make sense in the middle of it," he said. "They saw what happened the night before, and it was pretty clear it was going to happen again. It was good for all of us to pray together."

As day turned into night in the city and a peaceful protest once again became violent, Father Nagel continued praying as he walked on the parish grounds. "I credit the Holy Spirit and the Blessed Mother [for keeping me safe], because I was praying through them through the night," he said. "I was very aware that it was the vigil of Pentecost. I had to trust that the Holy Spirit was present in a very particular way."

He also knew of that protection by a flood of text and social media messages letting him know of the prayers of many people for him and the parish.

"The people were amazing," Father Nagel said. "They took to prayer. I felt like I was surrounded by a great army of prayer warriors and faithful people."

Many of those people offered to come to St. John to help Father Nagel. He politely declined, however, telling them that police were blocking off access to the area and because many of them were parents of young children who needed to stay out of harm's way.

"One of the greatest gifts" Owen Duckett came to the parish without contacting Father Nagel. He wrote about his experience in a Facebook post, saying that, while he knew it was dangerous, he felt "a very strong draw within myself" to go. Father Nagel recalled the encounter in his conversation with *The Criterion*.

Duckett parked his car in a location far from St. John and went the rest of the way by bicycle. There he saw Father Nagel in the parish's parking lot, "doing the unthinkable—standing guard over his parish and the most Blessed



Firefighters from Station 13 of the Indianapolis Fire Department use a hose on May 31 to clean debris off the parking lot of St. John the Evangelist Parish in Indianapolis after a car had been burned there the previous night during violence that marked the end of protests related to the death of George Floyd. (Photo courtesy of the Indianapolis Fire Department)

Sacrament, rosary in hand." After unsuccessfully trying to persuade the priest to go indoors, Duckett, a member of Our Lady of the Most Holy Rosary Parish in Indianapolis, received a blessing from Father Nagel and began to ride away.

Then he heard shouting and turned around to see four protesters approaching Father Nagel, who had peacefully asked them to leave the parish property.

"One of the men stepped up to confront Father Nagel and appeared to be an instant away from striking him when I began shouting 'Don't touch him. He's a Catholic priest,' and ran into the scene," Duckett wrote. "One of the group members had the sense to call off his companions from the confrontation and the young men walked on."

"... This was single-handedly one of the most Christ-like acts I have witnessed from the priesthood in my life: a pastor standing guard over his parish and Our Lord in the Eucharist while hell was swirling around him."

Father Nagel takes a more modest view of his witness that night. "Any of my brother priests would have done the same thing," he said. "We love our holy mother Church. We love the Eucharist, which is inside. We're always going to stand by it and protect that which we love."

While Father Nagel had a handful of combative confrontations on the night of May 30-31, more were positive. In many, he learned of the pain protesters had experienced from racism.

"That was one of the greatest gifts of the whole night," he said. "I learned so much. You could see the brokenness, heartache and deep wounds of the people. Lord, show us how you want us to be a voice for his justice."

"You're welcome here, too." The nightlong vigil ended peacefully. Father Nagel was unharmed and the only damage done to the parish was graffiti spray-painted by protesters on the wall of its courtyard and parking lot. After Father Nagel posted photos of the graffiti on Facebook, parishioners from St. John, Our Lady of the Greenwood in

Greenwood and a homeless man living near St. John cleaned the walls by the middle of Sunday morning.

Father Nagel joyfully celebrated Sunday Mass with his parishioners at 8 and 10:30 a.m., after such liturgies had been suspended for more than two months because of the coronavirus pandemic.

"It was so good to be back together to worship and gather as the body of Christ," he recalled. The last Mass of the day began at 7 p.m. The congregation was small because a strict curfew in the city was set to begin an hour later. Police were out in force on the streets as the Mass began.

"You could hear the sirens," Father Nagel said. "You could hear the helicopters overhead. I told them, 'You're small, but mighty.' We prayed for peace in our city, for a change of heart in all the grave injustices in our society."

St. John parishioner Alexandra Makris was in the congregation. The violence of the previous two nights had at first made her anxious about going to the liturgy.

"There's been a lot of fear lately," she said. "I've definitely been feeling some of that fear, too. ... But I was tired of letting evil have control over me in that way. Going to Mass is a good thing, especially on Pentecost."

Makris has loved St. John Parish since she was a student at Indiana University-Purdue University Indianapolis and was received into the full communion of the Church there. She is proud of how her parish is an active part of the broader community, a pride that has only increased by the way that it and Father Nagel responded to unrest that surrounded it.

"You can close off and be suspicious, or you can open up," Makris said. "And St. John is a great example of how to open up so it can show people the Church. We're not going away. You're welcome here, too." †

Criterion staff writer Sean Gallagher received a first-place award from the Catholic Media Association of the United States and Canada in the Best News Writing on a Local or Regional event—One Shot—category for his article, "St. John pastor keeps prayerful watch over parish during unrest." The story focused on Father Rick Nagel, pastor of St. John the Evangelist Parish, and his response to peaceful protests in downtown Indianapolis that descended into violence the weekend of May 30-31, 2020, after the death of George Floyd in Minneapolis.

Wadelton, pastor of St. Bartholomew Parish in Columbus, and his selfless act of donating a kidney to parishioner Rebeca Barcenas.

"Perhaps the ultimate in personal solidarity—a priest donating a kidney to a gravely ill parishioner," judges said. "Non-dramatic writing and a touching photo make this article compelling to the reader."

Editor Mike Krokos received a third-place award in the Best Editorial on a National or International Issue—Weekly Diocesan Newspaper—for "Now is the time to take up our crosses and follow Christ."

"The writer adeptly examines how to grasp onto faith through the challenges of 2020," judges wrote. "Using Scripture and quotations from the pope, the writer's voice of gentle assurance lets the readers know it's still possible, and more necessary than ever, to have faith."

As noted, the team of Krokos, Shaughnessy, Hoefler, Gallagher, graphic designer Brandon A. Evans and executive assistant Ann Lewis won an honorable mention in the Best Newspaper Category.

Freelancer Katie Rutter, who is a member of St. Charles Borromeo Parish in Bloomington and does work for *The Criterion* and other Catholic organizations, received two awards from the CMA:

—Honorable Mention for Video Producer of the Year;

—Honorable Mention for "Best Freestanding Presentation of Online Video—Social Justice Issues," for her video, "Serving the Homeless Population from the Feet Up" (for Grotto Network).

WPCI awards

The recognition for work completed during the 2020 calendar year began

in April when Hoefler was honored by WPCI. She garnered three first-place awards and two second-place awards. The first-place winners included:

—Personality Profile, more than 500 words: " 'An act of faith'—Faith, prayers help man in ICU, sick wife at home survive COVID-19";

—Continuing Coverage or Unfolding News: "The other front line—feeding and caring for those affected economically by the pandemic";

—Editorial/Opinion: " 'Can we talk now?' Using this time of seclusion to grow closer to God."

All of her WPCI first-place entries advanced to the National Federation of Press Women competition.

Hoefler's second-place winners included:

—Editorial/Opinion: "Executed Catholic's story of conversion offers hope in redemption";

—Continuing Coverage or Unfolding News: Series of five articles.

In recognizing *The Criterion* staff for its dedication to serving the Church in central and southern Indiana, associate publisher Greg Otolski said, "The support of the people across the archdiocese is critical to the success of *The Criterion*, and everyone in the Church in central and southern Indiana can take pride in the high quality of journalism produced by our staff."

"As these awards demonstrate, *The Criterion* is one of the leading newspapers in the country in helping people understand what is happening in the local Church as well as larger Church throughout the world. The stories we tell are often ignored by the secular media and need to be heard." †

Staff of *The Criterion*



Sean Gallagher



John Shaughnessy



Natalie Hoefler



Mike Krokos



Brandon A. Evans



Ann Lewis



Katie Rutter (Freelancer)



CHOICE

continued from page 1

executive director of the Indiana Non-Public Education Association (INPEA), which represents the state's more than 400 non-public schools, including Indiana's 175 Catholic schools.

"There are also families who are continuing to struggle to make that tuition payment, working multiple jobs. And this is going to help them as well."

As an example, Elcesser notes that under the new state guidelines, "a family of four can make up to \$147,075 and still be eligible" for a voucher. As of July 1, all eligible students will receive a 90% voucher, which represents 90% of the state's tuition support for a child if they attended a local public school.

Elcesser has shared these insights during informational sessions he has conducted throughout the state this summer, including sessions in all five Catholic dioceses in Indiana.

"We need to get the word out about the changes in the program," he told a group of pastors and Catholic school principals during one of the sessions. And many schools throughout the Archdiocese of Indianapolis have begun to share the information with their families.

While Elcesser focused on the impact on Catholic schools during his presentations to pastors and Catholic school principals, his overall message focused on the importance of families getting to choose where they want their child to be educated.

"The State of Indiana believes, our organization believes, and our schools believe that every family—no matter where their ZIP code is or their financial circumstances—should be able to send their children to the school that's the right fit for them," Elcesser says.

"For us in the Catholic sector, it aligns with our Catholic social teaching. We believe in the preferential option for the poor. We also believe that parents are our children's primary educators. They should be making the decision about what school is the best fit for them, whether that be traditionally public, whether that be charter, whether that be a non-public—faith-based or secular."

Elcesser notes that Indiana Gov. Eric Holcomb has described the new education legislation as "transformational."

"I do as well," Elcesser says. "I think it's not just transformational for private schools who participate in Choice, but I think it's transformational for our friends in traditional public schools, in charter schools and in non-public schools. All of those sectors benefitted from legislation that was passed."

The recent expansion of the Indiana's school choice program comes 10 years after the program started in Indiana, which is considered at the forefront of the effort to allow families to choose where they want their children to attend school.

"There are 26 other states and the District of Columbia that have some sort of choice program," Elcesser notes.

In the 10 years of Indiana's program, about 273,000 children have benefitted from it, by getting a Choice Scholarship that can be applied to tuition at the non-public school of their choice, he says. And more than \$1 billion has been awarded to families to make that choice a reality.

"It's hard to believe the number of families whose lives have been significantly impacted by these programs," Elcesser says.

Now, he adds, many more families will have that opportunity, thanks to the expansion of the program.

(To apply for a voucher, contact the participating nonpublic school of your choice. The deadline for voucher applications is Sept. 1. For more information, visit the Institute for Quality Education's website, www.myschooloptions.org.)

INDIANA CHOICE SCHOLARSHIP PROGRAM

Background

The Choice Scholarship (voucher) Program was established in 2011 to provide every Indiana student access to the school that best meets their learning needs. The Choice Scholarship provides qualified students financial aid to help pay tuition at a non-public school of their choice.



How to Qualify

STEP 1: MEET INCOME REQUIREMENT: Families must meet the income requirement of 300% of the federal Free or Reduced-Price School Meals (FRL):

Household Size	Household Income to Qualify
1	\$71,484
2	\$96,681
3	\$121,878
4	\$147,075
5	\$172,272
6	\$197,469
7	\$222,666
8	\$247,863
9	\$273,060
10	\$298,257

STEP 2: MEET A PATHWAY: The student must then meet **one** of the following student eligibility criteria referred to as "pathways" or "tracks":

- **Two Semesters in a Public School Track** – The student attended an Indiana K-12 public school (including a charter) for at least two semesters immediately preceding the first semester of receiving a Choice Scholarship
- **"F" Public School Track** – The student would be required to attend a specific public school based on his/her residency that that has been assigned an "F" grade. (However, he or she is not required to attend that public school before becoming eligible nor return to that school should the grade be raised).
- **Special Education Track** – The student has a disability that requires special education services and has an individualized education plan (IEP) or service plan (SP).
- **Pre-K Track** – The student received an Early Education Grant (On My Way Pre-K) and is attending kindergarten at the same school that they attended for preschool.
- **Foster Care Track** – The student is in foster care.
- **Sibling Track** – The sibling of the newly applying student received either a Choice Scholarship or an SGO Scholarship in a previous school year, including a school year that does not immediately precede the school year for which the student is applying for a Choice Scholarship.
- **Previous Scholarship Granting Organization (SGO) Track** – The student received an SGO Scholarship in a previous school year, including a school year that does not immediately precede the school year for which the student is applying for a Choice Scholarship.
- **Previous Choice Scholarship Student Track** – The student received a Choice Scholarship in the school year immediately preceding the school year for which the student is applying for a Choice Scholarship.

Frequently Asked Questions

When is the deadline to apply for a 2021-22 Choice Scholarship?

The Indiana Department of Education (IDOE) is currently accepting applications for the fall semester. Applications for this upcoming semester must be submitted by September 1, 2021.

How do I apply for the Choice Scholarship?

Students must first apply and be accepted into a non-public, voucher-accepting school; then the school will submit the student's Choice Scholarship application to the IDOE.

How much funding will my student receive under a Choice Scholarship?

A Choice Scholarship amount is the lesser of:

- Tuition and fees charged at the eligible school **or**
- 90% of the per-student state funding for the student's school corporation of residence.

Does every school accept the Choice Scholarship?

No. Only non-public schools that have applied to the IDOE to be a Choice Scholarship accepting school participate. Currently, there are over 300 Choice accepting schools in Indiana. A full list can be found on the IDOE's website. (<https://www.doe.in.gov/choice/2021-2022-participating-choice-schools>)

Does the Choice Scholarship last the entirety of my child's education?

No. A Choice Scholarship is awarded annually to a qualified student. A student must apply each year and must continue to meet the program's income eligibility and pathway requirements.

Where can I find more information?

Contact the non-public school of your choice to find more resources and learn if your child might qualify.

El Instituto Pastoral Intercultural ayuda a construir la fe y el liderazgo entre los hispanos

Por Natalie Hoefler

COLUMBUS—“Si lo construyes, vendrán.”

La icónica frase de la película *Field of Dreams* (Campo de sueños) describe muy bien al Instituto de Pastoral Intercultural (IPI) de la Oficina de Ministerio Intercultural de la Arquidiócesis, que lleva una década en funcionamiento.

Los ministros de la oficina la construyeron, y vinieron: se trata de aproximadamente 150 católicos hispanos del centro y sur de Indiana que buscan crecer en la fe, evangelizar el mundo y servir a la Iglesia local.

El “objetivo principal del IPI es servir a la Arquidiócesis a través del desarrollo del liderazgo pastoral” entre las comunidades hispanas de las parroquias, señaló Óscar Castellanos, exdirector de la Oficina de Ministerio Intercultural. Según expresa, “los pastores se dieron cuenta de la necesidad,” lo que llevó a la creación del IPI en 2011.

Originalmente, el Instituto incluía también otros programas, pero el programa de estudios de dos años para líderes pastorales hispanos se mantiene debido a su amplia popularidad: en los últimos 10 años se han graduado unos 30 estudiantes cada dos años.

“Para mí, era una situación en la que la gente podía llegar a conocer a Dios de una manera más profunda, no solamente a través de toda la información que se proporcionó, sino también mediante la investigación de lo que íbamos a leer en los Evangelios,” dijo el diácono Martín Ignacio, recién graduado, de la parroquia de Santa María en New Albany. “Aprendimos no solo a crecer en la fe, sino a ser capaces de comprender mejor los dones que recibimos a través de la Iglesia.”

“Enlaces con la Arquidiócesis”

Egresados como el diácono Ignacio han cumplido con la visión original del IPI, apuntó Castellanos.

“El IPI ha producido un seminarista, dos diáconos permanentes con dos más en formación, al menos ocho que trabajan medio tiempo o tiempo completo en las parroquias donde realizan diferentes funciones,” enumeró.

También ha creado líderes dentro de movimientos laicos muy populares en las comunidades hispanas, aseguró Castellanos.

“Los movimientos eclesiales laicos son realmente fuertes, como los Cursillos, los movimientos de vida familiar, los movimientos carismáticos,” puntualizó. “Estos programas tienen mucha influencia en las parroquias. Algunos de los líderes de esas comunidades han pasado por nuestro programa y se han capacitado y educado en la fe, lo cual es esencial, porque algunos de estos movimientos no tienen suficiente formación para desempeñar funciones de liderazgo.”

Otra área que Castellanos vio como una necesidad se ha cumplido a través de los graduados del IPI: líderes para servir en comités que se convierten en lo que él llama “enlaces con la Arquidiócesis.”

“Hemos creado comités que se desempeñan como consejos consultivos para los ministerios arquidiocesanos,” señaló, lo que les permite conocer mejor la cultura, las contribuciones y las necesidades de la comunidad hispana.

“Construir esa comunidad”

Gracias a una subvención de Lilly Endowment, Inc., el IPI pudo ampliarse a dos áreas adicionales para la sesión 2019-2021, creando tres clases de graduados este junio.



Los miembros de la comunidad de Edinburg de la promoción 2019-2021 del Instituto Pastoral Intercultural posan para una foto después de una misa y ceremonia de entrega de certificados en la iglesia de San Bartolomé en Columbus el 5 de junio. (Foto por Natalie Hoefler)

“Con la subvención, decidimos replicar Edinburg y New Albany lo que tenemos aquí [en Indianápolis],” dijo Castellanos. Aunque la subvención tenía una validez de dos años, espera que la Arquidiócesis pueda seguir ampliando el IPI a más zonas del centro y el sur de Indiana en el futuro.

El programa incluye unos seis cursos al año, en los que los participantes se reúnen semanalmente durante dos horas y media.

“El hecho de que se ofrezca en Edinburg marcó la diferencia para mí,” comentó la recién graduada Raquel Contreras, de la parroquia de San Bartolomé en Columbus. “Quería hacerlo, pero tenía miedo de conducir en la nieve para llegar a las reuniones en Indianápolis. Cuando me enteré de que iban a crear un grupo en Edinburg, sentí como si Dios confirmara mi llamado a hacerlo.”

El diácono Ignacio no solamente participó en el programa de New Albany; también reclutó a otros participantes e impartió un curso sobre los sacramentos.

“Fue una bendición poder caminar junto a las personas que recluté,” señaló. “Una de las mejores partes fue construir ese sentido de comunidad dentro de nuestro grupo y la relación que teníamos entre nosotros.”

Este tipo de relaciones es un elemento integral del programa, dijo Castellanos.

“Uno de los aspectos más destacados del programa es que nos esforzamos por crear una comunidad hasta el punto de que, cuando la gente se gradúa, dice: ‘Echo mucho de menos mis reuniones porque podíamos hablar y estrechar lazos,’” señaló. “Para nosotros, eso es esencial. No solamente estamos educando la mente, sino creando la capacidad de construir una comunidad y participar en algo más que un programa para ‘mi propio enriquecimiento.’”

Al considerar el programa en su conjunto, Castellanos se siente satisfecho con este y con los resultados.

“Cuando he tenido la oportunidad de viajar a encuentros nacionales y comparar lo que hacen otras diócesis, me doy cuenta de que estamos haciendo una labor impresionante,” expresó. “El calibre de los profesores que tenemos, el tipo de energía y el apoyo de los pastores es sencillamente excepcional.”

“Es como un regalo”

Los recién graduados están de acuerdo.

“Recomiendo este programa a todo el mundo, incluso a los que acaban de empezar a involucrarse en su fe o que solamente tienen un poco de interés en lo que es la fe,” dijo Yajaira Landaverde, de la parroquia de San Lorenzo en Indianápolis. “Creo que, aunque no tengas un conocimiento completo, es un programa en el que incluso las personas avanzadas en la fe pueden beneficiarse de tu presencia ahí. Los maestros te ayudan a ver dónde encajas.”

“Cualquier persona que realmente quiera ampliar sus conocimientos o fortalecer su fe encaja a la perfección.”

Más de un recién graduado señaló su agradecimiento por las relaciones que se derivan del programa.

“El vínculo que compartimos todos fue realmente maravilloso,” comentó Contreras. “Los maestros eran increíbles; todos queríamos aprender y teníamos muchas preguntas. Siempre tuvimos buenos diálogos.”

El graduado de Edinburg y feligrés de San Bartolomé, Edgar Alvarado, dijo que empezó el programa “contento con mi fe, pero no muy comprometido.” Salió del programa con “una fe y un alma más desarrollada. Fui restaurado espiritualmente.”

El diácono Ignacio comparó el programa con un regalo.

“Es como si nos hubieran dado un regalo,” dijo. “Lo abrimos y vimos lo hermosa que es nuestra fe católica, y la valoramos aún más.” †

Intercultural Pastoral Institute helps build faith, leadership among Hispanics



Oscar Castellanos, former archdiocesan director of the Office of Intercultural Ministry, admires an appreciation award given to him by the Edinburg community 2019-2021 graduates of the archdiocesan Intercultural Pastoral Institute at St. Bartholomew Church on June 5. The award was presented by graduate Raquel Contreras. (Photo by Natalie Hoefler)

By Natalie Hoefler

COLUMBUS—“If you build it, they will come.”

The iconic line from the movie *Field of Dreams* aptly describes the decade-old Intercultural Pastoral Institute (IPI) of the archdiocesan Office of Intercultural Ministry.

The ministers of the office built it, and they came—“they” being roughly 150 Hispanic Catholics in central and southern Indiana seeking to grow in faith, evangelize the world and serve the local Church.

The IPI’s “primary goal is to serve the archdiocese through the development of pastoral leadership” among parish Hispanic communities, said Oscar Castellanos, former head of the Intercultural Ministry Office. “Pastors recognized the need,” he said, leading to the creation of the IPI in 2011.

The institute originally included other programs as well, but the two-year study program for Hispanic pastoral leaders remains due to its broad popularity—graduating about 30 students every two years for the last 10 years.

“To me, it was a situation where people could come to know God in a deeper way not only through all the information that was provided, but also through researching what we’d be reading in the Gospels,” said

Deacon Martin Ignacio, a recent graduate from St. Mary Parish in New Albany. “We learned not only to grow in faith, but to be able to understand more fully about the gifts we’re given through the Church.”

“Bridges with the archdiocese”

Graduates like Deacon Ignacio have fulfilled the vision originally held for the IPI, said Castellanos.

“The IPI has produced one seminarian, two permanent deacons with two more in formation, at least eight working in parishes in different part-time and full-time roles,” he enumerated.

It has also created leaders within lay movements very popular within Hispanic communities, said Castellanos.

“Lay ecclesial movements are really strong, like Cursillo, family life movements, charismatic movements,” he said. “Those have a lot of power in parishes. Some of the leaders in those communities have gone through our program and become more empowered and educated in the faith. That’s essential, because some of these movements do not have enough formation for them to serve in leadership roles.”

Another area that Castellanos saw a need for has been fulfilled through IPI graduates: leaders to serve on

See IPI, page 16

Runner's surge to become Olympian starts with faith in God and self

By John Shaughnessy

As Cole Hocker approached the starting line for the biggest race of his life, he paused for a moment to follow his usual pre-race routine of saying a prayer.

In that moment, he asked God to be with him as he pursued his goal of representing the United States in the 2021 Summer Olympics.

Ever since middle school, Hocker has been writing down his goals as a runner—and what he needs to do to reach them.

It's a ritual that helped the 2019 graduate of Cathedral High School in Indianapolis become the state champion in cross country in Indiana in the fall of 2018.

And less than three years later, on June 27, he was at the U.S. Olympic Track Trials in Oregon, getting ready to race against the

best middle-distance runners in the country, including the reigning Olympic champion in this 1,500-meter race.

Earlier this year, Hocker—now a 20-year-old sophomore at the University of Oregon—had written his goals for the 2021 track season, including one that seemed more of a reach than a goal: to do well enough in the 1,500-meter race at these Olympic Trials so he could represent the United States in the Summer Olympics in Tokyo.

Yet that reach became reality as Hocker roared from sixth place with 150 meters to go in that race, winning it all in a blistering, breathtaking sprint to the finish line.

"I'd be lying if I said I wasn't surprised that it happened so fast," Hocker said about his ascent from Indiana cross country champion to being the youngest national champion in the 1,500 meters or mile in 110 years. "It hasn't fully set in yet. It brings me such pride knowing I'm representing America. I've always dreamed of that. I want to represent my country the best way I can."

Now his focus is on the next biggest races of his life as Hocker heads to Tokyo to compete in the first round of the 1,500-meter race on Aug. 3, with the hope of advancing to the semi-finals on Aug. 5 and the finals on Aug. 7.

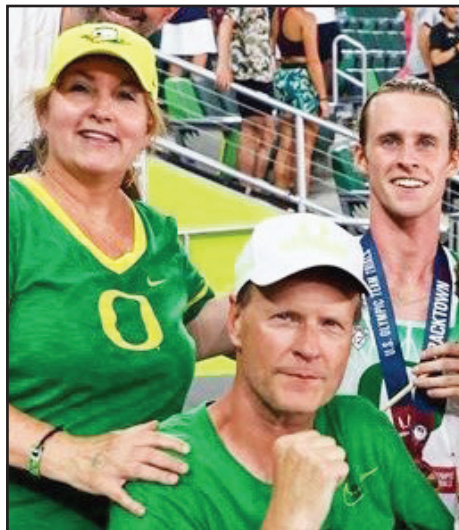
He will bring that same faith in God and that same faith in himself to the Olympics.

"The reason I run is because I have a God-given talent," he said in a telephone interview from Oregon before he left for Tokyo. "I just feel God has given me the gift of running, and my job is to give it my best.

"On top of that, because I've been given that, I want to take advantage of it. And it's more gratifying because of how hard I have worked. This year, more than ever, I've held myself to a



Cole Hocker, then a student at Cathedral High School in Indianapolis, crosses the finish line at the National Cross Country Race in 2018. (Photo courtesy runnerspace.com.)



Olympic runner Cole Hocker, right, enjoys a moment of celebration with his parents, Janet and Kyle, during the U.S. Olympic Track Trials in Oregon in late June, where Cole won the 1,500-meter race—the race he will now compete in during the Summer Olympics in Tokyo. (Submitted photo)

higher standard. Every race I've entered, I thought I could win. After years of thinking about running in the Olympics and dreaming about it, to have it all come to fruition is awesome."

He feels the same way about the support he has received from his family, friends and the communities of Cathedral High School and the University of Oregon.

"I've had so much support the past few weeks and even the whole season," he said.

A large group of family and friends, including his brother Stone and his parents—Kyle and Janet—were at the U.S. Olympic Track Trials when he won the 1,500-meter race. Now, his family won't be able to cheer for him in Tokyo because fans are restricted from attending the Summer Olympics because of COVID

concerns. Instead, they will watch him race on television at home.

"I still have a sheet of all the goals he wrote down in middle school, or even prior to that," said his father, who started coaching Cole when he was in the third grade. "He wanted to be a champion at something."

Besides the Olympic Trials victory, Hocker also was the men's 1,500-meter champion in the National Collegiate Athletic Association Outdoor Track and Field Championship this spring.

His next step is to write down his goals for the Olympics. He already has some thoughts in mind.

"My goal is to make it to the finals," he said. "And then when I get there, my mentality is to win." †

Notre Dame alum is first American to win individual gold in foil fencing

TOKYO (CNS)—"Golden is thy fame, indeed," the University of Notre Dame in Indiana tweeted on July 25 after Lee Kiefer, class of 2017, won the gold medal in women's foil fencing at the Tokyo Games.

She beat defending champion Inna Deriglazova of Russia 15-13. Kiefer, 27, is the first American, male or female, to win an individual Olympic medal in foil fencing.

"It's such an incredible feeling that I share with my coach, I share with my husband, with my family, just everyone that's been a part of this," Kiefer was quoted as saying in an *Indianapolis Star* story. "I wish I could chop it [the medal] up in little pieces and distributed it to everyone I love."

Now a medical student at the University of Kentucky College of Medicine, Kiefer was the fifth-ranked foilist in the world going into the Olympics.

Tokyo was her third trip to the Summer Games; she competed in London in 2012 and Rio de Janeiro in 2016; she placed fifth in foil in 2012 and 10th in 2016.

Eight of the members of the USA Fencing team have a Notre Dame connection, including Mariel Zagunis, class of 2008, who was the first American to win a gold medal in Olympic fencing, in Athens in 2004.

She followed it up with another gold medal in women's sabre in Beijing in 2008. She also took home bronze in the team event in 2008 and 2016.

In the women's sabre individual table of 32 event July 26, Zagunis defeated Canadian Gabriella Page 15-3 and went on to face Ji-Yeon Kim from South Korea in the table of 16 event.

While at Notre Dame, Kiefer was a four-time NCAA foil champion and four-time First Team All-American. She earned a bronze medal in women's foil at the 2011 World Fencing Championships.

Her husband, Gerek Meinhardt, won a team bronze in foil in 2016. In Tokyo, Meinhardt competed in the men's individual foil table of 32 event July 25 against Russian Vladislav Mylnikov, who won 15-11.

According to *The Indianapolis Star*, Notre Dame established the Lee Kiefer/Gerek Meinhardt Award in 2018, honoring a fencer who gives "time selflessly and humbly in training."

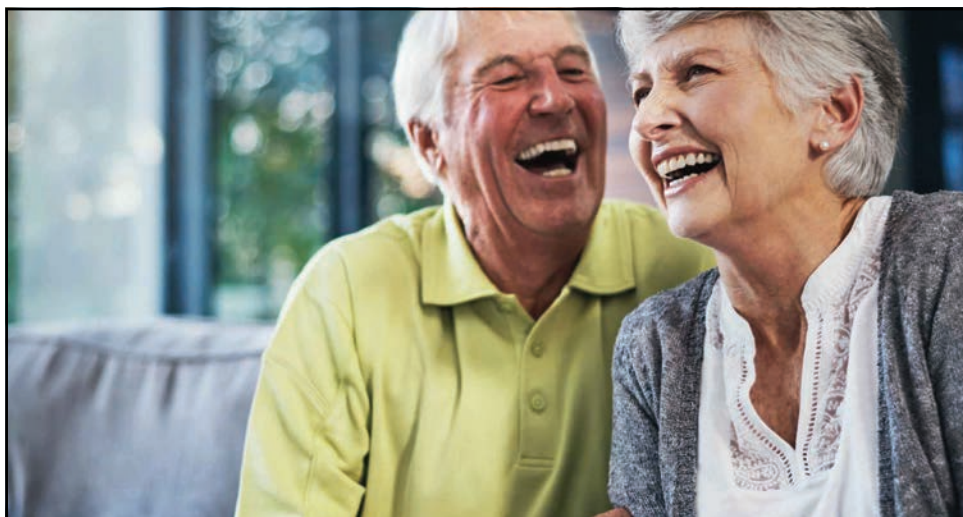
According to a bio on Kiefer posted on the website of the International Fencing Federation, the gold medalist followed her father, Steve, into fencing, as did her sister and brother, Alexandra and Axel. Lee was 5 years old when she started in the sport.

"Growing up, my dad decided that he wanted to take up fencing again. He hadn't picked up a foil in 10 or 15 years, and me and my siblings watched him compete at a local tournament," Kiefer said in an interview a couple of years ago. "Then he asked if we wanted to try it, and we said yes. Twenty years later, I'm still doing it."

Both of Kiefer's parents are doctors. Her mother, Teresa, emigrated from the Philippines to the United States of America as a child, according to the federation's bio. Her father was captain of the fencing team at Duke University. Her siblings also have represented the U.S. in fencing.

"Fencing and medicine is all I have ever known since I was born," Lee Kiefer told the federation. "Before my sister went to college, we all went to every single practice together. It wasn't only a lot of bonding time, but we all made each other better through constant practice."

"All of us are very competitive, which meant there was a lot of fighting when we were younger. But it was a lot of fun, and now we have that experience together as adults." †



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BRUTÉ DAYS

continued from page 1

is ordained a priest for the archdiocese in June 2022, Deacon Perronie gives credit to Bishop Bruté Days for helping him start discerning his vocation.

“The idea of being open was really planted here at Bishop Bruté Days,” he said.

‘Brothers in the faith’

In the past 16 years, the annual vocations camp has become a significant way for young men in the archdiocese to do the same. Nearly all the archdiocesan seminarians who staffed Bishop Bruté Days this summer were previous participants in the camp.

Seminarian James Hentz, who will be a junior at Bishop Bruté Seminary starting in August, went to Bishop Bruté Days six times as a junior high and high school student.

“I loved the community in Bishop Bruté Days,” said Hentz, a member of St. Michael Parish in Greenfield. “Sometimes you can feel alone in your parish as a young Catholic guy thinking about the priesthood. Then you come here and you have all of these guys here discerning the same thing. They’re brothers in the faith with you.”

That fellowship is built during Bishop Bruté Days through praying together at daily Mass and the Liturgy of the Hours, hearing presentations on the faith and having time for eucharistic adoration and the sacrament of penance.

It’s also fostered by having the high school participants live together for three days in the seminary’s dormitory rooms, sharing meals and taking part in outdoor games like basketball, ultimate frisbee and capture the flag.



Joseph Mullins, a member of St. Malachy Parish in Brownsburg, right, makes a pass in a basketball game on July 6 on the grounds of Bishop Simon Bruté College Seminary in Indianapolis during Bishop Bruté Days. Defending him is Brandon Todd, left, a member of St. Patrick Parish in Terre Haute.



Msgr. Joseph Schaedel gives a presentation on July 6 to Bishop Bruté Days participants at the Divine Mercy Perpetual Adoration Chapel at St. Michael the Archangel Parish in Indianapolis.

This kind of prayerful and fun-loving community that Hentz experienced at Bishop Bruté Days laid the groundwork for the brotherhood he’s experienced in the seminary during the past two years.

“When I came to [Bishop] Bruté as a seminarian, it was like ‘Wow. These are the same guys that I was at Bruté Days with,’” Hentz said. “It was so cool to see.”

Like Hentz, Joseph Von Essen is a member of St. Michael Parish in Greenfield. Going into his sophomore year at Greenfield Central High School, Joseph has taken to Bishop Bruté Days much like Hentz did.

“I love it—the structure, the community, the way of life, being prayer-centered. It’s like paradise,” Joseph said.

While life in Greenfield won’t be like the paradise he has experienced at Bishop Bruté, he said the three days he spent at the vocations camp will help him in his life of faith through the rest of the year.

“It’ll encourage me to persevere more through high school,” Joseph said. “A lot of my time I just spend kind of hoping that I’m getting closer to my goal of being a priest. This will encourage me.”

‘A beautiful image of discipleship’

While Bishop Bruté Days is a three-day experience for high school students, there’s also a one-day program for boys in the seventh and eighth grades.

There were a combined 64 participants in this year’s Bishop Bruté Days, which ties the record for most participants in the history of the event.

Father Michael Keucher, archdiocesan vocations director, delighted in seeing so many participants.

“This is the kind of thing that I’ve been dreaming about and hoping for,” he said.

That’s especially the case because he became vocations director in November 2019, just a few months before the coronavirus pandemic put a clamp on social activities that draw many people.

“I had about three months of normal,” Father Keucher said.

Last year, Bishop Bruté Days was limited to being a one-day event because of continued pandemic protocols. Father Keucher said that it “paled in comparison” to being able to have high school participants together for three days.

This year’s camp, which saw a return to its ordinary three-day schedule, was focused on St. Joseph since the Church is in the midst of a year dedicated to the foster father of Jesus.

On the second day of the camp, participants heard from priests in a variety of ministries reflecting on how St. Joseph serves as a model for them.

They visited St. Francis Hospital in Indianapolis and heard from Father George Plaster, a chaplain there, talk about how St. Joseph, as a patron saint of the sick and dying, helps him in his ministry.

They went on to St. Joseph Parish



Father Michael Keucher, archdiocesan vocations director, distributes Communion to Bishop Bruté Days participants during a July 6 Mass at St. Joseph Church in Shelbyville, where he also serves as pastor. (Photos by Sean Gallagher)

in Shelbyville, where they heard Father Vincent Lampert reflect on his ministry as archdiocesan exorcist and on how St. Joseph is known as the “terror of demons.”

While sharing lunch in Shelbyville, Father Adam Ahern, pastor of St. Francis Xavier Parish in Henryville and St. Michael Parish in Charlestown, spoke with the participants about how St. Joseph is a patron saint of workers.

Toward the end of the day, the seminarians visited the Divine Mercy Perpetual Adoration Chapel at St. Michael the Archangel Parish in Indianapolis near Bishop Bruté.

There, Msgr. Joseph Schaedel, pastor of St. Luke the Evangelist Parish in Indianapolis, spoke to the campers about how the example of St. Joseph can increase their faith. The priest helped found the chapel, which was the first perpetual adoration chapel in the archdiocese.

“Joseph offers us a beautiful image of discipleship and its different dimensions,” said Father Keucher, who also serves as pastor of St. Joseph Parish in Shelbyville and sacramental minister of St. Vincent de Paul Parish in Shelby County. “That’s why it’s so neat to have a wide variety of priests and seminarians who each live one aspect of St. Joseph in powerful and beautiful ways.”

Joseph Von Essen was impressed hearing priests in a variety of ministries.

“I think of them as kind of heroes,” Joseph said. “It’s nice to know that you can maintain your individuality even after ordination.”

‘Young people on fire for the faith’

Seminarian Samuel Hansen, who will be a senior at Bishop Bruté Seminary in the coming formation year, helped lead Bishop Bruté Days this summer. He had participated in it after his freshman year at Roncalli High School in Indianapolis.

“I was at a point where the priesthood was a distant speck on the horizon,” said Hansen, a member of St. Roch Parish in Indianapolis. “It was something that I was interested in and thought was beautiful. But, in many ways, I knew I wasn’t capable of it at that moment.”

He said he knows that many of the young men who took part in this year’s Bishop Bruté Days are in the same position. But he also recognized



Deacon Matthew Perronie incenses the Blessed Sacrament during a holy hour on July 6 in the chapel of Bishop Simon Bruté College Seminary in Indianapolis. The holy hour was part of Bishop Bruté Days, an annual vocations camp for archdiocesan teenage boys open to the priesthood. (Submitted photo)

the opportunity that he, his fellow seminarians and the priests who assisted with the camp had to form the teenage boys who came to it.

“It’s been exhilarating to see so many young men come here,” Hansen said. “The big adventure is knowing that something that I might say about what I’ve accepted and held in practice as a Catholic for a while might be something that they’ll hear for the first time.”

Undergirding the efforts of the seminarians and priests who ran Bishop Bruté Days were members of Catholic organizations in the archdiocese, including the Knights of Columbus and the Serra Club of Indianapolis, who helped provide meals for Bishop Bruté Days.

Jim Ryback, a member of St. Malachy Parish and the Knights of Columbus, was part of a crew that provided dinner on the last day of Bishop Bruté Days.

“This is a wonderful thing,” said Ryback. “It’s inspirational to see such young guys come out through the ranks. And what’s coming out is what we’re really excited about;” including their fellow parishioner, Deacon Perronie.

For his part, Deacon Perronie knows personally the power that Bishop Bruté Days can have and is grateful to see it continuing for the next generation of teenage boys.

“It’s encouraging to see young people on fire for the faith and wanting to look into [the priesthood] a little bit more,” he said, “taking time out of their summer to come spend a few days here and actively consider it. It’s powerful to see.”

(For more information on a vocation to the priesthood in the Archdiocese of Indianapolis, visit HearGodsCall.com.) †

Finding God in All Things/Elise Italiano Ureneck

Confession helps us uproot weeds in our spiritual life

I recently became a first-time homeowner. After renting for nearly three decades, I have immediately recognized the blessings of this status change.



For starters, my husband and I have the opportunity to put equity into something; we have space to expand our family and dream about our future; and our children will

have a place that they associate with the formation of their identity.

The challenges are also evident: the buck stops with us in terms of repairs and maintenance. Let's just say that it's been a steep learning curve for me when it comes to pest control, brands of dehumidifiers and gallons of paint needed per square foot.

But the greatest challenge so far has been our yard. In the three months that we have owned our home, my husband and I have weeded our gardens and flower beds more hours than we can tally. (We have since learned how much mulch is required to help in this eternal struggle.)

I don't mind the physical work. There is something satisfying about getting one's hands dirty and pulling up a weed by its roots. What has been demoralizing is that with just a little bit of rain, the weeds come back bigger and with stronger, longer and more sprawling roots.

All of this landscaping has me thinking about certain aspects of our Catholic faith. Naturally, the parable of the weeds and

wheat has come to mind, namely how God permits the upright and the immoral to coexist until some future time.

I've been thinking a lot about how in ecclesial life today, many people are certain that they are the wheat and those with whom they disagree on various points are the weeds, wishing they would be uprooted and allow the Church as they envision it to grow and flourish.

That in turn has led me to think a lot about the importance of careful self-examination and confession. Jesus makes it clear that the seed that falls on fertile soil can produce fruit "a hundred or sixty or thirtyfold" (Mt 13:8).

Going to confession is an essential part of preparing good soil. It's the act of uprooting the weeds that continually threaten to choke out our good works and snuff out our goodwill.

I have encountered small, seemingly innocuous weeds that can at times look like good plants or ground cover. I liken them to venial sins. Left unattended, they build bad habits in us and even inhibit our ability to recognize them as problematic.

"Indeed the safest road to hell is the gradual one—the gentle slope, soft underfoot, without sudden turnings, without milestones, without signposts," writes Screwtape in C. S. Lewis' book, *The Screwtape Letters*.

And of course there are weeds that are more like mortal sins, those which stand tall with a sort of pride and moxie. These are the big and flashy failings that do things like fuel addiction, fan the flames of anger and overpower our goodwill and

self-possession.

There has been a lot of discussion and ink spilled in recent weeks over Catholics' worthiness to receive the Eucharist, as well as the nature of the sacrament itself. But what I find lacking in this conversation is a robust reference to the sacrament that precedes it—the one in which we are reconciled to God.

The Eucharist indeed is medicine for the sick. But before we take any medicine, we consult doctors about the nature of our illness or ailment. We get a game plan in place to get better.

Or, to stick with my original analogy and Jesus' own parable of the sower, we receive the Word himself only when we have made our bodies and souls into fertile soil. Otherwise, it will get choked out by the weeds that are always ready to take more ground.

As the bishops prepare their document on the meaning of the Eucharist and make plans for a eucharistic revival, it would be good to see them encourage pastors to make the sacrament of reconciliation more widely available and to ensure that the experience of the faithful who avail themselves to it is one characterized by mercy and practical direction for improvement.

Evangelization requires something like curb appeal—not just moral coherence, but recognizable fruitfulness and beauty in the lives of believers. More opportunities for confession could make all the difference.

(Elise Italiano Ureneck is a communications consultant and a columnist for Catholic News Service.) †

Faith and Family/Sean Gallagher

God's gift of joy can come in giving oneself in service to others

"I hope you have a wonderful day." That wish was shared many times on my Facebook page earlier this month on my 51st birthday.



For those of you who have much experience of the social media platform, it's a bit of a Facebook tradition to fill people's pages with good wishes on their birthday.

As it happened, I did have a wonderful day, thanks be to God. But perhaps not in the way one would expect for a birthday.

There was no cake with candles on top. No opening of presents. No friends and loved ones coming to our family home to share a birthday dinner.

But it was still a wonderful day, perhaps far more wonderful than if it had only been marked by a birthday party.

The day, as it unfolded, was focused almost exclusively on service to my family. That's not unusual, though. As a husband and father, service is part of my daily life—even if I don't carry it out as well as I would like.

But the service on my birthday was more challenging than usual. My father, who lives in Shelbyville, was experiencing some health challenges around that time.

On my birthday, I ended up doing some grocery shopping for my family in the morning (a usual weekly chore for me). But the bulk of it was made up of driving twice between our family home in Indianapolis and Dad's condo in Shelbyville on (or sometimes around) a highway undergoing major construction work.

I went to Shelbyville to buy some groceries and other supplies for Dad while my wife Cindy, a registered nurse, took care of him at his home.

After visiting with Dad for a while, I went back to Indianapolis to take my son Raphael to work. (He doesn't have his driver's license yet.)

After that, it was another trip to Shelbyville to pick up a prescription for Dad that had just been filled. Then it was back to Indianapolis to pick up Raphael around 10 p.m. at the end of his shift.

Now I know well enough that in describing this *day* of service, I'm doing so very much from the cheap seats compared to people who give much more of themselves in caring for loved ones on a daily basis for months or years.

Even in the care my dad has needed recently, Cindy has given more time than I, partly because of her medical expertise.

But what made this birthday of service a wonderful day was that I threw myself into it with absolutely no feelings of frustration or self-centered resentment.

That was a gift beyond value and one that came straight from God, for I know that it was only by the help of his grace that I could take such a selfless approach to service.

Now, I wouldn't say that at other times I go around serving my family as a simmering volcano of anger. I'm like most people most of the time—a mix of good motivations and hard feelings.

So, on my birthday, I did have a wonderful day. I received the priceless gift of joy in doing good things for good reasons and not being weighed down by selfishness.

Open yourself to God's grace, and he can fill your heart with the gift of his joy when you serve others simply out of love for God and them. †

Amid the Fray/Greg Erlandson

Advice for avoiding the 'rotten fruit' of our digital age

The Eighth Commandment is taking a beating on the Internet. So is the Fifth. Lying and defaming are no longer sins. They are clickbait.



The crisis of fake news and media manipulation is starting to get the attention of U.S. bishops, and it couldn't happen a minute too soon. Manufactured conspiracies like QAnon are dividing families and communities. False assertions about COVID-19 are still filling intensive care units. And it doesn't stop there.

Last year, Bishop Michael F. Burbidge of Arlington, Va., issued a pastoral letter titled "In Tongues All Can Hear:

Communicating the Hope of Christ in Times of Trial." Bishop Burbidge praised the benefits of the digital world, but also warned that social media can be easily manipulated, calling attention to "fake alerts and false crises, provoking strong reactions before the truth or falsehood of an assertion can be established."

Now Archbishop Allen H. Vigneron of Detroit, vice president of the U.S. Conference of Catholic Bishops (USCCB), has gone a step further. In his new pastoral letter titled "The Beauty of Truth: A Pastoral Note on Communicating Truth and

Love in the Digital Age," the archbishop declared that "words matter" because the consequences of those words matter.

Calling "the uncivil nature of our civil discourse" a "rotten fruit" of "ill-used words," he warned of "a world awash in deceptions of all kinds."

"There are innumerable media outlets, including many claiming to be Catholic, that threaten to steer us away from Christ and his Church if we accept their messages indiscriminately," he wrote.

Indeed, particularly when it comes to news, the changing landscape of Catholic communications is leading some Catholics to turn to untrustworthy news outlets filled with allegations and distortions that leave them angry, confused and distrustful.

The shrinking number of diocesan newspapers and news sites is creating a vacuum for the ideologically unscrupulous.

Archbishop Vigneron suggested five warning signs to be alert for when engaging social media, news outlets, blogs or discussion groups.

WARNING: "Any proposition out of harmony with the teachings of Christ and his Church."

Archbishops Vigneron advised consulting the *Catechism of the Catholic Church* when presented with questionable teachings. I

See ERLANDSON, page 15

For the Journey/Effie Caldarola

Road trips offer a reminder we pass by this life only once

It was our first cross-country road trip since the COVID-19 pandemic had shut down the world as we knew it.



I'll admit I had some angst as my husband and I ventured forth into areas that might or might not be well-vaccinated or observing indoor masking. But it had been 16 months since we had seen family,

including a new granddaughter. It was time.

One thing I love about long road trips, assuming I'm not the driver, is the chance to watch and ponder as this amazing world rushes by my car window.

It seems like God's invitation to sit still, observe and be present. The verdant hills and Midwestern cornfields, the

occasionally weird or crazy billboards, the houses and farms tucked away from the interstate, the fleeting, crowded cities—they invite imaginative flights of prayer.

There are also the brief encounters with strangers on the journey, people I'll never see again, but with whom I share a few moments of this short life. Standing with my luggage outside a hotel, waiting for my husband to bring the car up to the curb after a pleasant stay, a woman passes me with her family, suitcases in tow.

For no particular reason, she looks at me, a stranger, and says, "Well, that was a nightmare hotel."

"Really?" I reply. What else can I say? The journalist in me wants to follow her and ask what happened. The happy traveler in me wants to urge her to keep a gratitude journal and enjoy the trip. But she rushes on to the parking lot.

I did keep a journal, and that's why I remember dinner at an outdoor restaurant

in Indiana. We wanted to eat outside because, despite being fully vaccinated, we assume some maskless folks are not. At first, we had the covered patio all to ourselves, but soon a young couple appeared. They removed their masks, ordered cocktails and dinner, and held hands.

My journal noted that it was a good dinner, a great glass of Malbec, and that the music, playing softly on the speakers outside, was perfect. Those memories might have slipped away without my journal.

Noted another day: a passing semitruck, with an inscription on the back of the cab: "Pray more, worry less." Thanks God, and some truck driver I'll never meet, for that day's message.

Then, there was the trucker at the rest stop. We had purchased gas and were ready to head out the exit, but my

See CALDAROLA, page 14

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

The Sunday Readings

Sunday, August 1, 2021

- Exodus 16:2-4, 12-15
- Ephesians 4:17, 20-24
- John 6:24-35

The Book of Exodus provides us with the first reading for Mass this weekend.

As the name implies, this book of the Bible traces the path of the Hebrews as they fled Egypt, under the leadership of Moses, and proceeded across the desolate Sinai Peninsula on the way to the land God had promised them.

A trip across Sinai today on a paved highway and in a modern vehicle is no delight. The land in general is unoccupied, arid and unappealing. When the Hebrews crossed this territory, the circumstances were even more forbidding.

Of course, they were traveling on foot. They were exposed to the heat of the day and the chill of the night. The peninsula offered little by way of food or drink. They had no compass to guide them, no path to follow.

Nevertheless, Moses urged them onward. He constantly reminded them that God had prepared a place for them, a land flowing with milk and honey.

Following Moses at times seemed to the Hebrews to mean that they were wandering farther and farther away from civilization and security. Deeper and deeper they marched into the unknown and the inhospitable.

So, they grumbled. This reading from Exodus captures some of their complaints. They were hungry.

Moses challenged them even more to trust in God. Miraculously, they discovered one morning that the ground was covered with a substance that indeed they could eat. They called it manna. Without this food, they would have starved.

Modern scholars do not know exactly what was this substance suddenly found on the ground. Some scholars have suggested that it was the secretion of insects. Indeed, other scholars note that a species of insects migrates to the south from Europe, and that indeed these insects secrete a

substance suggestive of the ancient manna.

In any case, the vital point for the Hebrews was that this substance arrived precisely when they needed food, and precisely after they had prayed for food. God provided for them. God works through nature. The fact that the manna may have had natural origins in no way diminishes the fact of the miracle.

For the second reading, the Church offers a passage from St. Paul's Epistle to the Ephesians. This reading calls upon the Christians of Ephesus to recognize Jesus, the Lord, as the source of all wisdom. He is the source of all goodness.

St. John's Gospel offers the last reading. As was the case with the Hebrews in the story from Exodus, the contemporaries of Jesus looked for signs and wanted salvation, but on their own terms.

In this reading, the Lord presents salvation as God's gift. Jesus brings this salvation. Indeed, the Lord bears the bread of life to a people otherwise vulnerable to starvation.

Then Jesus makes a startling statement. "I am the bread of life" (Jn 6:35).

Reflection

In these readings, the Church reminds us once more that we are humans. First, we are vulnerable to death. We can die physically if we are deprived of material food long enough. We also may die spiritually if we are left to ourselves and without God.

Part of our human limitation is our exaggerated trust in ourselves, and our ignorance of the genuine dangers before us.

These readings don't remind us of our plight in a gloomy way, but instead with excitement and hope. They recall the fact that again and again God is with us and has answered our needs.

God's greatest and most perfect answer is in Jesus. He is the complete revelation of God. If, with the help of grace, we live as Jesus lived, we will be near God.

Most importantly, Jesus is the bread of life. If we worthily consume this bread in the Eucharist, Jesus is part of us. He lives in us. We live in Jesus. †



Daily Readings

Monday, August 2

St. Eusebius of Vercelli, bishop
St. Peter Julian Eymard, priest
Numbers 11:4b-15
Psalm 81: 12-17
Matthew 14:13-21

Tuesday, August 3

Numbers 12:1-13
Psalm 51:1, 3-7, 12-13
Matthew 14:22-36
or Matthew 15:1-2, 10-14

Wednesday, August 4

St. John Vianney, priest
Numbers 13:1-2, 25-14:1, 26-29a, 34-35
Psalm 106:6-7b, 13-14, 21-23
Matthew 15:21-28

Thursday, August 5

The Dedication of the Basilica of St. Mary Major
Numbers 20:1-13
Psalm 95:1-2, 6-9
Matthew 16:13-23

Friday, August 6

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

Saturday, August 7

St. Sixtus II, pope, and companions, martyrs
St. Cajetan, priest
Deuteronomy 6:4-13
Psalm 18:2-4, 47, 51
Matthew 17:14-20

Sunday, August 8

Nineteenth Sunday in Ordinary Time
1 Kings 19:4-8
Psalm 34:2-9
Ephesians 4:30-5:2
John 6:41-51

Question Corner/Fr. Kenneth Doyle

Previously used vestments, chalices may be purchased for devotional use

As a Catholic, I like to decorate my home with religious art that helps draw my heart and mind to God. At



times, I am able to find vintage religious pieces on online auction websites that I can't find elsewhere.

I noticed recently that some online re-sellers have items like used chalices and vestments (stoles in particular) for sale. Does it go against Church teaching to purchase such items to be used on a home altar for prayer and devotional practices only? (Location withheld)

As what you are doing is not only permissible, it is laudable. It pleases me to know that the items you describe will be used once again for devotional

purposes. Sometimes people think that, once blessed for religious use, something can never change hands at a reasonable profit. That is incorrect.

What you are purchasing is not the blessing, but the material object. So even chalices or stoles once used in celebrating the Eucharist can be put to later use in the manner you suggest. You are not trafficking in spiritual goods, not committing the sin of simony.

Simon the Magician, in the eighth chapter of the Acts of the Apostles, tried to offer the Apostles money so that he could

bestow the Holy Spirit by laying his hands on people. That is not what you are doing at all.

If you seek to purchase previously used vestments or sacred vessels (such as a chalice or paten), you might consider donating them to a diocese or religious community that would be willing to receive them and have them used anew for their original purpose.

I understand that Catholics can't spread out ashes over the ocean after cremation—and that ashes can only be buried or kept at home. Both my sister and her daughter are Catholics. My sister told me that she has instructed her daughter to use her ashes as fertilizer on plants or trees after cremation. Is this allowed? (Hawaii)

This question—and many similar ones that I receive—reflects readers' continuing fascination with the disposition of bodily remains. You are correct in your understanding—almost.

The Church's practice is that ashes from cremation should be buried or entombed in sacred ground—but not kept at home. The Church teaches that cremated remains should be treated with the same reverence as the body of a deceased person.

In 2016, the Vatican issued an instruction regarding burial practices for Catholics. That document specified that either the body or the ashes of the deceased should be buried in sacred ground and that cremated remains should not be kept in private homes or scattered on land or at sea, nor "preserved in mementoes, pieces of jewelry or other objects."

Burial in sacred ground, said the Vatican, prevents the deceased from being forgotten and encourages family members and the wider Christian community to remember the deceased and to pray for them.

The Church's *Code of Canon Law* continues to express a preference for burial over cremation because it more clearly expresses the Christian belief in an eventual resurrection when the person's body and soul will be reunited. As for using the cremated remains for fertilizer, that is in no way envisioned in Catholic teaching—or permitted.

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

My Journey to God

In Exodus

By Natalie Hoefler

Like a thorn in my side
From which I can't hide,
Temptation poked and pricked at my resolve.

With weak constitution
And lax resolution,
I felt what little self-control I had dissolve.

O God, Your help I need,
And that with haste and speed,
Lest I fall into the trap of life-destroying sin.

I thought I heard,
"Turn to My word,
And find all hope and wisdom there within."

In Exodus 14:13 I found
Words so true and so profound.
So now when doing battle with temptation, I say:

"Fear not! Stand firmly,
And you will see
The victory the Lord will win for you today!"



(Natalie Hoefler is a member of St. Monica Parish in Indianapolis and is a writer for The Criterion. Photo: The likeness of St. Joan of Arc is seen at St. Etienne Cathedral in Auxerre, France.) (CNS photo/Gene Plaisted, The Crossiers)

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.

ARTHUR, Kevin L., 70, St. Joseph, Indianapolis, July 12. Husband of Patricia Arthur. Father of Corey and James Arthur. Grandfather of five.

BAILEY, Carol Ann, 91, St. Mark, Perry County, June 19. Mother of Kathleen Nilssen. Sister of Margie Block, Ruth Peter and Robert Kellems. Grandmother of four. Great-grandmother of one.

BARNES, Loretta J., 95, St. Ambrose, Seymour, June 11. Mother of Barb Grant. Grandmother of two. Great-grandmother of six.

BELLUSH, Rebecca, 83, St. Barnabas, Indianapolis, June 29. Wife of John Bellush. Mother of Karen Harmon and Beth Washel. Grandmother of four.

BENNETT, Louella A., 89, Prince of Peace, Madison, July 10. Mother of Denise Brandes, Charlene, Craig, Donald and Eddie Bennett. Sister of Roserita Reece, Bud and Lenny Thorpe. Grandmother of 11. Great-grandmother of 19.

BOKELMAN, Rita J., 87, St. Mary, Greensburg, July 8. Mother of Ann Sciarra, Mark and Mike Bokelman. Grandmother of six. Great-grandmother of five.

BUNCH, Evelyn L., 90, St. Ambrose, Seymour, July 9. Wife of James Bunch.

Mother of James Bunch, Jr. Grandmother of two.

BUSCHEMEYER, Ida C., 80, St. Joseph, Corydon, June 2. Mother of Sarah Koetter and Gretchen Swasey. Sister of Ann Silverman. Grandmother of five.

CHAPIN, Leonard, 72, St. Charles Borromeo, Milan, July 5. Husband of Donna Chapin. Father of Curtis, Lonnie and Patrick Chapin. Grandfather of 10.

CIASTO, Sarah E., 80, St. Charles Borromeo, Bloomington, June 8. Wife of Ted Ciasto. Mother of Lisa Orth, Mary Kathleen, Bob, Leigh, Rick and Ted Ciasto, Jr. Grandmother of 13.

CRAIN, William, 81, Holy Angels, Indianapolis, May 7, 2020. Husband of Marilyn Crain. Stepfather of Cathy Copeland, Andre and Charles Ervin and Tony Mason. Brother of Annie Cox, Louise, Rose, Clarence and Thomas Crain. Grandfather of two. Great-grandfather of one.

DODERO, Samuel, 78, St. John the Apostle, Bloomington, June 2. Husband of Mame Dodero.

DOHERTY, Vickie, 78, St. Joan of Arc, Indianapolis, June 5. Wife of James Doherty. Mother of Tracy Dippel and Annie Heber. Grandmother of seven.

EADS, Rita M. (Halfaker), 98, Sacred Heart of Jesus, Indianapolis, July 5. Mother of Becky Hadley, Mary Ann, Christopher, Jack, James, Joe and Paul Eads. Grandmother of 18. Great-grandmother of 25.

GLESING, Jr., William E., 68, Holy Spirit, Indianapolis, June 18. Husband of Debra Glesing. Father of Daniel and William Glesing III. Son of Marjorie Glesing. Brother of Cathy Sands and Dean Glesing. Grandfather of several.

GOFFINET, Leonard, 95, St. Mark, Perry County, June 15. Husband of Evelyn Goffinet. Father of Linda Freeman, Cheryl Reiners and Larry Goffinet. Brother of Ann Ford. Grandfather of three. Great-grandfather of four.

HAYES, Brett C., 31, Christ the King, Indianapolis, July 3. Son of Tom and Amy Hayes.

Brother of Cara Bilse and Ryan Hayes. Grandson of Robert and Joanne Williams.

HILGENHOLD, Shirley, 85, St. Mark, Perry County, June 20. Mother of Becky Gibson, Debbie Richey, Jeff and John Paul Hilgenhold. Grandmother of 11. Great-grandmother of six.

KANNAPEL, William, 83, Most Precious Blood, New Middletown, June 1. Husband of Marilyn Kannapel. Father of Beth Crosier, Julie Ehnle, Anita Schoen and J. Michael Kannapel. Brother of JoAnn Robertson, Mary Rose Stevens, Joyce, Martine and Charlie Kannapel. Grandfather of nine. Great-grandfather of one.

LANE, Betty Z., 90, St. Bartholomew, Columbus, June 5. Mother of Jeannette Merrill, Mark and Michael Lane. Grandmother of five. Great-grandmother of nine.

LATIOLAIS, Kevin L., 39, St. John the Apostle, Bloomington, June 30. Husband of Angela Latiolais. Father of Hunter Latiolais. Son of Linda Latiolais. Brother of Tami Jones and Scott Latiolais.

MASCARI, Rose M., 86, St. Barnabas, Indianapolis, July 11. Wife of Frank Mascari. Sister of Betty Charnes, Joan Koerber, Catherine Parton, Georgia Schmidt, Paula Watson, Fred and John Jarosinski. Aunt of several.

MCHUGH, Andrew S., 42, Christ the King, Indianapolis, July 7. Father of Tori and Tristan Baxter and Max McHugh. Son of John and Christine McHugh. Brother of Lisa McHugh. Grandfather of three.

MCMURRAY, Dr. Sherman, 62, St. Joan of Arc, Indianapolis, June 6. Husband of Katy McMurray. Father of Anne Wolfcale, Caroline and Rob McMurray.

MOBLEY, Vera Mae, 84, St. John the Apostle, Bloomington, June 28. Mother of Marie Allgood, Karen Campbell, Ellen Harris, Marilyn Hopkins, Melissa Pope, Ed, Jesse, Jim, Joe, John and Lester Mobley. Grandmother of 46. Great-grandmother of 61.

NOBBE, Roman J., 86, Holy Family, Oldenburg, June 12. Father of Tammy Forthofer, Karen Knueven and Roman Nobbe. Brother of Claire Jansing, Susie, Daniel and Paul Nobbe. Grandfather of nine. Great-grandfather of four.

ROSSMAN, Paula L., 76, St. Roch, Indianapolis, June 10. Wife of Lanny Rossman. Mother of Jody Egan, Carri Harris, Paul and Robert Rossman. Sister of Joan Ellis, David and Ted Field. Grandmother of 14.

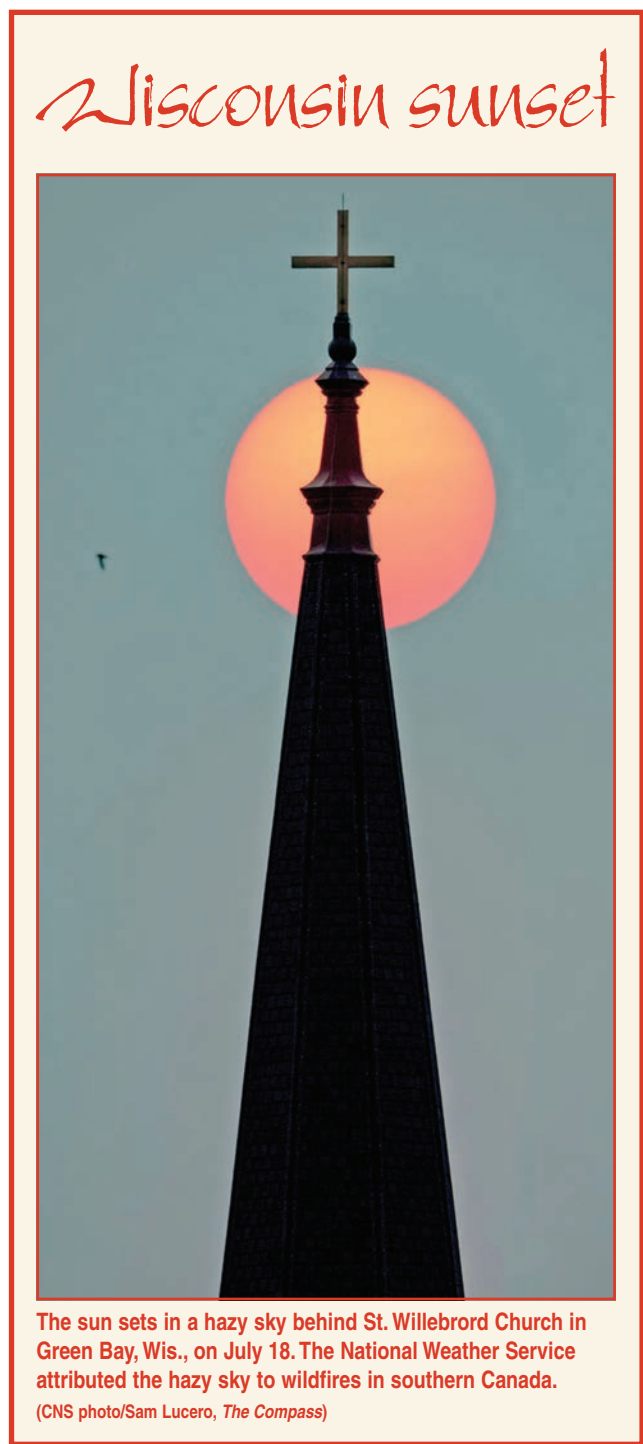
SENZIG, Pauline, 91, St. Anthony of Padua, Clarksville, July 2. Mother of Laura Ehalt, Lyn Wilson and Robert Hochadel, Jr. Stepmother of Maggie Cyphers, Patty Duncan and Susan Quesenberry. Sister of Dot Lynn and Chick Andres. Grandmother of 11. Great-grandmother of 19. Great-great-grandmother of one.

STUEVE, Janice, 82, Christ the King, Indianapolis, June 3. Wife of James Stueve. Mother of Jane Stueve Garcia, Jeff, John and Joseph Stueve. Sister of Kathy Kopp, Jo Ann and Jerry Spielman. Grandmother of 10. Great-grandmother of four.

TETRICK, Joan M., 87, St. Pius X, Indianapolis, June 3. Wife of Richard Tetrick. Mother of David and Richard Tetrick, Jr. Sister of Jean Jones. Grandmother of eight.

TRITTIPO, Dora Jeanne (Northcutt), 58, St. Roch, Indianapolis, June 2. Wife of Paul Trittippo. Mother of Colleen and Jack Trittippo. Sister of Debbie Fabert, Maureen Madden, Sheila and Timothy Northcutt.

URBANIK, Wanda, 89, Prince of Peace, Madison, June 7. Mother of Margaret Bridgford, Julie Rowland and Andrew Urbanik. Sister of Helena Stocka. Grandmother of six. Great-grandmother of two. †



The sun sets in a hazy sky behind St. Willebrord Church in Green Bay, Wis., on July 18. The National Weather Service attributed the hazy sky to wildfires in southern Canada. (CNS photo/Sam Lucero, The Compass)

Providence Sister Annette Schipp served for 49 years in Catholic schools

Providence Sister Annette Schipp, a member of the Sisters of Providence of Saint Mary-of-the-Woods in St. Mary-of-the-Woods, died on July 14 at Mother Theodore Hall on the campus her religious community's motherhouse. She was 99.

The Mass of Christian Burial was celebrated on July 21 at the Church of the Immaculate Conception at the motherhouse in St. Mary-of-the-Woods. Burial followed at the sisters' cemetery.

Edna Carolyn Schipp was born on July 9, 1922, in Ferdinand, Ind., which at the time was a part of the then-Diocese of Indianapolis. She entered the Sisters of Providence on Jan. 6, 1940, and professed final vows on Aug. 15, 1948.

Sister Annette earned a bachelor's degree at Saint Mary-of-the-Woods College and a master's degree at Indiana University in Bloomington.

During her 81 years as a member of the Sisters of Providence, Sister Annette ministered in Catholic schools for 49 years in Illinois and Indiana. After retiring from education, she served as receptionist at Providence Retirement Home in New Albany before volunteering in parishes and community groups in Indianapolis for 11 years. Sister Annette later returned to the motherhouse where she helped care for the sisters in health care.

In the archdiocese, Sister Annette served in Indianapolis at St. Luke the Evangelist School from 1965-67 and St. Joan of Arc School from 1967-76, and at Providence Retirement Home in New Albany from 1991-93.

Memorial gifts may be sent to the Sisters of Providence, 1 Sisters of Providence Road, Saint Mary-of-the-Woods, St. Mary-of-the-Woods, IN 47876. †

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

REPORT SEXUAL MISCONDUCT NOW

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

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

2 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

CALDAROLA

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husband wanted to doublecheck his phone map app, and pulled off for a moment into the semitruck parking area. Immediately, a driver looked at us from his cab's tall perch and started pointing behind us. Assuming he was trying to tell us to get out of the parking area, I waved him off as I knew it was only going to be a few seconds. He got out of the cab, and starting motioning again. Oh, come on, I thought, shrugged at him and looked away. Next thing I knew, he was replacing our gas tank lid and closing the lid's cover, which we had accidentally left open after filling the tank. He had been trying to point this out all along. Embarrassed, I opened my door and thanked him graciously. "No problem," said this stranger as he walked away. Thanks to God and that truck driver for giving me a reminder I've taken to heart. How often do I jump to conclusions about people's intentions? Traveling starkly reminds us that we only pass this way but once. Every journey is a little pilgrimage. (Effie Caldarola writes for Catholic News Service.) †

Investing with Faith/Stephen Keucher

Qualified charitable distributions from IRAs can be gifts to Church

My wife Diane and I have been contributors to the annual United Catholic Appeal since we were just starting our family. We may not have given much



back then, but we thought that we should contribute to the larger Church, the body of Christ, of which our parish was a small part. We wanted to help with the Church's wider mission beyond our own backyard.

I think our motivation came from how we were raised and what we have learned of Jesus' teachings. We were raised in the precepts of the Church, including that we should tithe on our income. On top of this, it seems that God loves a cheerful giver! As kids growing up, it seemed more than unfair to require the gift and then be asked to be happy about it. (But please keep reading.)

We heard and read many times the lessons Christ taught:

"Then shall the king say unto them on his right hand, 'Come, you who are blessed by my Father. Inherit the kingdom prepared for you from the foundation of the world. For I was hungry, and you gave me food, I was thirsty, and you gave me drink, a stranger and you welcomed me, naked and you clothed me, ill and you cared for me, in prison and you visited me'" (Mt 25:34-36).

The parable of Lazarus and the rich man (Lk 16:19-31), although focused on the larger story of the Son of God, tells the compelling story of a person of means who ignores the plight of the poor, and sadly ends up in eternal torment.

How could this picture be clearer? Diane and I have resources; others do not; we should share our resources with them.

But wait: A wonderful thing happened along the way. The stern

message that much is expected of us to avoid eternal punishment was replaced by a realization that it's when we give that we get back. Instead of duty, we found ourselves giving out of joy. We noticed that while we gave, we felt good doing God's work, and at the same time, the blessings we received increased!

Now, this far into a blessed life, Diane and I have reached the magic age of 70 at which we may make charitable contributions to qualified charities from our IRAs (Individual Retirement Accounts). The distributions are called qualified charitable distributions (QCDs).

At age 72, we must take distributions, either for us or as QCDs. It's not difficult to arrange with the institution that administers a person's IRA to do so. Changes in tax law mean that anyone 70 or older may make a qualified charitable distribution from his or her IRA; all of us age 72 or older must take

minimum distributions from our IRAs.

Why not voluntarily make a gift to the annual United Catholic Appeal at age 70 and 71, and then take some of the mandatory distribution after age 71 for our Church? The pretax money our employers and we set aside can go to charity without being taxed.

My wife and I sit at a table that does not lack food. We want to be sure that Lazarus does not sit outside the gates in his sores and hunger.

If you have questions regarding qualified charitable distributions or other planned giving options, Catholic Community Foundation staff members would be happy to assist you. Contact ccf@archindy.org.

(Stephen Keucher is a member of St. Charles Borromeo in Bloomington. Tax or legal information provided herein is not intended as tax or legal advice. Always consult with your legal, tax and financial advisors before implementing a gift plan.) †

ERLANDSON

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would add seeking the counsel of a trusted pastor or religious educator as well.

WARNING: "Unsubstantiated claims or allegations."

Talk is cheap, particularly in the anonymity of social media. "We have seen allegations of all kinds, even extremely grave accusations, leveled against people without the benefit of supporting evidence," the archbishop said.

These charges are meant to attract eyeballs to a site or demonize an opponent. The same holds true for news stories even on Catholic sites: Are there named sources, and are these sources credible?

WARNING: "The manipulation of facts to deceive or harm."

Sometimes even facts can be turned into lies by how they are presented or

manipulated. The archbishop warned particularly of video presentations using music and images to "steer the emotional response of viewers," and narratives that allege conspiracies or corruption.

Such media often pose as documentaries, pulling the viewer along to conclusions that are neither true nor Christian.

WARNING: "Ad hominem attacks." Catholics can engage in spirited debate, but such debate should never include "gratuitous personal attacks," Archbishop Vigneron wrote. "Charity must always animate our public communication." I might add that this also holds true as well for those who e-mail or write letters to bishops or pastors.

WARNING: "The spirit of division." Which brings us to the bottom line: "God's Holy Spirit unites. Satan divides," the archbishop concluded. "Zeal for a good cause neither requires nor excuses purposefully sowing seeds of division,

especially division within" the Church.

Perhaps we need an Eleventh Commandment: Thou shalt not ignore these warning signs.

(Greg Erlandson, director and editor-in-chief of Catholic News Service, can be reached at gerlandson@catholicnews.com.) †

Employment

St. Monica Catholic Church - Director of Music Ministry

Saint Monica Catholic Church is looking for a full time Director of Music Ministry. This person is responsible for the effective preparation, coordination, performance; development of musicians, cantors, and choral groups; and leadership of music within the liturgical celebrations of an intercultural and multi-lingual parish. This person of faith is both a pastoral minister who possesses a vision of how a local Church can develop its potential as an integrated musical community and a professional who holds specialized credentials in music and has a thorough understanding of Roman Catholic liturgy.

The complete position description can be found online at www.stmonicaindy.org.

Please send resume and cover letter to: St. Monica DMM Search Committee, 6131 Michigan Rd. Indianapolis, IN 46228 or email to: jmccaslin@stmonicaindy.org.

The deadline for priority consideration is August 17th, 2021.

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Dan Shea, RHU
Long time Parishioner of St John the Evangelist Indianapolis.

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Employment

Director of Faith Formation

Christ the King Parish in Indianapolis seeks a Director of Faith Formation.

The position oversees sacramental preparation, the parish's Sunday Morning Religious Education Program, RCIA and Adult Faith Formation Programs.

Applicants should have an infectious love of the Catholic faith and a bachelor's or master's degree in theology or religious studies.

Send resumes to:

Ken Ogorek
Office of Catechesis
Archdiocese of Indianapolis
kogorek@archindy.org

Employment

RONCALLI HIGH SCHOOL

Roncalli High School is excited to announce three part-time positions within the Office of Advancement. Given the right candidate, two of these positions could be combined to create one full-time position. Please submit resume by August 7, 2021. Qualified, interested candidates are invited to email a current resume and cover letter to Terese Carson at tcarsen@roncalli.org. Please include at least three references as a part of the resume.

You are the perfect candidate if you are constantly looking ahead, engaging in meaningful conversation, have a passion for Catholic education, and love Roncalli High School. If you are someone who has mastered the art of managing multiple priorities at once, then read on!

The **Director of Special Events** is responsible for the execution of all fund-raising, friend-raising and informational events. The Director of Special Events will coordinate annual fundraising events, such as Circle of Faith Annual Fund Dinner, Walkathon and Celebration Roncalli but will also brainstorm new events that allow us to reach further into our community. We are seeking an individual who is extremely organized and will plan, coordinate and promote all aspects of events.

The **Director of Alumni Relations** is responsible for the development and management of Roncalli's alumni relations program. The Director of Alumni Relations develops, directs, and maintains relationships with current students as they approach graduation and all alumni of Chartrand, Kennedy, Sacred Heart and Roncalli for the purpose of deepening connections and engaging those constituents with the school and our mission. The Director of Alumni Relations will develop and implement a strategy to grow engagement for alumni and inspire them to give back to the school in meaningful ways.

The **Director of Corporate Relations** is responsible for raising meaningful philanthropic gifts and sponsorship opportunities from businesses and corporations. The Director of Corporate Relations will develop and lead a portfolio of corporate prospects and donors, from identification and qualification to cultivation, solicitation, and stewardship. The Director of Corporate Relations is responsible for increasing Roncalli's visibility among businesses while actively working to establish long-term partnerships and strengthen existing relationships within the corporate sector.

For more information on each of these positions, please visit <https://www.roncalli.org/about/employment>.

IPI

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committees that become what he calls “bridges with the archdiocese.”

“We’ve created committees that serve as advisory boards to archdiocesan ministries,” he noted, enabling those ministries to be better aware of the culture, contributions and needs within the Hispanic community.

‘Building that community’

Thanks to a grant from Lilly Endowment, Inc., the IPI was able to expand to two additional areas for the 2019-2021 session, creating three graduating classes this June.

“With the grant, we decided to replicate what we have here [in Indianapolis] in the Edinburgh and New Albany areas,” Castellanos said. While the grant was only good for two years, he hopes the archdiocese can continue to expand the IPI in the future into more areas of central and southern Indiana.

The program involves about six courses per year, with participants meeting weekly for two-and-a-half hours.

“Having it offered in Edinburgh made all the difference for me,” said recent graduate Raquel Contreras of St. Bartholomew Parish in Columbus. “I wanted to do it, but was afraid of driving in the snow to make the meetings in Indianapolis. Once I heard they were creating a group in Edinburgh, it was like God confirming my call to do it.”

Deacon Ignacio not only participated in the New Albany program; he also recruited other participants and taught a course on the sacraments.

“It was a blessing that I got to walk with the people I recruited,” he said. “One of the best parts was building that community within our group and the relationship we had with each other.”

Such relationship building is part of the program, said Castellanos.

“One of the highlights of the program is we’re really intentional about building community to the point that, when people [graduate], they say, ‘I really miss my meetings because we could talk and bond.’ To us, that’s essential,” he said. “We’re not only educating the mind, but creating the capacity to build community and engage in something more than a program for ‘my own’ enrichment.”

Looking at the program as a whole, Castellanos is pleased with it and the results.

“When I had the opportunity to travel to national gatherings and compare what other dioceses are doing, I think we’re doing an awesome job,” he said. “The caliber of teachers we have, the kind of energy and support from pastors is just amazing.”

‘It’s like a gift’

Recent graduates agree.

“I recommend this program for everyone, even

Catholic Business Exchange



Brian Disney, new superintendent of Catholic schools in the Archdiocese of Indianapolis, was the featured speaker at the June 18 gathering of the Catholic Business Exchange in Indianapolis. Pictured, from left, are Ellen Sanders, director of Mission Advancement for Archdiocesan Education Initiatives; Peg Dispenzneri, superintendent of schools in the Diocese of Lafayette, Ind.; Dave Worland, senior vice president for mission and advancement at Cathedral High School in Indianapolis; Mary McCoy, interim superintendent for the Archdiocese of Indianapolis; Disney; Michelle Radomsky, assistant superintendent of schools for the Archdiocese of Indianapolis; John Elcesser, executive director of the Indiana Non Public Education Association; William Sahn, president of Bishop Chatard High School in Indianapolis; and Tim Fletcher, principal of Our Lady of Mt. Carmel School in Carmel, Ind., in the Diocese of Lafayette. (Submitted photo by Ron Wise)

those just starting to get involved in their faith or [who] have just a little bit of interest in what the faith is about,” said Yajaira Landaverde of St. Lawrence Parish in Indianapolis. “I think even if you don’t have full knowledge, I think this is a program where advanced people in the faith can benefit from your presence. Teachers help you see where you fit in.

“Anyone who truly is wanting to expand their knowledge or to strengthen their faith is a perfect fit.”

More than one recent graduate noted appreciation for the relationships that resulted from the program.

“The bond we all shared was truly wonderful,” said

Contreras. “The teachers were amazing, and we all wanted to learn and had so many questions. We always had good discussions.”

Fellow Edinburgh graduate and St. Bartholomew parishioner Edgar Alvarado said he started the program “happy with my faith, but not too committed.” He came out of the program with a “more developed faith and developed soul. I was spiritually restored.”

Deacon Ignacio likened the program to a present.

“It’s like a gift that was given to us,” he said. “We opened it up and saw how beautiful our Catholic faith is, and we appreciate it even more.” †

Hoping for a deeper bond with the youth in your life? Consider this event

By John Shaughnessy

Paul Sifuentes shares a wonderful tradition of celebrating birthdays in his family.

It’s a tradition that also captures the goal of an upcoming event in the archdiocese that Sifuentes believes will help any adult have a deeper relationship with youths—and then help the youths have a deeper relationship with God.

His family’s birthday tradition is a counterbalance to all the planning that parents put into celebrating a child’s birthday—who gets invited, what kind of cake the child wants, what presents should we give the child, and how much do we need to clean the house for the celebration.

“Those are all good things, but are we stopping in the midst of all the busyness to recognize the child in front of us?” asks Sifuentes, a parent of five with his wife Alexa.

“So on their birthday, we all go around as a family and say things we love about the birthday person. That’s a way for us to focus on who that person is in front of us.”

Stopping to recognize the youths in our lives—and to interact at a deeper level with them—is also the focus of this year’s “Into the Heart” event that the archdiocese’s Office of Youth Ministry will hold at Roncalli High School in Indianapolis on Aug. 14.

The event is open to any adult from across the archdiocese who has a connection with a youth—parents, teachers, coaches, youth ministers, priests, grandparents—basically any adult, says Sifuentes, the director of youth ministry in the archdiocese. The theme of this

INTO THE HEART

AUG 14 | 9AM-3PM | RONCALLI

year’s event is “Known by Name.”

“We all have a desire to be known,” notes the promotional material for the event. “Young people especially have a need to be known by the adults in their lives.”

The event will provide practical advice and tips to help adults make a deeper connection with youths, with the ultimate goal of helping youths connect more deeply with God and the Church.

“The more we can have adults accompany a young person—whether it’s in a program or on a basketball court—is good for our Church. Because we’re losing our young people,” Sifuentes says. “And many times, it is because young people just come in and out of all the things we do. How many times do we take the time to get to know them?”

“Sometimes young people leave because they never had a relationship with us, the Church. It’s not a relationship with a key piece of dogma, it’s us. We’re the Church. That’s why it’s important for us to form these relationships. To even say hello could really be important in the life of a young person.”

To show the importance of knowing someone by name, Sifuentes uses the story of Jesus and Zacchaeus (Lk 19:1-10), a tax collector who made his wealth at the expense of others. When Zacchaeus climbs a tree to see Christ among a crowd, Jesus calls him by name and invites himself to the tax collector’s house.

“Zacchaeus is not living the best life. Jesus says, ‘I’m coming to your house today,’ and Zacchaeus changes his life,” Sifuentes says. “In the same way, Jesus meets us and says, ‘Accept me into your home, accept me into your life, and you’ll change your ways.’”

“A crucial part of that story is that Jesus calls him by name—and how important it is for us as leaders to know the young people we serve. How do we do that? As parents, how do we get to know our kids better? As coaches, how do we get to know our kids better, not just that we’re running a play, but we know who these individuals are? That’s really what the day is all about. It’s about asking young people their name and then getting to know them. It’s about knowing who they are.”

Sifuentes says the hope for the day is to inspire, motivate and equip adults with practical ways to interact with youths—to even take the risk of starting a deeper-than-usual conversation with them.

“Sometimes people get intimidated, like, ‘How do I bring my grandkids back to the faith?’ It’s about talking about life from your perspective of faith. It’s talking about how important that is to you. When you do that, and you know who they are, that means huge amounts,” he says.

“The last time I checked, kids still go through problems. Life is not perfect. So there are opportunities to have those conversations and accompany them.” †



Paul Sifuentes

Calling all adults who have a young person in their lives

What: “Into the Heart” event by the archdiocese’s Office of Youth Ministry for all teachers, parents, coaches, youth ministers, priests, grandparents. This year’s theme, “Known by Name.”

Why: To help adults get to know young people at a deeper level, with the hope of helping them make a deeper connection with God and their Catholic faith.

When: Aug. 14, 9 a.m. to 3 p.m.

Where: Roncalli High School, 3300 Prague Road, Indianapolis.

Cost per person: in group of 1-4 people, \$25; in group of 5-9 people, \$20; in group of 10-14 people, \$15; in group of 15 or more people, \$10.

Registration: bit.ly/3rra8UK (case sensitive)

Discount: When registering online, you can get \$5 off the ticket price by entering the code “Criterion” after clicking on “enter promo code.” †